THE

BENGAL

CATHOLIC HERALD.

'One Body and one Spirit—one Lord, one Faith, one Baptism.'

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CATHOLIC HERALD.

'One body and one spirit—one Lord, one Faith, one Baptism.'

No. 1] CALCUTTA: SATURDAY, JANUARY 4, 1851. [VOL. XX.

LECTURES ON CERTAIN DIFFICULTIES FELT BY ANGLICANS IN SUBMITTING TO THE CATHOLIC CHURCH, BY JOHN HENRY NEWMAN, PRIEST OF THE ORATORY OF ST PHILIP NERI. LECTURE 3, GRACE IN THE MOVEMENT OF 1833, NOT FROM THE NATIONAL CHURCH. LONDON BURNS AND LAMBERT.—1850.

(Continued from our last.)

But this is not all my dear brethren I must allow to others what I allow to you. If I let you plead the sensible effects of supernatural grace, as exemplified in yourselves, in proof that your religion is true, I must allow the plea to others to whom by your theory you are bound to deny it. Are you willing to place yourselves on the same footing with Wesleyans? yet what is the difference? or rather, have they not more remarkable phenomena in their history, symptomatic of the presence of grace among them, than you can show in yours? Which then is the right explanation of your feelings and your experience, mine, which I have extracted from received Catholic teaching, or yours, which is an expedient for the occasion, and cannot be made to tell for your own Apostolical authority without telling for those who are rebels against it? Survey the rise of Methodism, and say candidly whether those who made light of your own ordinances, abandoned them or at least disbelieved their virtue, have not had among them evidences of that very same grace which you claim for yourselves, and think a proof of your acceptance with God Really I am obliged in candour to allow, whatever part the evil spirit had in the work, whatever gross admixture of earth polluted it whatever extravagance there was to excite ridicule or disgust, whether it was Christian virtue, or the excellence of unaided man, whatever was the spiritual state of the subjects of it, whatever their end and their final account, yet there were higher and nobler vestiges or semblances of grace and truth in Methodism than there have been among you. I give you credit for what you are, grave, serious, earnest, modest, steady, self denying, consistent, you have the praise of such virtues; and you have a clear perception of many of the truths, or of portions of the truths, of revelation In these points you surpass the Wesleyans; but if I wished to find what was striking, extraordinary, suggestive of Catholic heroism, of St. Martin, St Francis, or St. Ignatius, I should betake myself far sooner to them than to you. "In our own times," says a writer in a popular review, speaking of the last mentioned Saint and his companions, "in our own times much indignation and much alarm are thrown away on innovators of a very different stamp. From the ascetics of the common room, from men whose courage rises high enough only to hint at their unpopular opinions, and whose belligerent paternoster soar at nothing more daring than to worry some unfortunate professor, it is almost ludicrous to fear any great movement on the theatre of human affairs When we see these dainty gentlemen in rags, and hear of them from the snows of the Himalaya, we may begin to tremble." Now such a diversion from the course of his remarks upon St Ignatius and his companions, I must say was most uncalled for, in this writer, and not a little ill-natured; for we had never pretended to be heroes at all, and should have been the first to laugh at any one who fancied us such; but they will serve to suggest the fact, which is undeniable, that, even when Anglicans approach in doctrine nearest to the Catholic

Church, still heroism is not the line of their excellence. The Established Church may have preserved in the country the idea of sacramental grace, and the movement of 1833 have spread it; but if you wish to find the shadow and the suggestion of the supernatural qualities which make up the notion of a Catholic Saint, to Wesley you must go, and such as him. Personally, I do not like him, if it were merely for his deep self-reliance and self conceit; still I am bound, in justice to him, to ask, and you in consistency to answer, what historical personage in the Establishment, during its whole three centuries, has approximated in force and splendour of conduct and achievements to one who began by innovating on your rules, and ended by contemning your authorities? He and his companions, starting amid ridicule at Oxford, with fasting and praying, in the cold night air, then going about preaching, reviled by the rich and educated, and pelted and dragged to prison by the populace, and converting their thousands from sin to God's service—were it not for their pride and eccentricity, and fanatical doctrine and untranquil devotion, they startle us, as if the times of St. Vincent Ferrer or St. Francis Xavier were come again in a Protestant land.

(To be continued.)

DUBLIN REVIEW.

Art. XI.—*The Manual of Devotion.* By Ambrose Lisle Phillips, Esq. Derby: 1843.

(Continued from our last.)

But even if it be not in our power as yet to establish this beautiful devotion amongst us, which we will not easily believe, we cannot give too much encouragement to what in part attains the same object, and is common to all the Church—THE BENEDICTION. Of all the minor rites in the Catholic Church, there is none more esteemed and loved by devout persons,—none more calculated to inspire true piety, and to draw down blessings. We know places where several conversions are attributable to its solemn celebration; and others where not a little has been effected towards exciting a thoroughly Catholic spirit, and keeping fervour alive. About its hour usually varies with the season. It is made to close the day: when its labours are over, and when the time generally given to exercise and recreation is ending, there are few towns in which the bell of some church or other does not invite those who are returning home, to join in the concluding hours of the day. Nay, so great a favourite is this devotion, that if several churches concur in performing it the same evening, they will arrange so as to satisfy the piety of the people, by enabling them to attend at more than one. And so great is the concourse, and so eager the devotion, that nothing is more common than to see the church full to literal overflowing, and the breadth of the street opposite the open door occupied by a kneeling crowd, who thus receive the evening blessing of the Lord of glory, and form an echo without to the pealing hymn within. What a soothing, delightful end to a day of toil or of anxiety! How reconciled to its pains does one feel through it; and how prepared for the duties of home does one hasten from it! With us, this service is generally joined to vespers or afternoon prayers; and whether from the inconvenience of the hour, or from some other cause, is often comparatively scantily attended. Perhaps we have not as yet made our people feel sufficiently the beauty and advantage of the service; perhaps it is not always conducted with sufficient dignity and solemnity to impress them with its importance. But this matter belongs not to us: all that we wish, or have a right to do, is to direct attention to the fact, that equal interest is not felt amongst us for this most beautiful act of worship, as we find elsewhere. And our desire, here, as in everything else Catholic, is to excite and keep alive a holy rivalry, that will not allow itself to be outdone,—to make us look without foolish national pride upon the advantages which others have, determined to copy, and so to gain, them. We must assume the decided attitude of Catholics; we have no longer the plea of persecution; we cannot shelter ourselves under the imaginary rights of a national establishment. We belong to the Church Catholic, the *Orbis terrarum* Church,—unfettered and uncompromised; and our aim should be to assimilate, to harmonize, to be of one spirit as of one faith—of equal fervour and piety, as of equal profession and creed.

(To be continued.)

HISTORY OF THE LIFE, WRITINGS AND DOCTRINES OF MARTIN LUTHER.

By J. M. V. Audin.

THE TWO BULLS. 1520.

LEO X.—1521.

(Continued from our last.)

Paul Jovius, another visitant of the Elysium of Ruccelai, conceived the project of writing the history of his time. When he

had finished some fragments of it, he set out for Rome, and asked for an audience with the pope. On the following day, he was introduced into the Vatican, where Leo received him in the midst of his Cardinals. Paul read his historical performance; and the pontiff gave him the title of the Italian Livy;* an award, by the way, which posterity has not confirmed. Moreover, he named him Chevalier, and assigned him a considerable pension, payable out of the public treasury. Somewhat later, Adrian VI. made him Canon of Cano; and still later, Clement VII. gave him apartments in the Vatican, assigned him a princely train of attendants, and finally promoted him to the bishopric of Nocera. All this was fine,—too fine, perhaps, for Paul Jovius, who died, it is said, of vexation, because Paul III did not raise him to the cardinalate. Valerianus whom we have lately cited, was a universal genius: he was theologian, jurist, professor of eloquence, archaiology, and was called the rival of Horace, by Arsilli in his poem *De poetis Urbanis*. Poverty attached him to the service of a Venetian gentleman. John Lascaris and Marc Antonio Sabellicus were his first masters. At the age of twenty, he quitted his country, which the imperial troops had invaded, and sought a refuge where he might devote himself in quiet to study. Rome presented itself to his imagination; his first protector was a cardinal, and his friend and flatterer, a pope, —Leo X. While this pontiff was excavating the Roman soil, Valerianus, who was an adept in oriental literature, applied himself to the study of Egypt,—that mysterious land of which scarcely any thing was then known.

Some obeliska, recently disinterred, were a book in which he essayed to read the language of the most ancient people of the world. The symbolical language, doubtless, eluded his researches, and he was necessarily mistaken on the force of the phonetic or idiographic signs. The veil which has fallen from these mysterious allegories, since the discovery of the triple inscription of Rosetta, concealed them from his view † Whatever may be thought of the system of Valerianus, his great work on hieroglyphics is a lasting monument of his genius. If he erred in interpreting the monuments of Egypt, it was because that country was then unknown to other nations; and because he had only granite columns, disinterred from the ruins of Rome, to enable him to construct an alphabet. The science of inscriptions was but in its infancy. The liberality of Leo X. enabled him, however, to collect a vast library of Arabic and Chaldaic manuscripts.

There was a literato who celebrated the munificence of Leo X. in Greek and Latin; who read not only Homer, but Isaiah and the other prophets in their original languages; and was an ardent admirer of St. Thomas, St. Augustin, and the other fathers, with whose writings he was familiar. Such was Calcagnini, who complimented Erasmus on his passing through Ferrara in a style "so pure and so flowing, that the philosopher remained mute with admiration."* He was one of Luther's adversaries. The reformer treated him, as he had treated Prierias and Eck; that is, he represented him as a stupid and idiotic monk. Erasmus was more just; when he received Calcagnini's manuscript, *De libero arbitrio*, in which Luther's doctrine is combated with a great force of logic, he was so enchanted with it, that he would have got it printed,—"for the glory of your name," says he, "but for a wicked passage, in which you affect to believe that I am pleased with these religious dissensions, and that I remain silent and inactive, in the presence of this boar, who desolates the vineyard of the Lord."†

"Yes, my dear Erasmus," answered Calcagnini.—"you are accused of favouring both parties;—of stretching out bread with one hand, while a stone lies concealed in the other;—of remaining always on the same beam, inclining, occasionally, to either side. This is what the envious say of you. Do you know what more generous souls think? That you carelessly regard the vast conflagration, which you could easily extinguish; that you laugh at every thing that happens; that you regard this whole affair as a veritable comedy, and are unmoved while the flame envelops the altar of God. This is what is laid to your charge. But I have confidence in your zeal, your piety, and your sincerity. If, then, my dear Erasmus, you find any thing in the work I address to you, that offends your ear, or confirms the imaginings of the evil-minded, erase it; blot it out, change and correct it, so that no blemish may remain."‡

(To be continued.)

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* Tiraboschi, Storia della Letteratura Italiana, 7 vol. part 2. p. 260.

† It is notorious that M. Broussard, in 1799, in excavations made near Rosatta, found a stone on which were cut three series of different characters,—one in Greek, the other in characters of the country, the third in hieroglyphics. The learned Englishman, Young, was the first to give a phonetic value to the hieroglyphics, but it was M. Champollion, who, subsequently, formed the Egyptian alphabet, and composed a grammar of these mysterious

* Salutavit me summa quidam humanitate, sed oratione tam diserta tamque fluenta, ut ego prorsus viderer elinguis. Erasmi epist. lib. xxviii. ep. 25.

† Erasmi epistolae lib. xx. ep. 53.

‡ Calcag. Epist. ad Erasmum Epistolae lib. xx. Ep. 54.

WHITE'S CONFUTATION OF CHURCH OF ENGLANDISM.

(Translated from the Original Latin, by E. W. O'Mahoney, Esq., of the Middle Temple London)

CHAPTER XXIX.

The thirtieth Article examined.

In this Article, entitled "Of both kinds," the Church of England teaches:—"The Cup of the Lord is not to be denied to the lay people: for both the parts of the Lord's Sacrament, by Christ's ordinance and commandment, ought to be ministered to all Christian men alike."

EXAMINATION.

In the New Testament, Christ instituted the Eucharist under both kinds, as is related by the three Evangelists, and by Paul the Apostle.* This institution, delivered to her by the Apostles, the Catholic Church has always faithfully guarded, and still continues to guard, in whatever respects the substance of the institution. In like manner, the following commandment of Christ—'Do this for a commemoration of me'†—which commandment was given, with regard to the institution of the Eucharist, by Christ to his Apostles, and through them to the Church—has been carefully preserved even to the present day by the Church of Christ, which received her instruction from the Apostles, according to their mind—and theirs is the mind of Christ‡ But that the church ought according to the commandment and ordinance of Christ, to minister the Sacrament of the Eucharist under both kinds to all Christians alike, is the leaven of innovators, not the doctrine of the Apostles: and therefore this interpretation of the ordinance and commandment is justly defined to be heretical by the Church in her General Councils,§ wherein she speaks with supreme authority, and where she is directed by the Spirit of truth, that abides with her for ever‖

But in order to explain the genuine meaning of the words of the institution, and of the commandment which accompanies it, it is to be observed—that the Eucharist, of its nature, includes within itself two things: the one whereby it is a *Sacrifice*; the other, whereby it is a *Sacrament*. As the Eucharist is a Sacrifice, the nature of the institution requires that it be celebrated under both kinds: for, as the *unbloody* sacrifice, according to the nature of its institution, commemorates and represents the *bloody* sacrifice once offered on the altar of the cross; so, in order perfectly and expressly to accomplish this end, among others, the successors of the Apostles in the priesthood, the ministers of the unbloody sacrifice, to whom Christ said, 'Do this for a commemoration of me,'* must, according to the institution of the Sacrifice, consecrate, offer, and receive the Eucharist under both kinds. And the necessity of their so doing is fully demonstrated by the perpetual practice of the Church, with which the sense of the institution coincides: and is distinctly declared by the custom of the Church—which is the best interpreter of the commandment. But although, in the *sacrament* of the Eucharist, commemoration is also made of the death of Christ; yet, as no express representation of his death is required by the institution of the *sacrament*:† consequently, the institution of the *sacrament* of the Eucharist, does not, so far as regards its substance, require that it be ministered under both species.

Moreover, as the entire Christ is contained under either species, whether we consider the nature of the Eucharistic Sacrament, or the fruit of it, we must confess, with the Fathers of the Council of Trent,—"That the whole and entire Christ, and the true Sacrament, are taken under either kind singly; and therefore that, as to the fruit, they who receive one kind only, are deprived of no grace necessary to salvation."‡ Wherefore, as the administering of the Sacrament, whether under both kinds, or whether under one kind only, regards the mode of administering and receiving the Eucharist, but not the *substance* of the Sacrament administered and received; and since it is certain, as the Synod of Trent declares—"That there has always existed in the Church the power of decreeing or changing such things as, according to the variety of circumstances, times and places, it should judge most expedient for the advantage of those who receive them, or for the veneration of the Sacraments themselves"§—therefore the Catholic Church, using this its power i

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* Matthew xxvi.; Mark xiv.; Luke xxii.; and 1 Cor. xi.—Vide Concil. Tridentin. sess. 21., doctrina de communione sub utraque specie, et parvulorum, c. 1, 3.

† Luke xxii. 19.

‡ 'But we have the mind of Christ.' 1. Cor. ii. 16

§ Tom. 2, Conciliorum, Concil. Constant. Generale, sess. 13.; et Concil. Trident, sess. 21, can. 1, 2.—Vide Concil. Basil. sess. 36.

‖ Joan. xiv. 16, 17.

* Luke xxii. 19.

† 1 Cor. xi. 25, 26.

‡ Concil. Tridentin. sess. 21. Doctrina de commun. sub utraque specie, c. 3.—Vide sess. 13. Decretum de sanctissimo Eucharistiæ Sacramento, c. 3. et can. 3.

§ Concil. Tridentin. sess. 21, c. 2.—Vide 1 Cor. et August. tom. 2, epist. 118, ad Januarium, c. 6

the administration of the Eucharist, sometimes administered it under both kinds, sometimes under one, and sometimes again under the other; but always in accordance with reason, as will appear from the following testimonies.

(To be continued.)

FLOWERS OF HEAVEN.

Connexion between Religion and Morality.

CHAPTER XIII.

MODERATION.

Continued from our last.

As man degrades himself, physically and morally, by intemperance, so the contrary virtue adds to his interior dignity, and even to his corporal beauty. The Persians live almost entirely on rice, dates, and other light food, which they take in moderate quantity; they accompany this frugal repast with a cup of pure water, in which the rich sometimes let fall a few drops of rose-essence; and yet they are a noble race of men. Their frugality is of an old date, as the ancient Greek historians tell us that the Persian youth, under Cyrus and his successors, fed only on bread and cresses. They love this kind of life, which they prefer to ours; and they saturically compare us to carnivorous animals. "You need only look at our complexion," said they to Chardin, "to be convinced how preferable our diet is to yours."

"In fact," remarks this traveller, "the complexion of the Persians is smooth; their skin is beautiful, fine and glossy; and their features are remarkably expressive: whereas the complexion of the Armenians, their subjects, who live like the Europeans, is gross, and their bodies are heavy and sluggish."

This is, however, local sobriety, originating in great measure from the climate: for the nearer we approach the equator, the less voracious are our appetites. But when Greeks and Romans, overcoming their opposite propensities, embrace a more frugal regimen, like the hermits of Mount Libanus and the solitaries of Scétés, there was virtue, because there was effort. St. John Chrysostom has left us an admirable picture of these fervent Christians, who sought to reform their lives by abstinence and solitude.

"They have banished from their table," says he, "all kinds of luxury and delicacies; their food is always simple and frugal, always worthy of the ministers of Jesus Christ. You do not see there, as in our cities, rivers of blood, flowing in the market-place, and animals cut up into a hundred pieces. Their food is ordinarily bread and water. They draw this latter from a neighbouring well, and procure the other by labour. When they wish to make a great feast, they add to this some dates, gathered from the palm trees which grow in their solitudes; and this fruit of the desert appears sweeter to them, than the luxuries which are found at the banquets of kings. Their table is like that of angels,—far removed from all tumult, and ever enjoying a perpetual peace. The green grass serves them as a seat; and to see them you might imagine that you were present at the miraculous feast, which Christ gave an entire people in a similar situation. Some of them have not even a cell; these have no other roof but the starry heaven, nor any other lamp during night than the moon which enlightens them."

This might appear sobriety carried to the greatest possible extent; and yet the successors of these holy men, added to its austerity. St. Macarius of Egypt ate only once in the week. Evagrius, his disciple, was suffering one day from a burning thirst, in the heat of a summer's sun, and asked him leave to drink a little water. "Be satisfied with remaining in the shade," answered the austere anchoret.

(To be continued.)

VIENNA AND THE AUSTRIANS BY MRS. TROLLOPE. VOL. II. P. 383.

SISTERS OF CHARITY IN VIENNA, CATHOLIC ARMENIAN MONASTERY IN VIENNA.

The Princess O * * *, in addition to many amiable acts of the same kind, has taken us with her to an establishment of *Sœurs Grises*, for the purpose of witnessing the profession of three young women, who were about to devote themselves to this divinely charitable vocation. The convent is situated about a mile from the town, and at nine o'clock in the morning we were at its gate.

In front of the altar of the little convent chapel in which the ceremony was performed, but outside the altar-rail, was placed a prie-Dieu of sufficient extent to accommodate three kneelers; and to a seat immediately behind this the princess, my daughter, and myself, were led by the mother of the convent, so that we had an uninterrupted view of the ceremonies. Nothing could be more simple and less mystical than the manner in which these were performed. The profession is not of necessity for life, though it rarely, or rather never, happens that those who have chosen this path of life abandon it; nevertheless, the knowledge that, should their courage

fail them at any period, the continuance of their severe self-imposed duties will be enforced by no authority save that of their own righteous spirits, removes from the act of profession much of that gloomy hopelessness which seems, at least to heretic eyes, to cling to the eternal veil that falls over them.

The inestimable value to their fellow-creatures, too, of the painful offices to which these young girls were about to devote themselves, and which can be as deeply felt and valued by Protestants as Catholics, produced a feeling of interest for the devotees very unlike anything inspired by the vague exaltation of spirit which leads an animated creature, redolent of all the emotions created by young existence, to crush every human affection, and throw herself into the arms of a living death.

The *Sœurs Grises* form one of the orders of the Sisters of Charity, whose vocation is known and honoured throughout the world; and no difference of doctrine, no varieties of creed, are strong enough to lessen the admiration inspired by the devotedness with which they are seen to fulfil their vows in every land happy enough to have them within its precincts. It was, therefore, with interest unmixed with pain, but having much of reverence, that we saw the three young girls dressed in white, and with wreaths of flowers on their heads, approach and take their places on the *prie-Dieu* before us. The venerable, mild-featured prelate of the establishment, having assumed his episcopal robes before the altar, performed mass. The black habits of the novices were placed beside him, and I presume, therefore, that they were consecrated by some of the prayers which made part of the service. The mother retired as soon as this was over, accompanied by the three novices, and followed by three sisters carrying their dresses. During their absence, which was not long, a hymn was sung; and, when the party returned, the three modest-looking heroines of the day were clad in the neat close uniform of the order. They then placed themselves in chairs prepared for them in front of the prelate, who was also seated before the altar; and he addressed them in an extemporary harangue, in which he most earnestly exhorted them to fulfil worthily the holy duties to which they had vowed themselves. His manner, which was equally affectionate and solemn, drew tears from many. After this, the newly-professed devotees communicated; in which solemnity they were joined by many relatives and friends, who came forward from among the congregation for the purpose. Many tears were shed, but none by the young girls themselves.

As we left the chapel, the prelate, who had preceded us, and already divested himself of his episcopal dress, welcomed the princess with great cordiality, and at her request proceeded to show us every part of the establishment. Chiefly for the purpose of instructing the young members in the duties to be performed by nurses in a sick chamber, a small hospital, receiving, if I mistake not, about twenty patients, makes part of the convent. It appears that the sisters are instructed in the nature, preparation, and use of drugs, and in all that essential portion of the healing art that chiefly depends upon the gentle, patient, watchful care of ministering females for its efficacy.

In passing through one of the neat dormitories occupied by the sisters, I observed to the prelate that they had the air of great comfort. "When not employed in the duties of their profession," he replied, "the sisters have no great severity of discipline to endure; but . . . . the profession itself is a very arduous one, and often exposes those devoted to it to a greater degree of fatigue, danger, and suffering, than any one can guess who does not witness it. In truth," he added, "there is but one source for the strength that enables them to endure it . . . . our faith teaches us to believe that those who die in performance of the duties required by attendance upon the sick are exempted from the pains of purgatory and pass to heaven from the bed of death. Without this conviction, which is ever present with them, it would be impossible for them to sustain, as they do, the suffering both of body and mind to which they are exposed. Their firmness and resolution are often very extraordinary."

* * * * * *

29th.

Introduced by Baron Hammer Pungstall, I have just paid a visit to the Armenian convent, or rather what is to be the Armenian convent, for at present masons "possess it wholly." It will, however, when completed, be a very splendid establishment, and has some features in its arrangements which distinguish it from all other convents. Monks have often been called drones, and perhaps not unaptly, but in the Armenian establishment at Vienna no appellation could be less à-propos to their mode of life. Within the walls of the convent is already carried on, unfinished as are the rest of the buildings, a very considerable printing concern, in which works in all languages, but particularly the Eastern and Latin are put out of hand in very superior style.

"I have seen convents before, and I have seen printing-presses, but the union was new and interesting. The superb-looking arch-

bishop—six feet some inches in height, and with a beard reaching very nearly to the "skirts of his clothing,"—accompanied us over the whole edifice, finished and unfinished. He is a noble and most distinguished-looking personage, speaking a little French and more Italian, but conversing freely in all sorts of Oriental dialects with the accomplished friend who introduced us. The history of this Armenian society is singular. They have, for some years, had a convent at Closter Neuberg not far from the well-known Benedictine monastery that looks so finely down upon the Danube there; but they were very poor, and the spirit of industry among them, which now seems to be kept up from taste, was long a matter of necessity. Recently, however, the condition of their finances has undergone a great change. A religionist of their sect having acquired a vast fortune in the East Indies, bequeathed the whole of it to the Armenian convent here; and it is upon these funds that they are now converting what was a very humble dwelling into a very stately convent. The spirit of enterprise, the active industry, and the great learning of the venerable archbishop, gives an extraordinary degree of interest to such a visit as I have just paid; and, should I ever have the happiness of revisiting Vienna, I hope to repeat it.

THE

BENGAL CATHOLIC HERALD.

Calcutta: Saturday, January 4, 1851.

EXTRAORDINARY PROGRESS OF CATHOLICITY IN NEW SOUTH WALES, AND IN NEW ZEALAND.

(Continued from our last.)

The result of the arrival of so many zealous Ecclesiastics and Religieuses in New South Wales, chiefly from Ireland, was most favourable to the diffusion of the Catholic Faith in that important Colony.

A Convent of the Sisters of Mercy, an affiliation from the Parent House in Dublin, established about the same period at Sydney afforded both the blessings of education to the Female portion of the Catholics of that locality, and in time of sickness, much temporal and religious consolation to all classes of the community, who desired to profit of Charitable ministry of these Heroic and devoted Religieuses. Intelligence of this auspicious state of things soon reached Rome, the seat and centre of Catholic Unity, and the glad tidings afforded such joy to the late Saintly Pontiff Gregory XVI. that, His Holiness, without delay, in token of his high approval of Bishop Polding's apostolic labours, erected Sydney into an Archiepiscopal See and appointed its late chief Pastor, its First Archbishop. In a very short interval afterwards, Hobart Town was made a suffragan See of Sydney, and the Right Rev. Dr. Wilson appointed Bishop of the newly erected Diocese Adelaide and Melbourne were next successively exalted to the same rank, and Bishops Murphy and Davis invested respectfully with the title of their Diocesans. At the period of Bishop Murphy's appointment to Adelaide there were in that District not more than four hundred Catholics. About a year since they numbered two thousand, so that at the present, in consequence of numerous recent accessions, they may be fairly estimated to amount to three thousand. In Port Philip, which is about to be erected into the fifth suffragan See of Sydney, (we have omitted to note the lately erected Diocese of Perth in Western Australia), a corresponding increase has taken place, whilst in all the other Districts, of which we have made mention, a result more or less similar, according to local circumstances, has followed. Thus in the space of about twenty years has Catholicity like the grain of Mustard Seed grown from a lowly humble beginning in Australia into a mighty tree, under the protecting shade of which, not only thousands of our poor Brethren, but even not a few of the more favoured classes of Society have found a peaceful and happy Asylum. At this moment an Archbishop together with four or five Suffragans, aided both by an efficient class of Clergymen of the second order exceeding one hundred in number, and also by a prosperous Religious Community minister to the Spiritual wants of a population, for the moral welfare of which, not a quarter of a century ago, the bigotted Government of England supplied only two Irish Catholic Missionaries. We ourselves have heard the Right Rev. Dr. Ullathorne, lately a Missionary in Australia, and now the Catholic Bishop of Birmingham, say, that more than once, he has, when a Missionary, been obliged to journey three hundred miles into the interior of New South Wales, amidst unspeakable hardships, to administer the last Sacraments to a dying Catholic.

(To be continued.)

CATHOLIC EDUCATIONAL INSTITUTIONS IN CALCUTTA.

CHRISTMAS EXAMINATIONS.

We have much pleasure in publishing Mr. Daly's letter to the Superioress of the Intally Institutions, respecting the late Examinations of the Pupils of those establishments. There are in the Intally Boarding and Day School about twenty-two Pupils and about seventy two others in the Female Orphanage, situated in the adjoining compound. Having been ourselves present at the Examinations in both Institutions, we are enabled to confirm to the fullest extent the accuracy of all Mr. Daly's statements. Among the Spectators on the occasion just referred to, besides Catholics, there were several respectable Protestants with some of whom we entered into conversation, and it will, doubtless, be gratifying to our Readers to learn, that all present, without distinction of creed, were unanimous in their admiration and approval, as well of the educational, as of the other departments of these Seminaries. We may profit of this opportunity to add, that in all the other Catholic Institutions, viz. the Cathedral and Bow-Bazar Male and Female Schools, the Loretto House, and St. John's College, the result of the late examinations was equally creditable both to the Teachers and the Pupils. For the perfect fidelity of this assertion, we can appeal with confidence to the testimony of all who favoured with their presence, the recent literary exhibitions in the several institutions of which we now treat. In conclusion we beg to add, that at St. John's College, we listened with particular pleasure to the interesting examination of the Pupils in Chemistry, conducted by Doctor McClelland, as well as to the useful practical Questions in Book-keeping proposed by Mr. C. R. Lackersteen. The Examinations in the Greek and Latin Classics were conducted chiefly by the Archbishop whilst those in Logic and Mathematics were carried on respectively by Rev. Mr. Formosa and Mr. O'Donovan.

INTALLY CONVENT BOARDING AND DAY SCHOOL, AND FEMALE ORPHANAGE.

Letter of Mr. P. Daly to the Lady Superioress of the Intally Convent.

[illegible] after thi[illegible] communicated [illegible]ECTED MADAM,—Having on the 20th [illegible]oined by m[illegible] with some of my family, witnessed [illegible]ame forward [illegible] Examination of the Schools under [illegible]e this purpose, [illegible]upervision, I cannot refrain from [illegible]ent by the you[illegible]u, and stating the gratification [illegible]e to behold the general proficiency of the pupils of your Boarding and Day-School in the various branches of liberal, useful education, in which the young Ladies were examined. But what attracted my particular attention most, (and I am sure that of all present on the occasion) was, the neat becoming dress of the wards, their very healthy and cheerful demeanour, fully manifesting that they did not feel as in the house of a stranger, but in a home rendered happy to them by the benevolent solicitude and judicious care of yourself and your pious colleagues.

The Examinations of your Orphanage in its divers departments were no less satisfactory to those who take an interest in the welfare of your laudable exertions in the cause of religion and morality, than that of your Boarding and Day Schools. The cleanliness and regularity of the arrangements in the Kitchen, Refectory, and Dormitory, were as pleasing as the intelligence and industry, of which the large display of fancy needle-work, exhibited on the occasion, must be the result.

In short, I feel, and I have reason to know it from experience, how much the Catholic Community of this country are indebted to you and to your charitable and pious Sisters generally, for your zealous and successful efforts in promoting the virtuous education of the Catholic Females of India.

Wishing you and Sisters many many happy returns of this Holy season.

I remain, respected Madam,
With great esteem
Your most obedt. humble servant,
P. DALY.

Calcutta, House of Correction,
Christmas-Day, 1850.

P. S. I herewith send a trifle for the Orphanage, which I regret I cannot make more, owing to the many demands on me at present.

P. D.

RESTORATION OF THE CATHOLIC HIERARCHY IN ENGLAND.

THE CARDINAL ARCHBISHOP OF WESTMINSTER.

To the Editor of the B. C. Herald.

"And now therefore I say to you, refrain from these men, and let them alone: for if this Counsel or this Work be of Men, it will come to nought. But if it be of God, you cannot overthrow it, lest perhaps you be found even to fight against God." ACTS CAP. 5.

SIR,—In my letter of the 27th ult. I pointed out the obvious inconsistency of censuring His Holiness Pius IX. for doing that, in the

19th century, for which in the 7th century, Pope Gregory the Great was applauded by all Christendom, and honoured by his yet cherished appellation of "*the Apostle of England.*" In my letter, I called your attention to the remarkable facts, that even the bigotted compilers or Purloiners* of the Book of Common Prayer, notwithstanding their undoubted anxiety, to get rid of every memorial of Catholicity, nevertheless, found themselves reluctantly compelled by circumstances, to retain in its Calendar of Saints, the names both of St. Gregory, Pope, and also of St. Augustine, whom Gregory had created the first Archbishop of Canterbury.

In the same letter, I noticed moreover, that the much prized title of "*Defender of the Faith,*" so tenaciously and so inconsistently retained by the British Sovereign, was conferred by a Predecessor in the Apostolic See of His present Holiness. Lastly, I remindedyou, that, after an obstinate and unmeaning opposition for 170 years, the British Legislature was at length shamed into the adoption of the Calendar, which bears the name of Pope Gregory the thirteenth.

I now proceed to show you, that in all the social and religious departments of England, countless memorials present themselves on every side, which, though still cherished and universally adopted by her people, derive their origin from Catholicity, and have only in Catholicity their full and adequate significancy. I advert to this circumstance, in order to prove, that England, in spite of her long continued efforts to extirpate every vestige of Catholicity, until restored to Catholic communion, must continue to exhibit in her relations, whether civil or spiritual, to every reflecting mind, an immense unmeaning mass of inconsistencies, and incongruities, all bespeaking the violence done to her moral constitution, by the grievous wound inflicted upon her, when forcibly separated in the 16 h century from the centre of religious unity.

Thus to take a rapid glance at the incongruities just alluded to, let me ask, in the name of common sense, what full or adequate meaning can the well known names of certain feasts, such as Shrove-tide, Candlemas, Michaelmas, Christmas, Palm-Sunday, Ember-Weeks, Ash-Wednesday, all Saints day, Rogation days have in Protestant England? Unquestionably none.

In relation to the Sovereign and the officials of the Court, what adequate significancy has the title of Confessor to the Sovereign, a title borne by one of these functionaries—Passing over the Common Prayer Book its exhortation to the sick to have recourse to particular confession—its form of absolution, its Catechetical doctrine on the Eucharistic sacrament, which it teaches to contain inwardly, verily and indeed, the body and blood of Christ, &c. &c. if we but glance at the names, by which the chief terms or Sessions of the Supreme Courts of Law are designated, we shall find all of them denominated by an appellation, borrowed from some Saint, or from some sacred season, consecrated in the Catholic Ritual.

Remarking on the fragments of Catholic doctrine, which the leaders of the several sects of the Reformation retained in their respective confessions, the Illustrious Bossuet traces this occurrence to the exercise of an interposing providence, which, whilst it permitted the storm of the Reformation partially to darken the splendor and beauty of the Catholic Church, took care, that isolated resplendent particles of its faith should sparkle everywhere in the regions of heresy, so that, as in the order of Nature, the Element of Fire, seeks always to ascend, it was ordained also, in the order of Religion, that the brilliant particles separated from the Sun of Catholic truth, and scattered throughout Protestantism, should in their isolation show, that they had been violently sundered from the parent luminary, and that whilst they might send forth in this unnatural state fitful coruscations, they could shine with a serene and steady refulgence, only when restored to the centre, from which they had been recklessly torn.

Every thing then in the Religious and Social State of England, the language and usages of its Ritual, and of its Courts of Law, its Festivals Civil and Sacred, together with the Nomenclature by which they are familiarly known, all silently but strongly call aloud, proclaiming the state of violence in which they exist under Protestantism, and demanding the restoration of the state of things which existed, when they were first introduced into, and engrafted upon the constitution of the English Nation. The restotation of the Catholic Church alone can appease this yearning, and impart together with religious peace, their full meaning and significancy to language, and usages, bound up with the very existence of the English People It is to effect this blessed result, and not to gratify the unworthy aspirings of temporal ambition, that the Illustrious Chief Pastor of the Catholic Church has restored to England, the Hierarchy which She had lost by schism. When Gamaliel reasoned with the

* The prescribed service of the book Common of Prayer was Purloined in so blundering a manner from the Catholic Missal, that King James 1st familiarly called it "a badly said Mass."

Jewish Senate, in the words adduced by me, in the preface to this letter, that tribunal acknowledged and consented to the justness of his argumentation. Adopting the sentiments of that Doctor of the Law, in reference to the religious movement which has lately taken place in England, allow me now to say in conclusion, that if that movement be of Men it will come to nought; but if it be of God, it cannot be overthrown. The Sanhedrim approved of this criterion of Religious truth. Let Protestant England regulate its conduct by the same standard, and the cause of truth must eventually triumph.

I remain Sir, your's obediently,

A CATHOLIC.

Calcutta, Jany. 2d, 1851.

IMPORTANT TO INTENDING EMIGRANTS TO ADELAIDE.

Letter from the Catholic Bishop of Adelaide to the Archbishop of Edessa, V. A. W. B.

MY DEAR LORD ARCHBISHOP,—I have received your kind favor, in which you request of me to interest myself in promoting the welfare of the Friends of ——— who are about to make this province the land of their adoption.

Any request from you, my dear Lord, shall be considered by me on every occasion as tantamount almost to a command. You may therefore assure him, that I shall take the same pains in the affair which he has at heart, as if my own interests were at stake. I have received two letters from him inclosing two series of Bills drawn upon the Bank of London amount £165. I have discounted these Bills in the Union Bank at 2½ per cent before I received the second letter and second series of Drafts; in order that I might immediately invest that portion of the money which ——— wished me to do. I shall be enabled to invest it on good security of landed property, at from ten to fifteen per Cent. I shall immediately purchase a good section of land for eighty pounds; the fencing will cost about forty or fifty pounds, a plain slab-house must be erected and the cultivators of the soil will have to support themselves, until a crop is reaped. A plough, and bullocks must be purchased, which will cost twenty pounds; however I shall manage every thing with economy and to advantage. As to the amount remaining in my hands after handing over to ———'s relations, the sum of forty pounds and paying eighty pounds for a section of land, I should wish to know how I am to dispose it.

I shall now invest at least three hundred pounds of it, or perhaps less, if I should deem it necessary to advance something more to ———'s relations; in order to set them right to work. You perceive that after paying eighty pounds for a section; nearly eighty pounds more will be necessary for the purchase of bullocks, plough, building of a house fencing, &c.

The section will be useless, unless fenced, unless therefore the families which are coming here have some considerable sum of money with them, the sum of 120£ allowed at present by ——— would not start them fairly in the world. If I understand ——'s letter correctly; he wishes, that I should in the first place purchase one section of land for them and then out of the money which I have received, give every moderate and absolutely necessary assistance, by which they would be enabled to make a livelihood from the produce of the Farm. The colony is still advancing rapidly in prosperity. I have five Churches and am building three more. You must have much to suffer from the heat of an Indian climate, the reward promised in the next life is, that the sun shall not fall upon us or any heat. I am sure you must be desirous of speedily obtaining this reward.

I am, my dear Lord Archbishop
Your sincerely attached
Brother in Christ,

✠ F. MURPHY,
of Adelaide

Adelaide, Oct. 24, 1850.

MOULMEIN.

Extract from a letter addressed by Bishop Balma (V. Ap. of Ava and Pegu) to His Grace the Most Rev. Dr. Carew, Archbishop, V. A. W. B.

MY DEAR LORD ARCHBISHOP,—'I take the liberty of enclosing herewith the Statistics of our Mission, and beg the favour of your handing it over to Mr. Serrao, for insertion in the *Directory*. Your Grace will perceive by those Statistics, that we had of late a good number of Conversions. They are for the most part of Karens in the District of Myoamia, and Bassein. But we have to lament the loss of a zealous Missionary, the Rev. Mr. Pegolotti, who died at Bassein on the 5th September last of fever contracted at Kiepanyus, where he had gone two months previously to erect a new station, and had already succeeded with the blessing of God, in drawing around him twelve families of Karens, whom he was preparing for Baptism at the time he fell sick.

Trusting your Grace is in the enjoyment of perfect health, and begging you to remember me kindly to the Clergy and Friends, with deep sentiments of gratitude,'

I remain, my dear Lord Archbishop,
Your Grace's most obedt. and
grateful servt.
✠ J. BALMA.'

Moulmein, 23rd, Nov. 1850.

CONVERSIONS.

We have much pleasure to announce, that Rev. John McCabe received three Heathens into the bosom of the Catholic Church, after having been duly instructed in the doctrines of our Holy Faith. In the course of last week the same excellent clergyman received three other Heathens also.

Selections.

THE LORETTO INSTITUTION.

To the Editor of the Englishman.

SIR,—Having frequently heard it asserted that the Loretto Institution was the first in India for imparting a sound liberal education to all young ladies commencing their course of studies, I resolved to test the truth of the assertion by being an eye-witness of their mode of instruction. For this purpose I proceeded then on Saturday last, the 21st, with a few friends who were very desirous to be present at the examinations that were to be held there on that day. On entering the large and spacious hall where the young pupils were to be examined, I found it densely crowded with a gay fashionable circle of young ladies and gentlemen, the elite of Calcutta. The examination hall itself was tastefully fitted out in such a manner as to reflect the greatest credit on the inmates of the institution. Here and there might be seen beautiful and rare specimens of fancy needle-work, both plain and ornamental, whilst the occasional pieces of music that were played on the piano as each of the examining ladies retired from her office to make way for another, lent a graceful charm to the entire scene. Though I had often heard much, very much indeed of the great superiority and excellence of the Loretto Convent Institution beyond all others in Calcutta, yet I must candidly confess that until I witnessed the entire proceedings of the examinations on Saturday last, I was somewhat sceptical. But having myself heard the queries proposed and the answers, I must frankly own that the fame of the establishment was far short of the reality. So much so indeed, that what I have asserted will be fully borne out by the testimony of every person present, be he Protestant, Catholic, or Dissenter. Nay, I have heard it frequently repeated by persons of unquestionable veracity that the Protestant ladies and gentlemen of Calcutta, who usually attend the public examinations of Loretto House, are quite amazed at the cleverness and the abilities displayed by the young pupils in their respective answers. An undoubted proof, if proof were wanting, of what care and attention must have been paid to them during the course of the year, in order to enable them to answer so well on the day of trial. Though the examinations on the day in question were nearly over before I arrived, yet what I heard and saw were sufficient to give me a general idea of the great proficiency of the young ladies, in the several subjects on which they were questioned. The assistant lady,—superioress, examined them in history ancient and modern, sacred and profane biography, astronomy, geography, and in a portion of chemistry. (It may not be generally known that the assistant lady-superioress stands first in India for her varied literary acquirements.) The answering in the several departments just enumerated, was truly admirable, and occasionally elicited the approbation of the auditors. In English History, commencing from the reign of Henry the 2nd until that of our Most Gracious Queen Victoria, they gave a masterly sketch of it without ever faultering in the least. They gave a very correct account of the principal or leading events in each succeeding reign; described in glowing language the crusades, and showed the origin and rise of the Reformation in England, who were its chief abettors, and dwelt with much interest, as it were, on the severe treatment experienced by Mary, Queen of Scots from her cousin Elizabeth.

In geography, the young ladies displayed an admirable acquaintance with the several countries on which they were interrogated, pointing them out with precision on the map, and subsequently giving an account of their manners, customs and institutions; whilst in chemistry, to hear them answering the abstruse questions that were proposed, would lead you to imagine, that they were perfectly conversant in the theory of our most celebrated chemists. The answering in French and in the use of the globes was perfectly on a par with the preceding. Nay, some of the young

ladies, spoke French so fluently that, had you not previously known them to be of English extraction, you would have supposed them to be French from their accent. And now, Mr. Editor, having given you a brief outline and a faint sketch of all that I witnessed at the Loretto examinations on Saturday last, allow me to draw your favourable notice to so praiseworthy an institution. Your predecessor in the editorial chair of the *Englishman* ever befriended the Revd. Dr. Carew in his mighty and unceasing efforts to give a sound liberal education to all, irrespective of their opinions on religion. For, referring back to a file of the *Englishman*, I find in an editorial article inserted on the 24th of March 1842, the following words—"We confess ourselves admirers of Dr. Carew, the Roman Catholic Bishop of Calcutta. We have seldom known a pastor more careful of his flock, more zealous for their temporal and spiritual welfare, more indifferent to personal considerations, more liberal and tolerant towards men of all creeds and denominations. He has done much to elevate the condition of the Roman Catholics in this quarter of India, by encouraging the formation of educational institutions; and he has infused into them a spirit of charity of which the poorer classes are now enjoying the benefit." Yes, Mr. Editor, Dr. Carew's philanthropy is as unbounded as the mighty expanse of firmanent over our heads, though his means are so limited, that with the apostles he might exclaim, 'silver and gold I have none' Yet notwithstanding these circumscribed limits, he has succeeded in rearing three splendid Catholic institutions in Calcutta, viz., the Loretto and Intally Conventual Establishments, and St. John's College in Park Street. He has also another establishment in the precincts of Moorgyhatta, conducted by that excellent order of men, the Christian Brothers, where one hundred and fifty boys receive every day a liberal, enlightened and gratuitous education Nay, not content with this, I hear that he is endeavouring to establish another school now at Howrah, for the educating of the poor Catholics in that locality. And when such is the case, will it be said, Mr. Editor, that you will not befriend him in his heavenly efforts to diffuse education amongst the poor benighted inhabitants of this Pagan and Idolatrous country. You throw open the columns of your influential journal to every Native report on education sent you, will you close them against those of Catholics who are generally firm supporters of your highly talented paper. No Mr. Editor, your great anxiety to see education based on sound principles overspread the country, will make you indifferent to sect or party, and hoping your columns will be perfectly open to all without distinction.

I remain, Sir,
Your most obedient servant,
PUBLICOLA.

[*Englishman 28th Dec.* 1850.]

PROGRESS OF THE CATHOLIC RELIGION IN ENGLAND.

The following extracts are from a Roman Catholic newspaper, published at York, called *The Lamp*:—'Truly are we commencing a new era in the history of the English Catholic Church. What a series of great and stirring events will the future historian of this portion of God's Church have to chronicle between the dates of 1820 and 1850! * * * Rome, old glorious Rome, still the mistress of the world, has presumed in her imperial pride to confer the dignity of Cardinal upon a *British subject*. Nay, more, has created a new dignity to do further honour to that Cardinal; and 'name it not in the office of the *Herald* or the *Post*, publish it not in the purlieus of Printing house square,' that dignity is nothing less than an archbishopric—*the Archbishopric of Westminster!* Poor Anglicanism! What she suffers may be gathered from the insolent ravings of the blatant bullies, whose fierce denunciations of Romanism disgrace the leading journals of London, and all others accustomed to catch their tone. We will not however, encourage feelings of gratification, which naturally arise at beholding the mortification and alarm of our foes. We will only point out to every Catholic that the spirit of persecution, which once converted his forefathers into burning faggots, still breathes around us and is ever ready to burst forth under our feet. In the present state of public opinion, with a reform parliament, and the great principle of religious toleration no longer a question in abeyance, but a positive agent alive and alert in the very bosom of the Cabinet itself, it is impossible that any ministry, formed upon whatever conditions it may be, can hold together for any length of time, unless it act in accordance with these popular and acknowledged data in politics. If we consider that one third, at least, of her Majesty's subjects are Catholics, and that Catholics possess the same faith, are united under one head, and agree in one communion, we may calculate what a mighty engine is at work, against which no ministry can shut their eyes, or turn a deaf ear to, or pretend to ignore, the more especially when it is viewed in contrast with the remaining two-thirds at variance among themselves, disunited, jealous, and unsettled. A bill for diplomatic relations with Rome, *and on Rome's terms*, must be passed by the British legislature. Britain must yield, as the younger state should; Rome cannot bend. Her Legate must be received at St. James's, and that Legate must be a Cardinal. Verily, too (it is our impression), the Cardinal's hat will be quite as attractive, and as comely an object in a court cavalcade, as the jewelled turban of an infidel, or even the variegated caftan

of a Persian ambassador. But there is one point on which these men who rail at Rome and the Archbishop of Westminster must surely be ignorant, and of which we would gladly make them cognisant. Are they aware that *he* may be accountable even for *their* salvation? If they be baptised, they are certainly his spiritual subjects and owe him obedience; we will be bound he will treat them as his children in Christ; at the same times we confess we should hesitate before we became surety for their submission to authority. Our reason is, they have been so long wandering in the desert of private opinion, without cloud by day or pillar of fire by night to direct their way-ward footsteps, that we very much doubt whether any influence less than a special grace from heaven could bow their stiff necks. Now we are satisfied that these railers pride themselves upon being Bible readers. We hope they have studied the Scriptures with effect, and if so they cannot be ignorant of the malediction attached to the crime of railing at the Lord's anointed. With all their bluster, such hints as we have just given are neither new nor foreign to their minds. We know with what readiness they could come into collision with one of their own dignitaries; we know with what little reverence and respect they could treat his opinion if different from their own private judgment, because they feel he is possessed of no spiritual authority. But yet these very men, who denounce Rome and her priests at public meetings and in public prints, would hesitate before they would personally insult the humblest man who has been dignified by receiving her orders. There is an admitted sanctity about her anointed servants that chills the audacity of the loudest brawler, and where is the vituperator among them who would not shrink into his original nothingness beneath the glance of his eminence the Cardinal Archbishop of Westminster. Previous to 1820, there were but three Catholic Colleges or seminaries for the education of the clergy in England besides which there were a few houses of Benedictines, Dominicans, and Jesuits, which were the only orders of men then in this country. An increase in the districts of course demanded additional seminaries, which were founded; so that in 1850 we have six ecclesiastical or diocesan colleges. But subjects were wanting, the secular priesthood were insufficient for the harvest, and the aid of religious bodies was called in; and foreign countries eagerly sent members to found a branch of their order in England. Hither came the Passionists, Fathers of Charity, Redemptorists, Fathers of the Conception, and others, who, with the former ancient orders in the country, and the Oratorians, of whom we shall have to speak later, have now about fifteen large religious houses, to many of which [illegible] are attached. Very few convents for women—about ten, of which four were devoted to the education of youth existed in England previous to 1829. Since that period an immense increase of convents has taken place. And many of these contain inmates who carry comfort and consolation to the bedsides of the poor and sick, as the Angelic Sisters of Charity and Mercy; and most of the others are devoted to the religious training of females of all states of life. Within the last twenty years, 14 new congregations of religious women have been established in England. These possess 35 houses. The Brothers of the Christian schools have one large establishment, and about twelve small ones devoted to the religious instruction of boys. We must not omit to mention the progress of Catholic literature, which has certainly made great strides within the last 20 years. One leading feature has been the production, at the Derby press, of cheap standard Catholic works. A Missal which could not have been obtained in 1829 for less than 6s. 6d., may be now had for 1s. 4d, and other works in proportion. 'Within the last few years,' said Bishop Wiseman, in 1844, 'the press of Derby has issued between one and a half million and two million volumes of Catholic publications.—*York Herald.*

CAPTIVITY OF MARY OF SCOTS.

HER LAST HOURS BY W. JOS. WALTER, LATE OF ST. EDMUND'S COLLEGE.

(Continued from page 313.)

At the conclusion of her prayer, Mary held up the crucifix, and exclaimed; "As thy arms, O my Saviour, were extended on the cross, in like manner receive me into the outstretched arms of thy mercy, and pardon all my sins!" The puritanism of the Earl of Kent was shocked. "Madame," said he, "you had better leave such popish trumperies; have Christ in your heart, and not in your hand." She replied, "I cannot hold in my hand the representation of his sufferings, but I must at the same time bear him in my heart. It represents to my eyes the Saviour suffering upon the cross by the hands of wicked men; and it enables me to meet my sufferings with patience."

When her prayer was finished, her maids bathed in tears, helped her to rise, and began to disrobe their mistress. But the executioners, fearing to lose their usual perquisites, hastily interfered. The Queen remonstrated; observing to the Earls with a smile, that she was not accustomed to such grooms, nor used to undress in the presence of so numerous a company. When one of the executioners took from her neck a gold cross and the chain to which was suspended the Agnus Dei, she took it from his hands, and giving it to one of her women, told him that it should be answered for with money. When disrobed to her kirtle, she replaced with her own hands, a pair of sleeves which they had pulled off; it was remarked that "she did it in haste, as if she had longed to be gone." Her attendants, at the sight of their Sovereign in this destitute and forlorn condition, could not suppress their feelings; but Mary turning to them, placed her finger on her lip, and said in French; *Ne criez pas; j'ai promis pour vous,*—do not cry; I am under a promise for you. Then giving them her blessing and embracing them, she bade them pray for her, and not to weep, but to rejoice at seeing the end of all their mistress' troubles. Without the railing stood Melville and the rest of her men servants, sometimes

weeping aloud, and continually crossing themselves. She gave them also her last blessing, and begged them not to cease praying for her till her last moment. She then seated herself again. Mrs. Kennedy took a Corpus-Christi cloth, lapped it three-corner wise, kissed it, and placing it over the Queen's face, pinned it fast to her head-dress. One of the executioners took her by the arm and led her to the block; and the Queen kneeling down, said repeatedly with a firm voice, "Into thy hands, O Lord I commend my spirit." At this moment sobs and groans burst from the spectators, and disconcerted the headsmen. He trembled * The axe descended, and missing its aim, inflicted a deep wound in the lower part of the skull.* The Queen remained motionless, and at the third stroke her head was severed from the body. When the executioner held it up convulsed and streaming with blood, he cried as usual, "God save Queen Elizabeth."

"So perish all the Queen's enemies!" subjoined the Dean of Peterborough. The fanatical Earl of Kent, approaching the dead body and standing over it, exclaimed in a still louder tone; "Such be the end of all the Queen's and the Gospel's enemies!"

Not a voice was heard to cry amen. The spectators continued silent, and drowned in tears. Party feeling was absorbed in admiration and pity!

When the head-dress of her who was once a Queen was disturbed, it disclosed a head of hair, white "with other snows than those of age" The cares and the sorrows of twenty years of captivity had done the work of eighty winters.*

(*To be continued.*)

CURSIVE WRITING OF THE ROMANS.

The *Quarterly Review* gives the following interesting account of the discovery of the cursive handwriting of the Romans, mentioned, it will be remembered, by Quintilian and Cicero:—

Joseph Scaliger asserted that the Romans had a cursive handwriting. Some doubted, but on the whole such continued to be the creed of the learned down to our own time Behold some fourteen or fifteen years ago the Austrians set about improving the channel of the Danube to suit it for steam-boats, and the first point was to re-open Trajan's towing path, which often became a gallery cut out of the cliff, and all but obliterated by the accidents of war and weather. One day, in hewing at this gallery the workmen revealed the mouth of a cavern, probably natural, but widened by Roman skill, and which had seventeen centuries ago been the head-quarters of a clerk of the works, or contracting engineer. In this subterraneous office were found the original day-books of Trajan's servant—namely, specimens—the first that modern eye ever saw—of the familiar Roman tables—boards of wood with hinges, inclosing each set two or four pages of quarrymen's names and calculations of wages inscribed on wax; and lo! the names were not only in capitals, but they were in running hand, actually identical with our own; though Trajan's clerk had been no elegant penman—and accordingly the Vienna doctors have ever since (except when occupied with sedition) been at daggers drawn among themselves about the decypherment of the great Emperor's masons and navies. The moral is modesty. We are not done with discoveries. Not a fifth part of Pompeii has as yet been dispasted—probably not a twentieth of Herculaneum. If ever Nicolas gets to Constantinople, we expect revelations enow. The tradition of some vast deposit of ancient literature among the vaults of the Seraglio is coeval with the fall of the city. Mahomed II. was an unlikely as any prince then or since to approve of destroying the private library of the Palæologi.—*Britannia.*

* In the official account of the execution by the Earls of Kent and Shrewsbury, is a little trait, quite in accordance with their character. "Her servants were immediately removed, and orders taken that none should approach the corpse, but that it should be embalmed by the surgeon appointed. And further, her cross, apparel, and other things, are retained here, and not yielded to the executioner, *for inconveniences that might follow*; but he is to be rewarded by such as sent him hither."

CHANGES OF COLOUR IN PLANTS.

The following is the scientific explanation of the cause of leaves changing their colour in autumn:—"The colour of plants generally depends on the presence of a substance called *chromule*, which is deposited in minute granules in the vesicles of the cellular tissue. This substance consists of pure carbon, which has been fixed by the decomposition of the carbonic acid gas absorbed by the plant; the oxygen escaping again into the atmosphere, while the carbon is permanently assimilated. Both the absorption and decomposition of carbonic acid gas take place most effectively under the influence of solar light; hence, plants grown in darkness become *etiolated*, or blanched. The chromule in all plants being the same, it is difficult to explain why leaves should be green and flowers of so many varied hues; indeed, the cause is as yet but very imperfectly understood. It is found, however, that when the leaves expand and are of the brightest green, the grains of chromule are always surrounded by a thin film of gluten, the principal ingredient in which is nitrogen. In autumn the gluten and the carbon generally have both disappeared, particularly in plants which contain a notable amount of acid, the basis of which is oxygen. In proportion as the oxygen predominates, the leaves become red; hence, the beautiful tints of red and crimson taken by some leaves in autumn. It has been observed that the leaves of plants always turn yellow, red, crimson, or violet, and never blue; and this corresponds with the above theory, as the carbon, which is dark, is carried out of the leaves by the descending sap, and its place partially supplied by oxygen. Thus red, which is the colour produced by oxygen, predominates in decaying leaves; and violet, which implies a mixture of carbon, is only found in the dying leaves of the American white oak. The lime and other trees which abound in mucilage, or gluten, further corroborate this theory, in having their decayed leaves yellow."—*Brighton Herald.*

THE BENGAL CATHOLIC HERALD

'One body and one spirit—one Lord, one Faith, one Baptism.'

No. 2.] CALCUTTA: SATURDAY, JANUARY 11, 1851. [VOL. XX.

LECTURES ON CERTAIN DIFFICULTIES FELT BY ANGLICANS IN SUBMITTING TO THE CATHOLIC CHURCH, BY JOHN HENRY NEWMAN, PRIEST OF THE ORATORY OF ST. PHILIP NERI. LECTURE 3, GRACE IN THE MOVEMENT OF 1833, NOT FROM THE NATIONAL CHURCH. LONDON: BURNS AND LAMBERT.—1850.

(Concluded from our last.)

Or, to turn to other communions, whom have you with the capabilities of greatness in them, which show themselves in the benevolent zeal of Howard the philanthropist, or Elizabeth Fry? Or consider the almost miraculous conversion and subsequent life of Col. Gardiner. Why, even old Bunyan, with his vivid dreams when a child, his conversion, his conflicts with Satan, his preachings and imprisonments, however inferior to you in discipline of mind and knowledge of the truth, is, in the outline of his history, more Apostolical than you. "Weep not for me," were his last words, as if he had been a saint, "but for yourselves. I go to the Father of our Lord Jesus Christ, who doubtless, through the mediation of His Son, will receive me, though a sinner, when we shall, ere long, meet, to sing the new song, and be happy for ever." Consider the death-beds of the thousands of those, in and out of the Establishment, who, with scarcely one sentiment of religion in common with you, die in confidence of the truth of their doctrine, and of their personal safety. Does the peace of their deaths testify to the divinity of their creed or of their communion? Does the extreme earnestness and reality of religious feeling, exhibited in the sudden seizure and death of one, who was as stern in his hatred of your opinions, as in that earnestness of feeling, who one evening protested against the sacramental principle, and next morning died with the words of Holy Scripture in his mouth—does it give any sanction to that hatred and that protest*? And there is another, a Calvinist, one of whose special and continual prayers in his last illness was for perseverance in grace, who cried, "O Lord, abhor me not, though I be abhorrible, and abhor myself!" And who, five minutes before his death, by the expression of his countenance, changing from prayer to admiration and calm peace, impressed upon the bystanders, that the veil had been removed from his eyes, and that, like Stephen, he saw things invisible to sense;—did he, by the circumstances of his death-bed, bear evidence to the truth of what you, as well as I, hold to be an odious heresy†? "Mr. Harvey resigned his meek soul into the hands of his Redeemer, saying, 'Lord, now lettest Thou Thy servant depart in peace.'" "Mr. Walker, before he expired, spoke nearly these words: 'I have been on the wings of the cherubim; heaven has in a manner been opened to me, I shall be there soon.'" "Mr. Whitfield rose at four o'clock on the sabbath day, went to his closet, and was unusually long in private; laid himself on his bed for about ten minutes; then went on his knees and prayed most fervently he might that day finish his Master's work." Then he sent for a clergyman, "and before he could reach him, closed his eyes on this world without a sigh or groan, and commenced a sabbath of everlasting rest‡." Alas! there was another, who for three months "lingered," as he said, "in the face of death." "O my God," he cried, "I know Thou dost not overlook any

* Dr. Arnold. † Mr. Scott. ‡ Sidney's Life of Hill.

of Thy creatures. Thou dost not overlook me. So much torture to kill a worm! have mercy on me! I cry to Thee, knowing I cannot alter Thy ways. I cannot, if I would, and I would not if I could. If a word would remove these sufferings, I would not utter it." "Just life enough to suffer," he continued, "but I submit, and not only submit but rejoice." One morning he woke up, "and with firm voice and great sobriety of manner, spoke only these words: Now I die!" He sat as one in the attitude of expectation, and about two hours afterwards, it was as he had said." And he was a professed infidel, and worse than an infidel,—an apostate priest!

No, my dear brethren, these things are beyond us. Nature can do so much, and go so far, can form such rational notices of God and of duty, without grace or merit, or a future hope; good sense has such an instinctive apprehension of what is fitting; intellect, imagination, and feeling can so take up, develope, and illuminate what nature has originated; education and the communication of ideas can so insinuate into the mind what really does not belong to it; grace, not effectual, but inchoate, can so plead, and its pleadings look so like its fruits; and its mere visitations may so easily be mistaken for its indwelling presence; and its vestiges, when it has departed, may gleam so beautifully on the dead soul; that it is quite impossible for us to conclude, with any fairness of argument, that a certain opinion is true, or a religious position safe, on account of the confidence or apparent excellence of those who adopt it. Of course we think as tenderly of them as we can; and may fairly hope that what we see, is in some instances the work of grace, wrought on those who are in invincible ignorance; but the claim is unreasonable and exorbitant, if they expect their state of mind is to be taken in evidence, not only of promise in the individual, but of truth in his creed.

And should this view of the subject unsettle and depress you, as if it left you no means at all of ascertaining whether God loves you, or whether any thing is true, or any thing to be trusted, then let this feeling answer the purpose for which I have impressed it on you. I wish to deprive you of your undue confidence in self: I wish to dislodge you from that centre in which you sit so self-possessed and self-satisfied. Your fault has been to be satisfied with but a half evidence of your security; you have been too well contented with remaining where you found yourselves, not to catch at a line of argument, so indulgent, yet so plausible. You have thought that position impregnable; and growing confident, as time went on, you have presumed to pronounce it blasphemy against the Holy Ghost to doubt of your Church and of its ordinances. Learn, my dear brethren, a more sober, a more cautious tone of thought. Learn to fear for your souls. It is something indeed to be peaceful within, but it is not every thing. It may be the stillness of death. The Catholic, and he alone, has within him that union of external, with internal notes of God's favour, which sheds the light of conviction over his soul, and makes him both fearless in his faith, and calm and thankful in his hope.

DUBLIN REVIEW.

ART. XI.—*The Manual of Devotion.* By Ambrose Lisle Phillips, Esq. Derby: 1843.

(Continued from our last.)

As another illustration of the beauties which the Church presents to our admiration in her minor offices, we may take the subject of the work before us, which has led us to the consideration of this topic. Its purpose is to recommend the devotion so little understood, nay often so much slighted even by good people in our country—THE ROSARY. It is intended as a manual, or guide, for those principally who adopt it in the modified form which the Church has lately approved, of the *Living Rosary*, in which the various mysteries are distributed among different persons, who thus collectively weave together that flowery crown of exquisite devotion, the *chaplet* (sweet of name, which we would gladly see revived! that crowns at once the divine Son, and the Virgin-Mother. For a full explanation of this holy exercise, and for an account of its origin, its advantages, and prerogatives, we will simply refer our readers to the work itself. It will amply repay them; and they will find in the meditations proposed to facilitate the practice of contemplation (which forms an essential portion of the Rosary), much tenderness of feeling and liveliness of thought that will be at once edifying and improving to them.

(To be continued.)

HISTORY OF THE LIFE, WRITINGS AND DOCTRINES OF MARTIN LUTHER.

By J. M. V. Audin.

THE TWO BULLS. 1520.

LEO X.—1521.

(Continued from our last.)

In the sixteenth century, Italy was a real land of promise, which every man of genius wished to visit before death. Then the Alps were crossed, not by another Hannibal, but by a few obscure men, who came to study the advance of intellect,—to interrogate ancient ruins, or examine recently discovered manuscripts,—to admire the paintings of Giotto,—to enter under one of the domes which a Brunelesco or an Arnolfo had raised,—to imbibe inspiration from the contemplation of the wonders which each city exhibited to view,—and to hear the melodious strains of poetry, when the lyre elsewhere was mute. All felt the renovating influences of the spot;—priests, philosophers, nobles, princes and people. While Germany admired nothing but scholastic disputation, the people of Florence walked with uncovered heads, bearing olive branches in their hands, in procession before a Madonna of Cimabue, which had recently been discovered. At Ferrara the porters repeated whole stanzas of Orlando, and the brigands of the Appenines bowed with respect at the sound of Ariosto's verses. At the very time that Luther, gave the signal for revolt, Bandinelli formed the group of the high altar of Santa Maria del Fiore;—Angelo Politian, and John Picus, of Mirandola, descended in triumph to their tombs in the church of St. Mark; and Buonarotti produced his Day and Night, the Pensiero, and the colossal statue of David. Venice, Ferrara, Milan, Bologna, Parma, Ravenna, Florence and Rome, in a word, all the Italian cities, were so many focuses of art, of light, and of science, whence they were to be diffused throughout the world.

(To be continued.)

WHITE'S CONFUTATION OF CHURCH OF ENGLANDISM.

(Translated from the Original Latin, by E. W. O'Mahoney, Esq., of the Middle Temple London.)

CHAPTER XXIX.

The thirtieth Article examined.

(Continued from our last.)

That the Church sometimes administered the Eucharist under both kinds, it is now needless to prove, as you, my brethren, agree with Catholics on this point; but the question at issue is, with respect to the administration of it under either kind only,—and that it was so administered, it lieth upon us, who make the assertion, now to prove. This is proved, in the first place, by the custom which subsisted in the ancient Church of giving the Eucharist to the faithful under the species of bread only, in order that they may carry it home with them, and there take it at a fitting time. Tertullian, in writing to his wife, mentions this custom. "Shall not your husband know," saith he, "what you taste in secret before all other food? And if he know it, he does *not* believe it to be, what it is called—bread."* This custom existed in the Roman church in the time of St. Jerom also, as he himself relates:—"I know," says St. Jerom, "that it is the custom at Rome, for the faithful invariably to receive the *body* of Christ. This custom I neither censure, nor approve: for each abounds in its own sense. But I am at issue with the religious views of those, who receive the communion, on the very day after they have had conjugal intercourse; and who remind us of the passage in Persius, where he represents persons cleansing their nightly impurites by the morning bath. Why do not such persons undertake to visit the tombs of the Martyrs? Why have they any scruple to enter the churches? Or is Christ one in the public temple, and another in their private houses? That which is not lawful in the church, is not lawful at home."† These are the words of Jerom.

(To be continued.)

FLOWERS OF HEAVEN.

Connexion between Religion and Morality.

CHAPTER XIII.

MODERATION.

Continued from our last.

If abstinence is the highest point that sobriety can reach, fasting is the extreme degree of abstinence. Moses found this practice established among the Egyptian priests: it formed part of that sanitary system, which they had, not without reason, confounded with their religion. Fasting, especially at the vernal equinox, is very useful to the health of

* Tertul., lib. 2, ad uxor. cap. 5.—Vide Cyprian hac re serm. de lapsis, et inter opera ejus authorem de spectaculis, sub finem.

† Hieronym. tom. 3, apolog. pro libris adversus Jovinian. Euseb. Histor. Eccles. lib. 6. c. 36.

the body: at all times it serves that of the soul?

"Fasting," says St. John Chrysostom, "has a peculiar virtue; it makes us excel in all virtues; it changes men into angels, and renders them capable of contending in frail flesh, with the *infernal* demons. He who fasts has always his spirit fervent, and his mind elevated to heaven. He prays with attention; he eradicates bad desires from his heart; he reflects the image of God in his soul, and appeases the Divine indignation: he humbles his soul and represses its pride."

But some St. Simonians,* the scattered remnants of whose wreck are still floating on the surface of society, will here exclaim—O catholics! catholics! have you not sufficiently crucified the flesh? To gain heaven, must you live on wild herbs—endure perpetual fasts—and, through a spirit of penance, imitate St. Jerom, who carried loads of sand ignited by a burning sun?

Such virtues were, however, then rendered necessary, by the opposite system of luxurious indulgence that prevailed; and one of their own party—for the St. Simonians and Pantheists have always fraternized—has acknowledged that this spirit of mortification was a salutary and useful reaction against the terrible and colossal materialism, which had manifested itself in the Roman empire, and which threatened to destroy all the intellectual greatness of man. "The flesh," says Henry Herine,† "had become so unrestrained in the Roman empire, that it required all the incitements of Christian mortification to repress it. A repast like that of Trimalcoin, was appropriately succeeded by the rigorous fasts of Christianity." "This temperate life," says Villemain, "of which neither the reality, nor sincerity can be denied, must have given to the mental powers what was denied to the passions and wickedness of nature. This reflection naturally presents itself to the mind at this epoch; whenever we see strangers suddenly appear, and exercise, both on the people and with the prince, an astonishing influence, we almost invariably find that these men came from the desert."‡

Protestants ought to comprehend our principles better than the modern German and French infidels, who seek to exclude God from all his works, that they may not be able to find him anywhere; and yet they make us similar reproaches. "The road that leads to life," say they, "is a narrow way, and we ought to seek it in tribulations. This we are aware of, as the Saviour himself has told us; but this is no reason to render the road impracticable, and to strew thorns and briers under our naked and weary feet, as catholics do."

(*To be continued.*)

* The name of modern French sect.
† De l'Allemagne.
‡ Nouveaux Mélanges historiques et literaires, t. ii.

VIENNA AND THE AUSTRIANS BY MRS. TROLLOPE. VOL. II. P. 324.

THE HOLY WEEK IN VIENNA.

Nothing can be less alike than the style in which the services of this season are performed in the churches of Paris, and in those of Vienna. In Paris I remembered listening to a glorious concert on Good Friday in the church of St. Roch, wherein a full and brilliant orchestra performed the solemn office of the day in a manner that enchanted the ear, and captivated the imagination. At the little court-chapel of Vienna not a note of music was to be heard except that breathed from human lips, in the utterance of the most touching eloquence that inspiration ever employed to reach the heart of man. I have no power to describe the effect produced by the awful solemnity of the words,

"Memento mei, Domine, dum veneris in regnum tuum;"

or by the sweet sadness of those which soon followed,

"Pater, in manus tuas commendo spiritum meum;"

breathed, as they were, in slow low trembling accents.

The great ones of the earth stood there to listen to them hushed into breathless silence; and that small half-lighted chapel, with its Emperor, Empress, archdukes and archduchesses, all seemingly prostrate in heart before the dim cross that hung suspended above the altar, produced an impression on us which I doubt if all the splendours of Rome will ever efface.

On Holy Thursday the *Fusswaschung* by the Emperor and Empress was performed in the grand salle of the palace. It is a singular and striking ceremony. We were kindly furnished with tickets which admitted us to seats in a tribune raised a few feet from the ground at the upper end of the room, and commanding an excellent view of all that

A long narrow table was spread down each side of the room, raised on an estrade covered with carpet; on the inner side of each table were twelve arm-chairs, and, about an hour after the spectators who lined the walls had taken their places, twelve old men and as many old women were led in, each by two

supporters, and placed in them. They were neatly and warmly clothed for the occasion, but the form of their garments looked as if they were coeval with the institution. After they had been some time seated, the usual three announcing taps were heard upon the floor, the throng of officers and high officials of the court fell back, and the Emperor and all the archdukes at present in Vienna, all in military uniforms, walked up the room. Immediately afterwards the Empress, Archduchess Sophia, and a dozen attendant ladies followed. They mounted the estrades on which the tables were placed: the Emperor and his suite on the side allotted to the men, and the Empress, archduchess, and their ladies, on the other.

The graceful Empress placed herself opposite a tidy little old woman, whose superiority of age (she only wanted one year of a hundred) gave her the first place, the archduchess stood next, and they had both a grande maîtresse behind them; while ten noble ladies in attendance stationed themselves each one opposite an old woman, all of whom were placed in order, from the venerable ninety-nine, down to the cadette aged eighty-four.

On the other side of the room the Emperor, the archdukes, and gentlemen in waiting, did the same.

As soon as the court had thus placed themselves, and each old pensioner received a kind word or two, which in more than one instance called up a blush of pleasure and agitation on the faded furrowed cheek of age, a double file of servants in state liveries marched up the room, each bearing a tray laden with what appeared to be very dainty viands, but of which meat of course made no part.

The top of the female table was immediately before the place we occupied, and the Empress being stationed at that end of it, our attention was naturally fixed upon her, and certainly no one ever went through a ceremony with greater perfection of demeanour in every way. The first part of the humble Christian office she had lent herself to perform, consisted in placing with her own hands the various dishes provided for the venerable senior upon whom she waited; and this was done with a quiet, gentle sweetness that made us almost forget the Empress in admiration for the woman. Her august sister-in-law, and each fair dame in order, followed the edifying example, and the table was speedily covered. Nothing, however, was eaten by the guests but soup; it having been ascertained for some years past, that sending home untouched the portion served to each, for their private enjoyment and that of their friends, gave them more pleasure than eating a nervous meal in the imperial presence, and having the remnants sent after them. Three entrées, and a dessert comprehending I imagine as much food as would serve a family for a week's feasting, were successively placed on the table, and removed by royal and noble hands with all the zeal and activity of careful attendants.

I suppose one of the old women looked wistfully at the passing dishes, as if she were hungry; for the Archduchess Sophia bent across the table, spoke a few words to her, and then proceeded to cut off a slice of bread from a loaf that flanked her plate, and gave it to her. It was eaten with much apparent appetite, aided perhaps by the draught of what I presume was wine which the poor soul drank with evident and hearty good will from a goblet that stood before her. This draught was, I think, taken by all, and was in every way well timed, as it served to drink to the health of their imperial hosts, to recruit strength and spirits that must undoubtedly have been somewhat tried by the whole scene, and to have fortified them against the effects of the severe cold without.

The dinner having been thus placed and removed, the tables were withdrawn with great celerity, and the most remarkable part of the ceremony began. Pages approached with gold basin, ewer, and napkins; the beautiful Empress drew off her gloves, and tied a white linen apron round her waist, while every lady on the estrade knelt down before the poor old woman opposite to her, and pulled off her shoe and stocking. When this was completed, they drew back, and a long line of white linen cloth was placed by some af the attendants over the row of naked feet to prevent their being unnecessarily exposed. Meanwhile a priest placed himself at a desk prepared for him; exactly, by the way, in front of the Nuncio, and the Turkish ambassador, who sate side by side on the same bench we occupied,—(the former having performed the prescribed ablutions for twelve poor men at an early hour of the morning, that he might be present at this imperial ceremony). The gospel, from whence the necessity of performing this act of humiliation is drawn by Roman Catholics, was read; and it was then that one might perceive how truly the Empress of Austria submitted herself to the performance of this lowly office from genuine religious feeling. She had hitherto performed the part she had taken upon her with an air of smiling kindness, but her countenance, which is one of great feeling, is rather grave than joyous, and even her smile expresses more of goodness than of gaiety; but, while she placed the dainty dishes that were to be their portion before the poor people seated at the board,

her look and manner spoke, without the slightest shade of affectation, a well-pleased gracious hospitality that had no mixture of penance in it. But no sooner did the priest begin to pronounce the words of the gospel, then her soul seemed to retire into itself, her lips moved in prayer, and though neither her hands nor eyes were raised to heaven, nor gesticulations of any kind used to produce the external appearance of devotion, there was something in her whole person that might have helped a painter at need who wished to represent, not the martyrdom, but the holy self-devotion of a saint.

When the preparations were completed, she drew near the first woman in the line, and kneeling down, dipped the corner of a napkin in water, and touched the foot, which having wiped, she bent low her fair imperial head, and kissed it.

The performance of such an office as this must affect the spectators entirely according to the manner in which it is executed. Protestant princes do not believe themselves called upon by the gospel to perform this act of humility, and Protestant subjects are content to give them credit for a due proportion of the great Christian virtue which it exemplifies without their making any public display of it; but, however well we may all of us be satisfied by our own arrangements, I think it impossible that any real Christian, let the form of his Christianity be as simple and undemonstrative as it may, to see this gracious creature drag herself along upon her knees in the performance of this painful ceremony, without feeling that she had humbled her heart before God.

On rising from her knees she was very pale, and I saw tears in her fine dark eyes; but she presently resumed her usual tranquil air, laid aside her apron, drew on her gloves, and concluded the business of the morning by throwing over the neck of each poor old soul a ribbon, from which depended a little purse containing *forty pieces of silver*, adding, what really from the manner of its reception seemed more precious still, the favour of her extended hand to kiss. Even this, however, was not enough to satisfy the feeling she inspired, for, after she had passed by, I saw one of the old women stretch out a palsied hand to seize her dress, which she pressed fervently to her lips, and I almost envied the good soul her opportunity, for I should have well liked to kiss the hem of her garment myself.

We were in the front row of the tribune, which was so placed that the gentlemen who were walking about the room were able to converse with those placed in it, and I overheard a young scape-grace say as he passed,

"N'est-ce pas jouer la comedie?"

"Au moins la pièce est fort belle," was the answer.

The kind-hearted Emperor appeared to perform his part of the ceremony in serving the table, with great activity and good-nature; but we were too far from his estrade to see very well what was done upon it.

The twenty four poor people were all dressed in new uniforms for the occasion: the women in gowns of grey cloth, with large round black hats; over which, though they were flexible enough, the ribbon that sustained the purse was not passed without some little difficulty. The caps, pinners, and aprons, were all most delicately white. The dress of the men was of the same material as the gowns of the women, and their hats very nearly similar; the greatest singularity of the male attire was a sort of white muslin tippet round their necks, such as we often see in the pictures of Holbein. Their grey beards, which had been permitted to grow in honour of the ceremony added greatly to their venerable and picturesque appearance. The ages of the men varied from ninety-nine to eighty-three,—those of the women, from ninety-nine to eighty-four; the aggregate of age among the females surpassing, by eight years, that of the males: the old ladies, too, appeared considerably the most active and robust. They are twenty-four of the oldest poor people to be found in the city, capable of being brought to the palace.

THE

BENGAL CATHOLIC HERALD.

Calcutta: Saturday, January 11, 1851.

THE CARDINAL ARCHBISHOP OF WESTMINSTER, AND THE RESTORATION OF THE CATHOLIC HIERARCHY IN ENGLAND.

When the Wise men from the East came to Jerusalem, and inquired, where is He that is born King of the Jews, Herod and all Jerusalem with him were alarmed at the proceeding, regarding it, as one, which was the Harbinger of a revolution, by which the subversion of the authority of the Sovereign and the existing order of temporal property and prerogatives were to be destroyed.

These men, wise in their own conceit and abounding in the prudence of this world, united in counsel, accordingly, in order to defeat the imagined menaced invasion of their secular rights. Little did they dream, that the grand and only end for which the new born King came into the world was, as he himself testified before Pilate, to bear testimony to the truth, for that his kingdom was not of this world. It was in vain that the Saviour explained to his enemies the wholly, the purely spiritual nature of his Divine Mission. It was to no purpose, that he inculcated, that what belonged to Caesar, was to be given to Caesar, but that what belonged to God was also to be given to God. Blinded by the violence of their own passions and prejudices, the Jewish people were incapable of comprehending the reasonableness of the Saviour's defence, and the wisdom of his answers, instead of soothing, only provoked and aggravated their sanguinary vindictiveness. A very great analogy would seem to exist between the state of things, which we have just described, and that which Protestant England now exhibits, in consequence of the restoration of the Catholic Hierarchy in that country. In language of every description, often abounding with coarse scurvilous invective, that proceeding is denounced, as an invasion of the authority of the Sovereign and of the rights of the established Prelacy. In vain, do the Catholic Clergy and Laity reply that the kingdom of the New Hierarchy is not of this world; that for the future, they, as they did in times past, will faithfully render to the Sovereign what belongs to Caesar, but that duty compels them to render to God what belongs to God. Heedless and reckless of the justness of this reasoning, English Protestant bigotry replies to it, chiefly by burning in effigy the New Cardinal, the Pope, and other personages of exalted worth and rank, and by similar demonstrations, worthy of the spirit of Lord G. Gordon and his rebellious co-operators. We think it impossible, that conduct so disgusting as that which we have just alluded to, must not, upon a little reflection, estrange from those capable of such outrages, every man who values his own character or that of his fellow-countrymen. We copy from one of the beautiful discourses delivered by Bishop Wiseman at St. George's in London, some time before his elevation to the Cardinalate, the following opposite extract, which will serve as a conclusion to the preceding observations:—

'It is too true, my brethren, and we see it every day, that whatever brings with it the character of worldliness, carried to an extreme, in some way attracts towards itself the admiration, almost the affections, and certainly the desires and jealousies of men, while what has merely a moral or religious interest, is considered scarcely worthy of notice. It has been decreed in the course of the last very few years, by the sovereign voice of this nation, that if the Head of the Catholic religion,—he who is like Melchisedech, at once the priest and the king;—he whose priestly character is recognised necessarily by the very established church of these realms;—he whom the learned divines of that establishment, those who have at all earnestly studied history, or the constitution of the church, recognise as the first christian pontiff, as possessing the very highest place in the hierarchy of the church;—it has been decreed, I repeat, by the voice of the legislature of this nation, that if he, for any high and great purpose, were to send into this country a representative of himself, and naturally for that purpose seek one invested with the same sacred character which forms his true greatness upon earth; one who, by training and education, might be the most able to enter into his views, and to represent him here;—that he, though he were the most distinguished man that the imperial city had bred and produced, would be rejected;—would not be allowed to see the face of our sovereign;—would not be allowed to speak a message of peace and kindness to our people. And why? Because he would represent a Catholic interest; because that great sovereign Pontiff holds that religion which is the religion of millions in this land, but which, still, *still* is an object of disdain and obloquy. No! if he was an ecclesiastic like himself, if a priest, he must not be admitted!

There comes, then, from a distant part of the earth, a heathen man, one who disbelieves the mystery of the Trinity, of the Incarnation, of the Redemption, of the Messiah, whom this nation professes to revere; and one who labours under the imputation of the deepest guilt. He comes amongst you as the representative of a heathen master; he comes among you as a scorner of your race; his religious principles will not allow him to eat in your presence! Oh! he, that heathen, comes with bold aspect and with noble train before your christian queen, and is recognised. Ah! but his garments were braided with gold, and he had vast sums here at his disposal, by which he could purchase wonderful products of our commerce; and he could scatter riches, and have them well filched from him by the better ingenuity of well civilised men; and to this heathen the first ladies of the land, the noblest dames, think it an honour to open their house, and they receive him as if he were a demi-god come from above, bringing some

wonderful knowledge, or some extraordinary lesson of virtue. Oh! but his head-dress was composed of diamonds and emeralds! it was magnificent to behold; it was a thing to worship. So much wealth, so much grandeur around any man! Oh, age! Oh, country in which we live! The day will come when this will be spoken of in scorn. You, Time, that boasted of a higher morality standard! You, Land, that has always claimed that you possess a scriptural, and a biblical, and a pure and spotless religion! thus yeworship gold upon the heathen, while you scorn the Christian Pontiff.

My Brethren, for a religion like ours, which demands self-denial,—the embracing of which destroys human prospects, and, in almost every instance, is attended or followed by the utter destruction of human hopes,—for such a religion, which teaches men to give up all and take the Cross instead, to have made progress in an age like this; not to have fought, but to have calmly worked its way, amidst all the pushing efforts of the thousands who are bent entirely upon wordly interests, and who scorn every man who has not his God upon this earth! Oh! it has been the work of the one Lord of Hosts, of the one Saviour—the meek Saviour triumphant, who came into the worldly Jerusalem mounted upon an ass; it has been the work of God, not of man. Oh! not our right hand hath done this, but the Almighty, the Unconquerable, and He who brought forth His Israel from Egypt.' *Dr. Wiseman's sermon, delivered in St. George's Catholic Church, Southwark, on Sunday evening, Aug. 11, 1850.*

PRIVATE INTERPRETATION OF THE BIBLE, ITS PERNICIOUS RESULTS WITH RESPECT TO CIVIL SOCIETY.

In our columns, to-day, mention is made of two events, both of which may be traced to the pernicious influence of the great fundamental principle of the so-called reformation. The first of these has reference to a trial, which took place lately in Dublin, of certain persons, for a robbery committed by them in the establishment of the sect of Protestants, called '*White Quakers*,' situated near Dublin. As many of our Readers may be unacquainted with the origin of this sect, we shall furnish for their satisfaction a brief outline of its history. The sect dates its being as recently as about the 1842 or 1843. At least previously, it had not attracted the notice of any of the public journals. Its first founders, as far as we can learn, were certain respectable Male and Female Members of the Society, generally known by the name of Quakers. The chief of these resided in Waterford, in the South of Ireland. We happen to know personally, the high character for propriety, and in short for general, public and private worth, which the families, to which the Male and Female originators of the sect of '*White Quakers*,' justly held among all classes of the community, and we can conscientiously say, that a few years since, we would have treated that man as a foul Calumniator, who would have ascribed, especially to any one of the female portion of those families, the shocking public eccentricities, not to speak more harshly, into which some of them have been since betrayed, in a great measure, if not wholly, by the dangerous principle of *private Interpretation*. At the period we refer to, the Ladies in question were distinguished both for their amiable, modest, and decorous manners, and also for their kind, charitable attention, in ministering to the wants and infirmities of the poor. But, alas! their faith and their morality rested on a precarious, and unsteady foundation. To-day, their religion recognised as a sacred truth, that which to-morrow it rejected as a superstition. Hitherto, their dress was distinguished beyond that of Catholic, or Protestant Ladies, by its almost conventual form and its pre-eminent neatness. But now, they discovered that they had not the sanction of Scripture for the use of such apparel. To Scripture therefore they recurred, and they soon persuaded themselves, that it was their duty literally to conform in their vesture to the pattern of that of Adam and Eve, as that model had been dictated and supplied by God himself. Without hesitation, they began to put in practice publicly, what they had previously resolved upon in their own consciences, as suggested by the Spirit of God—The Police of course promptly interfered to abate so disgusting a nuisance. Two of the Lady Members were sent to jail, in punishment of the public violations of decency, which was proved against them. In this state of things, some modification of the system became indispensable, unless indeed all the Members of the new sect resolved either to quit the realm, or to die in prison, martyrs to a mistaken sense of duty. To meet the difficulty, a species of compromise was adopted in, and the singular garb, described in the narrative of the late trial in Dublin, was assumed, as sufficiently in accordance with the teaching of Scripture. A reference to the same narrative will suggest to the most unbiased Reader, grave suspicions, as to the moral consequences, which appear to result from the system of the sect of '*White Quakers*,' a system based wholly on an

imaginary internal illumination, by which each individual is to be regulated in the interpretation of Scripture, in all that relates to Faith and Morality. We pass over in silence other consectaries deduced by the *White Quakers* from similar premises, those namely which forbid as unchristian the payment of all sorts of taxes especially of such as relate to war, of Church establishments, &c. as matters at least relatively of minor importance. In our next we shall treat of the second topic, to which allusion was made in the opening of this article.

CATHOLICITY AT KISHNAGHUR.

A few weeks since, a poor Native Infant was inhumanly abandoned by its unnatural Parents, and left exposed a prey to the Jackalls in the jungle, in the vicinity of Kishnaghur. A pious Catholic Family of that Neighbourhood having heard of the occurrence, with true Christian charity, rescued the destitute Child from certain destruction, and received it affectionately, into its own domestic circle.

Having had occasion lately to come to Calcutta, the same good Family brought with them the rescued Infant, and had it baptised in St. Thomas' Church, by Rev. Mr. Kennedy. This is the second instance, in which within a brief interval, the same pious Family we refer to, have been, under Divine Providence, the happy instrument, of rescuing a fellow creature from temporal and spiritual misery. To others we say. "Go and do likewise."

CONVERSION.

During the course of last week, Rev. Mr. Prendergast baptised and received a Protestant Child, at the Dum-Dum Catholic Chapel, into the bosom of the Catholic Church.

Selections.

CARDINAL WISEMAN'S MANIFESTO.

The following is an extracted summary of Cardinal Wiseman's manifesto:—

Introduction.

The Catholics had been governed in England by vicars-apostolic, since 1623; that is, by bishops with foreign titles, named by the Pope, and having jurisdiction as his vicars or delegates. In 1688 their number was increased from one to four; in 1840 from four to eight.

A strong wish had begun to prevail, on the part of the English Catholics, to change this temporary form of government for the ordinary form, by bishops with local titles, that is, by an ecclesiastical hierarchy. Petitions had been sent for this purpose to the Holy See. The first, I believe, was in 1834.

In 1847 the vicars-apostolic assembled in London came to the resolution to depute two of their number to Rome, to petition earnestly in their names for his long-desired boon. The writer of the present appeal was one; and drew up the memorial on the subject, addressed to the Holy See.

The Catholic Church in England had so much expanded and consolidated itself, since the Emancipation Act, and its parts had so matured their mutual relations, that it could not be carried off without a full and explicit code.

Thoughts of aggression never entered the heads of the petitioners or of the petitioned; nor were the bishops moved by stupid ideas of rivalry with the Established Church in what forms its weakness, nor any absurd defiance of national prejudices.

The Holy See kindly listened to the petition; and referred it to the Sacred Congregation of the Propaganda. After a full discussion, and further reply to objections, the boon was granted. The vicars-apostolic were desired to suggest the best divisions for new divisions for new dioceses, and the best places for the titles. These were adjusted, the brief was drawn up, and even printed.

Some difficulties arose about the practical point, and publication was delayed. In 1848, another bishop, Dr. Ullathorne, was deputed to Rome, to remove them, and the measure was again prepared, when the Roman revolution suspended its final conclusion till now.

All this time there was no concealment, no attempt to take people by surprise. All Catholics knew of the intended measure; the papers announced it; so notorious was it, that the Dean and Chapter of Westminster petitioned Parliament against it; and a friend of the writer's heard the Dean of Westminster say, most openly, "Well, he may call himself what he pleases, but at least he can never be Dean of Westminster." In Battersby's Irish Directory for 1848, the writer was named "Most Rev. N. Wiseman, Archbishop of Westminster." He can add, that many letters came to him so addressed.

Then why is this very act. which was openly spoken of, and hardly attracted attention, three years ago, now denounced so furiously, and characterized so foully? This is not the place to answer this question; it is only wished here to state simple facts, and leave others to reason on them.

AN APPEAL, &c.

An agitation perhaps unparalleled in our times, has been raised by the constitution of a Catholic hierarchy in this island. Its violence has been that of a whirlwind, during which it would have been almost folly to claim a hearing. After the news reached England of the measure being completed, a pause of a few days ensued, as if the elements were brewing for the storm. Then it burst out with absolute fury. Sarcasm, ridicule, satire of the broadest character, theological and legal reasonings of the most refined nature, bold and reckless declamation, earnest and artful argument—nothing seemed to come amiss; and every invocable agency, from the Attorney-General to Guy Fawkes, from Præmunire to a hustling, was summoned forth to aid the cry, and administer to the vengeance of those who raised it.

A few years ago, an excitement somewhat similar was caused by the proposed augmentation of the grant to Maynooth College. Political and religious feelings brought parties, otherwise generally discordant, into harmonious opposition to the increase. But the great statesmen who then presided over her Majesty's councils, and whose loss the country has lately so sincerely deplored, nobly stemmed the tide, carried his increase with calm dignity through the legislature, and yielded nought to public outcry. At the present crisis, the Catholics of England had no right to expect any co-operation from the government of the country—they asked for none; but they had the right of every citizen to impartiality. They naturally might have expected that he, to whom was entrusted the helm of the state, would keep himself above those influences of party feeling which disqualify the mind for grave and generous counsels; would preserve himself uncommitted by any hasty or unofficial expression of opinion; would remain on the neutral ground of his public responsibility, to check excess on every side, and moderate dangerous tendencies in any party. Instead of this, the head of her Majesty's Government has astonished, not this country alone, but all Europe, by a letter which leaves us but little hope that any appeal to the high authority which rules over the empire would be received, to say the least, with favour.

But another and a still graver power in the state has allowed itself to be swayed, by the passing blast, from the upright and inflexible position which Englishmen have ever considered natural to it. Whatever the agitation and storm that raged around, we have been accustomed to feel sure that the fountains of justice would retain their surface calm and unruffled, and their waters cool and pure. The highest secular dignity in the land has been wisely adjudged to him, who, either seated at the head of the noblest assembly in the world, holds with unswerving hand the balance of constitutional justice, and utters, in venerated accents, decisions on the most delicate topics of public and royal rights, which pass into very aphorisms of legislation; or, enthroned in the innermost sanctuary of justice, decides, almost without appeal, upon causes of vast magnitude, and enters the records of his decisions upon the law tables of the empire. But on the present occasion the storm has been strong enough to disturb the very spring of equity. Instead of waiting till, from the woolsack or the bench, he might have been called upon to speak with impartial solemnity on what may be thought a momentous question, the Lord High Chancellor of England has preferred to deliver his award against us from behind the tables of a Mansion House banquet, and so elicit the anti-popish cheers of his civic companions, rather than the honoured approbation of the peerage or the bar. His compeer in high judicial duties sat by and listened; was indignant and justly censured: should he survive to be his biographer, let him, for the honour of More's erudite, suppress the undignified and un-English phrases which he heard; for no one here, however raised up, has a right to talk of placing his heel upon even the covering of another's head, who, however, humble, is as much a British subject and a free man as himself, and claims equal protection from, as he pays equal deference to, the law of this country.

SEC. I.—THE ROYAL SUPREMACY AND BISHOPS NAMED BY THE CROWN.

Down to the year 1829 Catholics were excluded from both Houses of Parliament, and from many offices and dignities. Or it may be more correct to say they were only enabled to attain these distinctions by taking an oath, entitled the Oath of Supremacy.

The acknowledgment of, and subjection to, this spiritual supremacy incompatible with the doctrine and belief of Catholics all over the world. The Catholic, who believed in this doctrine, could not, without giving the

lic to his faith, swear or admit that the temporal sovereign is head of the church.

At an earlier period Catholics used to be put to death for their denial of the kingly ecclesiastical supremacy. The greatest and best of English judges, the Chancellor Sir Thomas More, was beheaded for denying that supremacy, and maintaining the Pope's.

In the year above mentioned (1829) an act was passed, and became law, which we familiarly known as the Catholic Emancipation Act. By this Catholics are freed from all obligation of swearing to, and consequently of acknowledging, the royal ecclesiastical supremacy; and an oath of allegiance was formed peculiarly for them, which excluded all declaration of belief in that principle.

A Catholic, therefore, before 1829, in an eye of the law, was a person who did not admit the royal supremacy, and therefore was excluded from full enjoyment of civil privileges. A Catholic after 1829, and therefore in 1850, is a person who still continues not to admit the royal supremacy, and nevertheless is admitted to full enjoyment of those privileges.

The royal supremacy is no more admitted by the Scotch Kirk, by Baptists, Methodists, Quakers, Independents, Presbyterians, Unitarians, and other dissenters, than by the Catholics. None of these recognise in the Queen any authority to interfere in their religious concerns, to appoint their ministers for them, or to mark the limits of their separate districts in which authority has to be exercised.

Lord Chancellor Lyndhurst, in the House of Lords, May 11, 1846, spoke to the following effect:—"The right reverend prelate (the Bishop of Exeter) had asked his opinion and that of the learned judges as to the right of the Roman Catholics to maintain and defend the supremacy of the Pope in spiritual matters. He said, that it was no offence at common law for them to do so; but, on the other hand, if any person, improperly, wantonly, or seditiously, called in question, the Crown or England—and that, it was to be observed, included the temporal as well the spiritual power of the Crown—if any, from any improper motive or purpose, or in any improper manner, questioned that supremacy, then the person would be liable to a prosecution at the common law; and there could be no doubt, if the learned judges were consulted, they would so determine."

SEC. II.—WHAT WAS THE EXTENT OF RELIGIOUS TOLERATION GRANTED TO CATHOLICS? HAVE THEY RIGHT TO POSSESS BISHOPS OR A HIERARCHY?

The act of Catholic Emancipation was considered, not only by those whom it benefited, but by all who consented to it as an act of justice, rather than of favour. "If the law," observed Lord Lyndhurst, "allowed the doctrines and discipline of the Roman Church, it should be allowed to be carried on perfectly and properly."

Now, holy orders require bishops to administer them, consequently a succession of persons in orders. Hence the Catholic Church is essentially episcopal: and to say, "You Catholics shall have complete religious toleration, but you shall not have bishops among you to govern you," would have been a complete contradiction in terms: it would have amounted to a total denial of religious toleration. When, therefore, Emancipation was granted to Catholics, full power was given them to have an episcopate—that is, a body of bishops to rule them, in communion with the Pope, the avowed head of their church. Now, government by bishops in the Catholic Church may be of two kinds.—1st. The regular, ordinary, proper, and perfect form of episcopal government consists of a local hierarchy—that is, a body of bishops having their sees in the country, with an archbishop similarly holding his see. Such is the episcopacy where constituted in its ordinary form.—2ndly. Where this proper form is not attainable, a temporary and less perfect mode of providing bishops for a country is adopted. The Pope names bishops to ancient sees, situated now in infidel countries, as Turkey or Barbary, and gives them jurisdiction in the country to be provided for, as his own immediate vicars. Hence such bishops are called vicars apostolic.

When Emancipation or full religious freedom was granted to Catholics, if in this was included full liberty to be governed by bishops, according to the constitution and ordinances of their own Church, it follows that they were at perfect liberty to have it governed according to the regular and ordinary form of their constitution, as much as by the temporary and irregular; and that is by a hierarchy of local bishops.

When I read the frequent boasting of the papers, and the exulting replies of bishops, that this movement in the Catholic Church, instead of weakening has strengthened the Established Church, by rousing the national Protestantism, and awakening dormant sympathies for its ecclesiastical organisation, I cannot but wonder at the alarm which is expressed. The late measure is ridiculed as powerless, as effete, as tending only to the overthrow of popery in England. Then act on this conviction; show that you believe in it; give us the little odds of a title, which

bestows no power, rank, wealth, or influence, on him that bears it, and keep undisturbed those other realities, and let the issue be tried on these terms, so much in your favour. Let it be a fair contention, with theological weapons and fair arguments. If you prevail, and Catholicity is extinguished in the island, it will be a victory without remorse. It will have been achieved by the power of the Spirit, and not by the arm of flesh; it will prove your cause to be divine. But if, in spite of all your present advantage, our religion does advance, does win over to it the learned, the devout, and the charitable—does spread itself widely among the poor and simple—then you will not check its progress by forbidding a Catholic bishop to take the title of Hexham or of Clifton.

Sec. III.—How could Catholics obtain their Hierarchy?

We have seen that Catholics are allowed by law to maintain the Pope's supremacy in ecclesiastical and religious matters; and one point of that supremacy is, that he alone can constitute a hierarchy, or appoint bishops. Throughout the Catholic world this is the same.

If, therefore, the Catholics of this country were ever to have a hierarchy at all, it could only be through the Pope. He alone could grant it. This is no new or unknown doctrine: it has long been familiar to our statesmen, as well as to every one who has studied Catholic principles.

Lord John Russell, in his speech in the House of Commons, August 6, 1846, thus sensibly speaks upon the subject:—'There is another offence of introducing a Bull of the Pope into the country. The question is, whether it is desirable to keep up that, or any other penalty for such an offence. It does not appear to me, that we can possibly attempt to prevent the introduction of the Pope's bulls into this country. There are certain bulls of the Pope which are absolutely necessary for the appointment of bishops and pastors belonging to the Roman Catholic Church. It would be quite impossible to prevent the introduction of such bulls."

These quotations prove that in both Houses of Parliament the principle has been clearly laid down, that if Catholics are to have bishops at all, the Pope, and the Pope alone, can make them for them. Then it enters as completely into the principles of religious liberty that the Pope should name the hierarchy, as that Catholics should have the right to possess one—a right as necessary for them as it is for the Wesleyans that of having conferences with superintendents. But it may be said, what induced the Pope to appoint this hierarchy now, and in so sudden a manner? For an answer to this question I must refer you to my introduction, in which you will find, I trust, a satisfactory one. You will see that the Pope has finally granted now to this Catholic children in England what they had petitioned for and obtained three years ago.

Let me then sum up briefly what I have proved thus far. 1. Catholics are not bound to obey, or to consider as their bishops, those appointed by the crown, under the royal ecclesiastical supremacy, which legally they are not bound to hold. 2. Catholics belong to a religion fully tolerated, and enjoying perfect liberty of conscience, which is episcopal, and requires bishops for its government. 3. There is no law that forbids them to have such bishops according to their proper and ordinary form. 4. That form is, with ordinary jurisdiction, local sees, and titles derived from them—that is, a hierarchy. 5. They were fully justified in employing the only means in their power to obtain this form of ecclesiastical government; that is, by applying to the holy see. 6. And they have not acted contrary to any law, by accepting the gracious concession of what they asked. But it will be said, that though we, the Catholics, may have kept within the bounds of law, the act of the Pope is derogatory from, and contrary to, the royal prerogative. Let us see.

Sec. IV.—Does the Appointment of a Catholic Hierarchy trench on the Prerogative of the Crown?

In the Premier's letter, the Pope's acts are spoken of as real, and taking effect. The Pope has "assumed a right;" he "has parcelled out the land;" he "has named archbishops and bishops." If, according to the oath taken by non-Catholics, the Pope not only ought not to have, but really "has" not power of jurisdiction "spiritual or ecclesiastical" in these realms, it follows that, according to them, the Pope's ecclesiastical acts with regard to England are mere nullities.

I am confirmed in this view by Lord John Russell's explanation of the Protestant oath. "The oaths now taken are not altered. We shall continue to take the oath, that 'the Pope has not,' &c.; though at the same time there is no doubt, in point of fact, that he exercises a spiritual authority in these realms. I have always interpreted the oath to be, that in the opinion of the person taking it, the Pope has not any jurisdiction which can be enforced by law, or ought not to have." Now, no one for a moment imagines that the Pope

or the Catholics of England, or their bishops, dream that the appointment of the hierarchy can be "enforced by law."

Has this assumption of titles been within the terms of the law? Is there any law forbidding the assumption of the title of bishop? A certain Dr. Dillon assumed it, and ordained what he called presbyters, and no one thought of prosecuting him. The Moravians have bishops all over England; and so have the Irvingites, or Apostolicals; and no one taxes them with illegality. Then our taking the title of bishops merely, constitutes no illegality. Is there any law that forbids our taking the title from any place not being a see of an Anglican bishop? No one can say that there is.

Then I ask those more learned in the law than myself, can an act of a subject of her Most Gracious Majesty, which by law he is perfectly competent to do, be an infringement of her royal prerogative? If not, then I trust we may conclude that by this new creation of Catholic bishops that prerogative has not been violated. No one doubts that the bishops so appointed are Roman Catholic bishops, to rule over Roman Catholic flocks. Does the crown claim the right, under its prorogative, of naming such bishops?

Sec. V.—Has the Mode of Establishing the Hierarchy been "Insolent and Insidious?"

The words in this title are extracted from the too memorable letter of the First Lord of the Treasury. I am willing to consider that production as a private act, and not as the manifesto of the intentions of her Majesty's Government. I will leave it to others, therefore, to dwell upon many portions of that letter, upon the abusing paragraph in particular, which pronounces a sentence as awfully unjust as it was uncalled for, on the religion of many millions of her Majesty's subjects, nearly all Ireland, and some of our most flourishing colonies. The charge, uttered in the ear of that island, in which all guarantees for genuine and pure Catholic education will of necessity be considered in future, as guarantees for "refining the intellect and enslaving the soul," all securities of the Catholic religion as security for the "nummeries of superstition," in the mind of their giver—guarantees and securities which can hardly be believed to be heard or offered—the charge thus made, in a voice that has been applauded by the Protestantism of England, produces in a Catholic heart a feeling too sickly and too deadening for indignation; a dismal despair at finding that, where we had honoured, and supported, and following for years, we may be spurned and cast off the first moment that popularity commands us as its price, or bigotry as its victim.

In 1841, or 1842, when, for the first time, the Holy See thought of erecting a hierarchy in North America, I was commissioned to sound the feelings of Government on the subject. I came to London for the purpose, and saw the Under Secretary for the Colonies, of which Lord Stanley was the Secretary. I shall not easily forget the urbanity of my reception, or the interesting conversation that took place, in which much was spoken to me which has since come literally true. But on the subject of my mission, the answer given was something to this effect:—"What does it matter to us what you call yourselves, whether vicars apostolic, or bishops, or muftis, or imaums, so that you do not ask us to do anything for you. We have no right to prevent your taking any title among yourselves. This, however, the distinguished gentleman alluded to observed, was his private opinion, and he desired me to call in a few days after. I did so, and he assured me that, having laid the matter before the head of the department, his answer was the same as he had before given me. I wrote to Rome, and it served, no doubt, as the basis of the nomination of bishops in ordinary in North America. I have no doubt the documents referring to this transaction will be found in the Colonial-office.

I have already alluded to Lord Minto's being shown the brief for the hierarchy, printed about two years ago. The circumstance may have escaped his memory, or he may not at the time have attended to it, having more important matters in his mind. But as to the fact that his attention was called to it, and he made no reply. I have no doubt."

Sec. VI.—The Title of Westminster.

The selection of this title for the metropolitan see of the new hierarchy has, I understand, gives great offence. I am sorry for it.

The diocese of Westminster embraces a large district, but Westminster proper consists of two very different parts. One comprises the stately abbey, with its adjacent palaces and its royal parks. To this portion the duties and occupation of the dean and chapter are mainly confined; and they shall range there undisturbed. To the venerable old church I may repair, as I have been wont to do. But perhaps the dean and chapter are not aware that, were I disposed to claim more than the right to tread the Catholic pavement of that noble building, and breathe its air of ancient consecration, another might step in with a prior claim. For successive generations there has existed ever, in the Benedictine order, an

abbot of Westminster, the representative, in religious dignity, of those who erected and beautified and governed that church and cloister. Have they ever been disturbed by this "titular?" Have they heard any claim or protest on his part touching their temporalities? Then let them fear no greater aggression now. Like him, I may visit, as I have said, the old abbey, and say a prayer by the shrine of good St. Edward, and meditate on the olden times, when the church filled without a coronation, and multitudes hourly worshipped without a service.

But in their temporal rights, or their quiet possession of any dignity and title, they will not suffer. Whenever I go in, I will pay my entrance-fee, like other liege subjects, and resign myself meekly to the guidance of the beadle, and listen, without rebuke, when he points out to my admiration detestable monuments, or shows me a hole in the wall for a confessional. Yet this splendid monument, its treasures of art, and its fitting endowments, form not the part of Westminster which will concern me. For there is another part which stands in frightful contrast, though in immediate contact, with this magnificence. In ancient times, the existence of an abbey on any spot, with a large staff of clergy and ample revenues, would have sufficed to create around it a little paradise of comfort, cheerfulness, and ease. This, however is not now the case. Close under the Abbey of Westminster there lie concealed labyrinths of lanes and courts, and alleys and slums, nests of ignorance, vice, depravity, and crime, as well as of squalor, wretchedness and disease; whose atmosphere is typhus, whose ventilation is cholera; in which swarms a huge and almost countless population, in great measure, nominally at least, Catholic; haunts of filth, which no sewage committee can reach—dark corners which no lighting board can brighten. This is the part of Westminster which alone I covet, and which I shall be glad to claim and to visit as a blessed pasture in which sheep of holy Church are to be tended, in which a bishop's godly work has to be done, of consoling, converting and preserving.

ADDRESS OF THE CATHOLICS OF ENGLAND TO HER MAJESTY.

An address, which is understood to be from the pen of Cardinal Wiseman—a fact which gives additional importance to it—will lie at the various Catholic churches and chapels to-morrow, and will be otherwise circulated, with the view of obtaining signatures to it, to testify to the loyalty of the Catholics of England to "Her Majesty's Royal person, crown, and dignity:"—

"To the Queen's Most Excellent Majesty."

"May it please your Majesty,—We, the undersigned subjects of your Majesty, residing in England, and professing the Roman Catholic religion, beg to approach your Majesty's throne, there to express our sentiments of unimpaired and unalterable fidelity to your Majesty's Royal person, crown and dignity.

"..... In whatever, therefore, our Church has at any time done for establishing its regular system of government amongst its members in this island, we beg most fervently and most sincerely to assure your Majesty that the organization granted to us is entirely ecclesiastical, and its authority purely spiritual. But it leaves untouched every title of your Majesty's rights, authority, power, jurisdiction, and prerogative, as our Sovereign, and as Sovereign over these realms, and does not in the leastwise diminish or impair our profound reverence, our loyalty, fidelity, and attachment to your Majesty's august person and throne; and we humbly assure your Majesty that among your Majesty's subjects there exists no class who more solemnly, more continually, or more fervently pray for the stability of your Majesty's throne, for the preservation of your Majesty's life, and for the prosperity of your Majesty's empire, than the Catholics of England, in whose religion loyalty is a sacred duty, and obedience a Christian virtue.—*Atlas for India.*

PRIVILEGES OF WEALTH.

(*From the London Morning Chronicle, Oct.* 24.)

We have been wont to think that the English law of divorce presented the strongest possible example of the superior privileges conferred by wealth in this country. The average cost of dissolving the marriage tie (which can only be effected by statute) ranges from £1,500; and the consequence is, that the rich are in the exclusive enjoyment of a right which should either be denied altogether or placed within the reach of all classes alike. It seems, however, that there is another anomaly in our institutions, of an equally startling and still more mischievous character. At a meeting of "The Inventors' Patent Law Reform League," held at Anderton's Hotel on Tuesday last, Mr J. Ellis, the chairman, asked, "While the capitalist had ample security for his money, and for the interest which it would bear, was it not monstrous that a poor man could not call his invention his own unless he could expend £400 on a patent?" Mr Ellis must mean, not that the ordinary cost of a patent is £400 but that the expenses might be run up to that sum in case of a determined opposition. The process was fully described in the Parliamentary Report of 1829, and it has remained substantially unaltered to this hour.

THE BEGAL CATHOLIC HERALD.

'One body and one spirit—one Lord, one Faith, one Baptism.'

No. 3.] CALCUTTA: SATURDAY, JANUARY 18, 1851. [VOL. XX.

DUBLIN REVIEW

ART. XI—*The Manual of Devotion* By Ambrose Lisle Phillips, Esq. Derby: 1843.

(Continued from our last.)

Ours is perhaps a drier task, more barren and didactic—to explain the theory of the devotion itself, and so remove some prejudices which we know exist against it. And perhaps the season at which we publish this may not be inappropriate for the purpose.

We have already observed, that a great principle of Catholic devotion is the endeavouring to feel, as we should have done amidst the scenes which excite it. The Church in her public offices suggests this idea; she takes us successively to all the great events in the history of our redemption, puts us vividly into them, presents us to the actors, and instils into us their feelings. We need not enter further into this view, because it is probably not new to any of our readers, and it belongs rather to another subject. But we may observe, that the grand charm, nay, the essential power of St. Ignatius's *Spiritual Exercises*, —that treasure of spirituality, that storehouse of devotion, that none can rival,—consists in the vivid apprehension of the mysteries of God, which the very senses are made, in some sort, to serve. We are told that Goethe trained himself to look at objects with the eye of the great artists; so that in a group he could discern what characteristics Raffaelle, or Guercino, or Michelangelo, would respectively have seized; and a landscape he would contemplate accordingly as Claude, or Salvator Rosa, or Poussin would have done, each drawing from it a different picture, though all true representations. And so surely, if one wished to contemplate the tender scene of our Lord's nativity, one could gaze upon it through the eyes of those poor, but happy shepherds who witnessed it, and try to *feel* and adore, humbly and lovingly, as they must have done, or one may approach it in the train of the eastern kings, and, with more distant veneration, offer up such gifts as God has granted us. Again, if we go up, in devotion to Calvary, we may place ourselves in many different positions and aspects: we may look upon THE Cross from the gibbet of the penitent thief, and take comfort from words spoken towards it; or we may think of Magdalene, and gaze through her tearful eyes, and feel love, not unmixed with remorse, and perhaps with indignation too, against the authors of all this woe (alas! ourselves); or we may stand with John, love predominating over every passion, noting diligently, with the evangelical eagle's ken, every minute detail of sorrow, and every marvellous mystery of charity. And after the glad third day, when HE is risen again, we may find many ways of taking part in so joyful an event: it may be shame and sorrow-stricken, like poor Peter, or with spouse-like eagerness, as Mary addressed the supposed gardener. But surely there is One, who had a share in these and all other such scenes, through whose eyes we should all be glad to view them, in whose heart we should long to feel them. If in the reflection upon another's soul we wish to view the occurrences—joyful, dolorous, or triumphant—through which mercy and glory were purchased for us, there is one "Mirror of Justice," bright, spotless, untarnished, which reflects them in their full clearness and truth. Shall we not strive to

look upon it? If these events called up feelings in every spectator, in one breast alone they had depth, and breadth, and strength enough to do them full justice. Shall we not watch and study its heavings and powerful throes? The maternal heart alone could contain the ocean of bitterness, or the heaven of joy, which these various mysteries were fitted to create. And hence the natural desire of loving souls, to be its associate, and to stand with its venerable possessor in sight of all that She saw, in hearing of all that She heard in observance of all that She laid up in her heart.

Juxta { stamen / Crucem } tecum-stare
Et me tibi sociare
In { fæno / planctu } desidero.*

Now this is, to our minds, exactly the object and practice of the Rosary. The history of our divine Saviour's life may justly be divided into four periods. The first comprises His blessed birth and childhood,—bright and joyful days, no doubt, in spite of the sorrows and trials that mingled with them. The second includes the three years of His public mission. The third is short indeed, but full of mighty events, and crowded with awful, yet most affectionate recollections: it occupies but one day,—a day of sadness and gloom, but a day in which more was done for man, than had been accomplished in four thousand preceding years; *the* day for which those thousands had run,—of renovation of all nature, more wonderful than that of its first creation. Finally, the fourth is the glorious period which commenced at the Resurrection, and is continuing now, and will continue without end. Of these four periods, unquestionably, there is not one, which is not overflowing both with instruction and with appeals to our affection. But it is clear that the second is more especially devoted to the first, the other three mainly to the last. A triple plea of love is addressed to us by them, a plea which no heart that meditates on them can resist. Now, it is during these especially that we ever have a witness present, who can, better than any one, convey to us the becoming feelings, wherewith *we* should arrive to contemplate them;—perhaps of our Lord's public life an apostle is the best evidence, on whose mind the wonderful teaching of the Mount, opened gradually, unfolding mysteries never before heard, or whose amazed senses saw the first awakening to consciousness of the rising dead, and the glad bound of the released cripple, and the kindling glow of the cured blind man's countenance. Or we may go into the hearts of those so benefitted, and spiritually applying their case to our own, try to imitate their sentiments. But while a Mother watches over the birthplace of Jesus, or follows His patient footstep through torments to death, or exults in the triumphs which ensue, no inferior companionship, no smaller measure of feeling, no lower standard of appreciation will be preferred.

(To be continued.)

* Stabat Mater gaudiosa," and "Stabat Mater dolorosa."

LOSS AND GAIN.

By Rev. Mr. Newman.—The Result of Private Judgment.

CHAPTER IX.

(Continued from page 349.)

At the time of our narrative, Father Dominico de Matre Dei had become familiar with England; he had had many anxieties here, first from want of friends, then still more from want of men. Year past after year, and, whether fear of the severity of the rule—though that was groundless, for it had been mitigated for England—or the claims of other religious bodies was the cause, his community did not increase, and he was tempted to despond. But every work has its season; and now for some time past that difficulty had been gradually lessening; various zealous men, some of noble birth, others of extensive acquirements, had entered the Congregation; and our friend Willis, who at this time had received the priesthood, was not the last of these accessions, though domiciled at a distance from London. And now the reader knows much more about the Passionists than did Reding at the time that he made his way to their monastery.

The church-door came first, and, as it was open, he entered it. It apparently was filling for service. When he got inside, the person who immediately preceded him dipped his finger into a vessel of water which stood at the entrance, and offered it to Charles. Charles, ignorant what it meant, and awkward from his consciousness of it, did nothing but slink aside, and look for some place of refuge; but the whole space was open, and there seemed no corner to retreat into. Every one, however, seemed about his own business; no one minded him, and so far he felt at his ease. He stood near the door, and began to look about him. A profusion of candles were lighting at the High Altar, which stood in the centre of a semicircular apse. There were side-altars—perhaps half-a-dozen; most of them without lights, but, even here, soli-

tary worshippers might be seen. Over one was a large old Crucifix with a lamp, and this had a succession of visitors. They came each for five minutes, saying some prayers which were attached in a glazed frame to the rail, and passed away. At another, which was in a chapel at the further end of one of the aisles, six long candles were burning, and over it was an image. On looking attentively, Charles made out at last that it was an image of Our Lady, and the Child held out a rosary. Here a congregation had already assembled, or rather was in the middle of some service, to him unknown. It was rapid, alternate, and monotonous; and, as it seemed, interminable. Reding turned his eyes elsewhere. They fell first on one, then on another confessional, round each of which was a little crowd, kneeling, waiting every one his own turn for presenting himself for the sacrament—the men at the one, the women at the other. At the lower end of the church were about three ranges of movable benches with backs and kneelers; the rest of the large space was open, and filled with chairs. The growing object of attention at present was the High Altar; and each person, as he entered, took a chair, and kneeling down behind it, began his prayers. At length the church got very full; rich and poor were mixed together—artisans, well-drest youths, Irish labourers, mothers with two or three children—the only division being that of men from women. A set of boys and children, mixed with some old crones, had got possession of the altar-rail, and were hugging it with restless motions, as if in expectation.

Had Reding continued standing, no one would have noticed him; but he saw the time was come for him to kneel, and accordingly he moved into a corner-seat on the bench nearest him. He had hardly done so, when a procession with lights passed from the sacristy to the altar; something went on which he did not understand, and then suddenly began what, by the *Miserere* and *Ora pro nobis*, he perceived to be a litany; a hymn followed. Reding thought he never had been present at worship before, so absorbed was the attention, so intense was the devotion of the congregation. What particularly struck him was, that whereas in the Church of England the clergyman or the organ was every thing and the people nothing, except so far as the clerk is their representative, here it was just reversed. The priest hardly spoke, or at least audibly; but the whole congregation was as though one vast Instrument or Panharmonicon, moving all together, and, what was most remarkable, as if self-moved. They did not seem to require any one to prompt or direct them, though in the Litany the choir took the alternate parts. The words were Latin, but every one seemed to understand them thoroughly, and to be offering up his prayers to the Blessed Trinity, and the Incarnate Saviour, and the great Mother of God, and the glorified Saints, with hearts full in proportion to the energy of the sounds they uttered. There was a little boy by him, and a poor woman, singing at the pitch of their voices. There was no mistaking it, Reding said to himself, "This *is* a popular religion." He looked around at the building; it was, as we have said, very plain, and bore the marks of being unfinished; but the Living Temple which was manifested in it needed not curious carving or rich marble to complete it, "for the glory of God did lighten it, and the Lamb was the light thereof." "How wonderful," said Charles to himself, "that people call this worship formal and external; it seems to possess all classes, young and old, polished and vulgar, men and women indiscriminately; it is the working of one Spirit in all, making many one."

(*To be continued*)

THE

BENGAL CATHOLIC HERALD.

Calcutta: Saturday, January 18, 1851

PRIVATE INTERPRETATION OR JUDGMENT; ITS PERNICIOUS EFFECTS UPON CIVIL SOCIETY.

CONVENTION FOR THE RIGHTS OF WOMEN.

In our preceding number, we noticed the Protestant Sect called "*White Quakers*" and the unhappy results of their assertion of the maxim of private judgment, the grand fundamental principle of the so-called Reformation. It is to no purpose, to reply to our argumentation on this momentous subject, that the best blessings of Religion and of Nature are liable to be abused, and that if we are bound to appreciate duly these benefits, notwithstanding the perverse consequences to which they sometimes give occasion, it is not less our duty, to hold in esteem the principle of private judgment, despite of the aberrations and eccentricities, to which it is liable to conduct its abettors, and to which, in point of fact,

has often led even its well meaning upholders

swer to those remarks, we are most willing to admit, that it would be erroneous to censure or undervalue the natural or supernatural gifts of God, merely because through human perversity or infirmity, they happened accidentally and contingently, to give occasion, in some particular instances to abuse. The reason is, that even in the exceptional cases where abuse may occur, Divine Providence always annexes to his institutions in the order of grace or of nature, certain controlling safe guards and guiding axioms, which enable the most simple, to distinguish between the blessing which emanates from God, and the perversity occasioned by man's abuse of that blessing. Thus in the order of Nature, the passions and appetites implanted in the human breast, so long as they are subordinate to the checks imposed upon them, conduce to man's welfare and perfection. Now to induce man to restrain them under a salutary control, not only his own reason, but his knowledge moreover of the terrible consequences, which must result both to himself individually, and oftentimes also to the Community to which he belongs from their unbridled indulgence, must powerfully contribute, to deter him from giving way to such a deordination. When to the salutary check thus imposed, are added the denunciations of revealed Religion against the libertine and the sensualist, it becomes evident, that Providence, when he infused into man the appetites, and passions, which are bound up with his nature, took care at the same time, to affix to them those restraints, which were necessary to render them ancillary to the important end he had in view in annexing them to our Nature.

By a similar mode of reasoning, it may be readily shown in every other department, natural or supernatural, that, whatever abuses may happen, they occur not only, not as a necessary consequence of a Divine ordinance; but in opposition and contradiction to the rules and principles established by God, in order to render that ordinance salutary to mankind.

Not so with the principle of private judgment. For, once, that that principle is recognised in each individual, as the ultimate Supreme Standard of religious truth, whatever be the perverse conclusions to which it may conduct the person who adopts it, these conclusions are, in his regard, the just natural and necessary consequences of the premises, from which they have been deduced by him. Nor does there exist in his regard any extrinsic controlling influence, to save him from being plunged unconsciously and in good faith, into the abyss of the wildest fanaticism and extravagance, so long as the principle we speak of, is for him the sole "*ultima ratio*," the only "*regula regulans regulas*," by which his judgment is to be determined. It is doubtless, nevertheless, true, that in some singular instances, a person by means of the precarious and unsafe principle, we treat of, may perchance be guided to a just conclusion on certain questions in religion. But, assuredly, the worth of any standard maxim is to be decided, not by a reference to its rare and contingent results, but to those which arise from it ordinarily and as it were naturally.

Having premised these remarks on the principle of private judgment and on the pernicious effects, its adoption has exercised even upon Civil Society, we beg to direct the notice of our Readers, to the narrative of a late public meeting held in America, for the assertion of the rights of women. We would perhaps have not noticed the strange assemblage now alluded to, were it not, that we were struck with surprise, at the number of Protestant Clergymen who took an active part in the proceedings, and gave weight and importance to a meeting, which would otherwise have appeared simply ridiculous. Doubtless these Reverend Gentlemen assisted on the occasion, because, they conscientiously believed, in virtue of the principle of private judgment, that religion demanded the redress of the alleged grievances, under which the Female sex labour. To effect this redress, the Meeting unanimously resolved, that the existing order of things was a gross violation of the rights of women, who are as fully entitled as men to share with them, in the exercise of all the functions of the state, whether legislative or executive. What then? Is the result of three centuries of Protestantism to be, that its ministers should stand forth unblushingly, in an assembly like that here referred to, for the purpose of abetting an attempt at a revolution in the state of Society, which if effected, would do more towards barbarising and demoralising Christendom, than all the other errors and heresies, that have disturbed order and religion, since the foundation of Christianity. We do not speak thus, because of any fear on our part, that there is any danger, that the change contemplated by the Meeting in question can be accomplished. No, there are too many impediments arising from the present constitution of Society and from the common sense of mankind, to allow such a scheme, to be deemed feasible even for a moment. But impracticable as the general revolution we speak of may be, there may be notwithstanding

great injury done in particular localities, both to domestic peace and virtue, by the very agitation of so monstrous a project, and the evil must be greatly aggravated among the congregations of those Protestant Clergymen, who are not ashamed to lend the influence of their talents and ministry to the promotion of so anomalous an enterprise.

Before we dismiss this subject, we desire to lay before our readers an interesting extract from English history, in order to illustrate the versatile nature of the Protestant principle of *private judgment*. The characters connected with the subjoined narrative are William, Prince of Orange, His wife Mary, Daughter of James the Second, and the time serving, unprincipled Protestant Bishop Burnet. The perusal of the following passage will suffice to show to what very different and opposite purposes and doctrines, the Protestant principle may be made to subserve, according as expediency may demand We shall merely add, that had Burnet been alive, when our present Gracious Sovereign married Prince Albert, and had he dared obtrude on Victoria the doctrinal advice by which he swindled Mary out of her just rights, his fate would have been that of a Traitor. But as Burnet had no ambition for Martyrdom, the probability is, that his doctrine would have accommodated itself to the change of circumstances, and that if it suited his interests he would have been as active in upholding the rights of Queen Victoria, as he was insidious and dishonest in upsetting those of Mary.—

"From Italy he came back to Holland, where he was invited to the court of the prince, and soon acquired a high degree of favour and confidence His knowledge of men and parties rendered his information most valuable; and his character as a theologian enabled him to do to his patron a most acceptable service, by persuading the feeble mind of the princess that the law of England, which, in the event of her succession to the crown, would give her the superiority over her husband, was contrary to the law of God, which made her at all times subject to his authority; and that she was therefore bound in conscience to transfer to the hands of the prince the sovereign power which she might subsequently inherit as her birth right. Under this impression, sending for William, she made to him in the presence of her instructor, a solemn promise, that, whatever authority might subsequently devolve on her, should be possessed and exercised by him: he should bear the sway, she would demean herself as a loving and dutiful wife; nor did she ask any other return for the proof of affection than that, as she practised obedient command, *Wives, be obedient to your husbands in all things*, so he would practise the other *Husbands love your wives* By these words she alluded to his amour with Mrs. Villiers, afterwards lady Orkney; but William, though he exacted from her the benefit of the promise, was careful to absolve himself from the obligation of complying with the condition".*—*Lingard's History of England.*

EXTRAORDINARY PROGRESS OF CATHOLICITY IN NEW SOUTH WALES, AND IN NEW ZEALAND

(Continued from page 7.)

Since the publication of our preceding notice of the subject designated by the heading of this article, we have learned with pleasure from the Rev Mr. Vincent, the Chaplain of Her Catholic Majesty's Corvette the Ferrolana, that that Ship had recently visited Perth in Western Australia, for the purpose of disembarking there, five Spanish Clergymen, destined to serve on the Missions established not far from Perth at Serra and Porto Victoria These Missions have been lately erected by his Holiness into distinct Dioceses to be governed by two Spanish Prelates One of these Prelates journeyed, as a simple Missionary to Spain, a short time ago, and the account he gave of his Mission excited such interest amongst all classes, that liberal donations poured in, liberally from persons of every rank and condition, in support of his Apostolic undertaking This generous co-operation afforded means, to establish the Missions at Serra and Porto Victoria, on a greatly enlarged and more permanent foundation, until at length they reached that maturity, which, in the judgment of the venerable Successor of St. Peter, made it expedient, that they should be raised to the rank of Dioceses, with Bishops who derived their respective titles from each of the above named localities. We have already alluded to the distinguished zeal evinced by the Spanish Government in sending out in H. C. Majesty's Corvette, Ferrolana, five priests, to the aid of the Clergy, who were already labouring to cultivate that remote portion of the Christian vineyard. We are moreover informed, that under the auspices of Her Catholic Majesty of Spain arrangements are being made to provide for the education of the Male and Female Youth of the Districts in question, by sending out qualified Monks and Nuns to establish schools for all classes of the population.

Besides providing thus for the literary instruction of the youth of both sexes, it is we believe, in contemplation to send out also Monks skilled both in the useful trades and in agriculture, in order that together with

* Burnet, iii. 133, 131. "Ever after that, he seemed to trust me entirely" Burnet describes the suggestion as originating with himself, but Dartmouth infers from the next narrative, that he was employed by the prince, 132, note

the blessings of knowledge, those not less valuable of industry, may be likewise disseminated among the rising generation. We have often lamented over the disadvantage under which our Catholic Youth in Bengal labour, for want of some such stimulant to labour, as is about to be supplied to those of Western Australia. It is impossible to attach too much importance to the providing of an adequate remedy for the defect. At the present day, when such competition exists among those who have to depend on their own exertions for support, a mere literary education, however excellent unaccompanied by the knowledge of some trade or handicraft, by no means suffices to enable the great majority of our youth to earn a decent competent livelihood.

CONVERSIONS.

To the Editor of the B. C. Herald.

Dear Sir,—As an humble follower, but ardent admirer of that holy Church to whose service your praiseworthy efforts are devoted, I feel much, very much pleasure indeed, in sending you the following Extract from the *Ceylon Times* of a recent date. It will be found to contain intelligence, at once deeply interesting and highly satisfactory to all Lovers of Truth. Despite of the animosity of our enemies, the idle inventions of the worldly—and the sneers of those in power—the Catholic Church, *the Pillar and the ground of Truth*, is, we find, maintaining its ancient proud pre-eminence. It is a truly gratifying sight, in times like the present when party zeal, and bigotry under the guise of patriotism, are against us, when infidelity stalks rampant through the Land and an ardour for the weal of the Church is construed into a traitorous intention to subvert the State, to find that some have boldly stepped forward, even from the mid ranks of our adversaries, and hesitate not to acknowledge that they have walked in darkness, and gladly embrace the opportunity of entering into the way of life.

I subscribe myself, dear sir, with heartfelt sympathy and zeal for the good cause.

Yours faithfully,

An Observer.

Calcutta,
14th Jany. 1851.

(Extract from the Ceylon Times.)

Recent Converts from Protestantism to Catholicism:—'We mentioned on Friday our intention of presenting our readers with the most extraordinary and deeply interesting list, and we now venture to redeem our promise;—premising, however, that our readers will find it a most imperfect compilation for neither our limits, the time at our disposal, or the imperfect sources whence we derive our information, namely the *Church and State Gazette* and the *Oxford Herald*, are sufficient to exhibit even the most distant approach to anything like completeness, still "the list is full to repletion; and if we take it, as we must for a sign of the times and of the giant strides" of Catholicity among classes whom we vainly thought were steeled, so as to speak, by superior education to the fascinations of that Church, and impervious to its advances.

At a time like the present, when the antagonistic powers of the Christian Churches are likely to be deeply involved on points arising from the interesting Gorham Case, a list like the one we give will be perused with the most vital interest, by all who are aware that the Church is in danger either from the lukewarmness of its Clergy, or the division of its Doctrines. It is beyond all doubt that very many of the most eminent Divines are preparing for a change, the result of which will tend to strengthen enormously the dissenting ranks of the Protestant Church by the withdrawal of hosts who already tremble at the tenets now propounded by many who yet nominally belong to the ranks of the Protestant Clergy.

Rev. W. Ward, M. A. Oxford, Prebendary of Litchfield.

Do, A. Robertson, J. D. Dalgairns, Esq, M. A. Exeter College.

J. King, Esq., Commoner, Exeter College.

Do., F. S. Bowles, M. A., do.

Do. W. Lockhart, Esq., Commoner do.

Do., E Estcourt, M. A, do.

Do., G. Talbot, M. A., Balial College.

Do., M. Cates, M. A., do.

Do., W. G. Ward, M. A., Fellow do.

Do., Tickell, Esq., M A, do.

Do, S. Murray, Esq., B. A., late M. P. for Bucks, of Christ Church College.

Do., G. Penny, M. A., do.

Do, J. Douglas, Commoner do.

Do., A. St. John, M. A., do.

Do., D. Parsons, M. A., Oriel College.

Do., B. Bridges, M. A, do.

Do., J. H. Newman, M, A., do.

Do., A. J. Christie, Esq., M. A., Fellow, do.

Do., W. Sibthorp, M. A., Fellow, Magdalene.

Do., B. Smith, M. A., Fellow do.

Do., W. H. Staunton, B. A., Brazennose College.

Do., John Walker, M. A., do.
Do., J. C. Robertson.
Do., A. Senget, M. A., Hebrew Lecturer of Worcester College.
Do., P. Renouf, Esq., Bible Clerk, Pembroke College.
Do., J. Grant, Esq., Commoner St. John's College.
Do., J. Reeve, Aston Keyes, Cirencester.
Mr. and Mrs. Woodmason and family, Littlemore.
Rev. R. Neame, M. A., Oriel College.
Do., T. Meyrick, M. A., Corpus Christe College.
Do., J. Montgomery, Trinity College, Dublin.
Do., C. Smith, Cambridge.
Do., J. Barton, do.
Do., J. Badden.
Do., J. Wackerbath.
Do., W. F. Wingfield, M. A., Christ's College.
Do., C. H. Celleyres, M. A., do., and Lecturer Curate St. Mary Mag Oxford.
Do., F. Oakely, M. A., Fellow Balicol College.
The Ladies Acheson, daughters of the Earl of Gosford.
The Family of Ruscomb Pole, Esq., of Bridgewater.
Rev. W. Copeland, B. D., Trinity College.
Miss Gladstone.
Do., Fanny Bowles.
G. Tickell, Esq.
F. Bridges, Esq.
M. Brown, Esq.
Miss Harriet Beech.
Mrs. W. Wingfield.
Do., W. G. Ward.
Do., Caleroft.
Rev. Austin Caffin, M. A.
Do., C. H. Collinger.
Do., E. G. Brown, Curate of Baisdaley, Suffolk.
T. H[illegible], Esq., Barrister at Law.
Rev. Glennie.
Do., Marshall.
Do., Coop.
—— Wells, Esq., Trinity College, Cambridge.
The Chaplain of the Bishop of London.
Do., Capes, Esq.
Mrs. England.
Rev. W. Faber, University College.
Do., W. U. Richards, M. A., Exeter College.
Do., J. Calman, B. A., Worcester College.
F. Earl Welby, M. A., Fellow, Magdalen College.
The Misses Poell, Bridgewater.
Rev. J. S. Northcote and Lady.
Robert Beverly Tillotsen, Esq.
Mrs S Selena Cavendish, relative of the Duke of Devonshire at Rome.
Rev. Edward Ballard, M. A., of Wodham College, Oxford.
Mr. Geo. F. Balland, of Worchester College, Oxford.
Do. Charles, B. Garside, M. A. Curate of Margaret street Chapel, London.
Do. G. Carendish, Rector of little Caleraton, Rutland.
The Hon. Capt. Ch. Pakenham of Guards.
Miss Peel, niece of Hon. Sir R. Peel, M. A.
Viscount Fielding.
Lady Fielding.
—— Wilberforce, Esq.

In the Apostolic Vicariate of Colombo (Southern of Ceylon) the adults received into the Catholic Church from Aug. 1849, to 1850, are,—from Idolatry 282.—from the reformed Religions 1247. Total 1529, during the year.

Selections.

THE LORETTO INSTITUTION, CALCUTTA.

Non meus est sermo. I tell the tale merely as I heard it told.

To the Editor of the Englishman.

Sir,—Your correspondent, *No Puffer*, seems much dissatisfied with my letter of the 23d ult., on the Loretto Institution. His displeasure appears to arise, chiefly from that institution being described as, beyond comparison, the first or best Female School in Calcutta. I can sincerely state, that whilst I proposed to pay to the Loretto Seminary what I deemed the just tribute of my approval, I had not the most remote intention of disparaging the other Female Schools of this city. If, in offering my humble meed of praise to so praiseworthy an establishment, I made use of a phrase which would appear to imply such disparagement, I merely did so because such language seemed to be perfectly warranted by the sentiments expressed in a late number of the Calcutta Review, a publication every one knows not disposed to advocate the cause of Catholicity in any of its relations, either religious or educational. But, Mr. Editor, the Calcutta Review is not the only Protestant authority on the great excellence of the Loretto Seminary. Hear the sentiments of a distinguished individual, no less a personage than Lord Elphinstone, on the merits of the religious Ladies of Loretto House. "I cannot conclude (observes His Lordship in his reply to an address presented to him by a deputation of Catholic gentlemen) without expressing my high admiration of the many works of charity and religion which have been established in this great city under the auspices of the most Rev.

the Vicar Apostolic. The same good order, and regularity, and propriety was visible in all the Institutions I visited, whether intended for the education of the affluent, or the succour of the poor and needy. The exertions of the excellent Ladies of the Loretto Institution are beyond my praise, and the good they have effected is most gratifying to me."

Again, hear the testimony of the Right Honourable Lord Ellenborough, in a visit he paid to Loretto Convent in the year 1843. An address was then presented to him by the Lady Superioress on the part of the community and young pupils of the establishment, of which the following is a part:—"We humbly hope that the course of instruction in our Seminary, and the arrangements adopted in it, will be found to deserve your Lordship's high approbation; and with the earnest prayer that your Lordship's administration may augment the glory of the British Empire, and the lustre of your fame, we beg with profound respect to remain your most obedient servants" &c. &c.—I say, in reply to the foregoing address, His Lordship was pleased to remark "that it would ever afford him sincere pleasure indeed to co-operate by every means in his power, towards the rising welfare of so laudable an Institution; for that its arrangements were so excellent as not to be surpassed in Calcutta." Fearing, Mr. Editor, to trespass any longer on your valuable time and space, and hoping that in justice you will give this letter early insertion in your highly talented journal.

I remain, Sir,

Your most obedient servant,

PUBLICOLA.

ITALY.

ALLOCUTION.

OF OUR MOST HOLY LORD, PIUS IX., BY DIVINE PROVIDENCE POPE, HELD IN THE SECRET CONSISTORY, NOV 1. MDCCCL.

Venerable Brothers—In the consistorial allocution which we addressed to you on the 13th day of the kalends of June in this year, we did not neglect to mention in a few words, and to deplore the things recently done and decreed against the rights of the Church in the state of our very dear son in Christ, the King of Sardinia. We at the same time declared our intention of discoursing further to you on this subject at a more favourable opportunity. We were in hopes that in the interval some remedy would be brought forward for the harm done to the Church in that country, and that we might have announced it to you. But because the event is very far from having answered our expectation, we have thought it at last our duty, whilst calling to mind, in summary terms, the principles of the conduct which we have followed in this affair from its commencement, to express our complaints and serious reclamations against all the things which, whether on the continent or in the maritime possessions of the above mentioned power, have been resolved or done to the great damage of the Church.

You know, venerable brothers, the solemn convention negociated on the 27th of March, 1841, between the commissioners of the Holy See and the King; a convention which was ratified and confirmed without delay by Gregory XVI., of venerable memory, our predecessor, and Charles Albert, of happy memory, King of Sardina; you are aware that the object of that convention was to confine within narrower limits the ecclesiastical immunities in force from time immemorial in the kingdom by the authority of the Sacred Canons, the which immunities had been already in some part diminished by treaties consented to at more recent periods by the condescension of the Sovereign Pontiffs. Many people in the Subalpine provinces were not a little astonished at the facility with which our predecessors made what they called too great concessions in this affair; and the Royal Government itself abstained for several years to enforce the clauses of this agreement. However, in 1848, the same Government asked us for a new convention, and on the 14th September of that year the Royal Commissioner gave to our Envoy the letters in which a project of convention was set forth in certain clauses which were to be preceded by a preamble of no mean importance. Our commissioner easily saw that the demand could in nowise be acceded to, either in its extent or its terms; nay, that there was no question made in the demand about negociating any mutual concession, inasmuch as the Sardinian Government did not propose anything in which the shadow of an obligation to the Church was contracted. That is the reason why our commissioner proposed a new set of articles, as much as possible in accord with those of the Sardinian Government, but on a better basis. To these articles he added others to the effect that the Church should, at a time when it was about to lose every civil immunity, receive as compensation the faculty of exercising more freely its authority over what it preserved. The Royal Commissioner then declared that he would refer to his Government for fresh instructions, in order that he might more fully reply to the proposals that were made to him. We are unaware whether instructions of the nature stated have ever been sent to Rome, but we may be allowed to conjecture that the Royal Government adjourned the question on account of the well-known calamities which fell in the meanwhile upon all Italy, and which forced us to retire for a time from all the land subject to our temporal powers. Peace having re-appeared whilst we were awaiting near Naples an opportunity to return to Rome, we receive there a new extraordinary envoy, who was charged among other things with resuming the negociations on the subject of the convention. However, after concluding other business, he informed us that he had been recalled by the Royal Government, and retired without having touched the principal question. Consequently, it was but natural for us to hope that the Ministers of the King had judged it opportune to postpone the negociation to a more favourable period—such, for instance, as our return to Rome.

A few months later, however, we learned that the royal ministry had presented to the Chambers

of the kingdom a new law for the total abolition of all immunities belonging to the Priests and churches, for the attribution to secular tribunals of causes concerning the nomination to Ecclesiastical benefices, and other points to be decided either then or later, but all against the rights of the Church, and to the prejudice of religious interests.

As soon as we had cognizance of this law, we ordered a protest to be entered against it either by our Cardinal pro-Secretary of State, or our Apostolic nuncio residing at the Court of Turin. Their protest remaining unattended to, it has been necessary to protest against the above-mentioned innovations, approved by the Chambers, and immediately sanctioned by royal authority. The most deplorable portion of this affair is not only the violation of the holiest rights of the Church, consecrated by the canons, and in vigour for centuries past; but that people had the misfortune to hear several of the deputies and senators of the kingdom, who took part in the deliberations of their Chambers, and whose sentiment has triumphed, arrogate to themselves and to the lay power the faculty of dissolving the conventions made with the Apostolic See without the consent of the latter, or rather in defiance of its complaints, and to declare them of no effect.

You, venerable brothers, will be able to comprehend the importance of these acts; you will see what would become of holy things if the rights of the Church and the canons should come to be despised, if no account were to be taken of long possessions, and if no force were recognised in agreement legally made between the civil power and the Holy See. You are well aware that it is of great importance not only to religion, but also to civil order, and to public and private interests, that Ecclesiastical conventions should be maintained sacred and inviolable, for their worth and validity once disowned, the obligation of public and private pacts would vanish also.

To the outrages offered to the Church and the Holy See by the new laws many others have been added. The civil judges and the royal functionaries have brought our two venerable brothers, the Archbishops of Sassari and of Turin, into judgment. The first they retained a prisoner in his house; the second they carried by armed force into the citadel of the town, and finally, solely because they remained faithful to their pastoral duty—because they had given to their Curés instructions on the manner of discharging their duty before God in the presence of the new law, were condemned to civil punishment. It is thus that the civil authority has arrogated to itself the right of pronouncing upon the measures which the Pastors of the Church have been bound to take for the direction of consciences.

These outrages were soon after succeeded by one still more grave, when a noble personage, known to all as having been one of the promoters of that very unjust law above mentioned, and who had refused to acknowledge his fault therein, was judged by the authority of the Archbishop of Turin unworthy to partake of the Holy Sacrament. On that occasion the Archbishop himself was dragged from his Church by the military force, and thrown into a fortress. The Curé of the religious congregation of Servites, of the Blessed Holy Virgin Mary, who had obeyed him, according to his duty, was, with all his religious brethren, violently expelled from the convent of Turin, and transported elsewhere, as if it belonged to the lay power to decide concerning the administration of the divine sacraments, and the dispensations necessary to receive them!

But this was not all. This same question of the administration of the Sacraments, and another concerning the new instructions for the direction of consciences given by the said Archbishop, and in consequence of our orders, have been referred to the tribunal of appeal at Turin, which decreed on the 25th of September the exile of the Archbishop from the royal State, and the sequestration of all his goods. On the 21st of the same month the Court of Appeal passed a similar sentence on our venerable brother the Archbishop of Cagliari. It was made a crime that he declared in general terms, and without naming any one, that Ecclesiastical censures had been incurred *ipso facto* by those who had violated the immunity of the Episcopal dwelling, and dared to force their way to the Episcopal archives. In virtue of these decrees, those Prelates were deprived of the possession and administration of the temporal resources and property of their dioceses, and one has been compelled to take refuge in France, the other in our city.

(To be continued.)

REVIEW.

A Letter to the Rev. Dr. Pusey, on his practice of receiving persons in auricular Confession. By W. Maskell, M.A. London: Pickering.

We owe an apology to our readers for not having introduced this important pamphlet earlier before their notice. It is one of those extremely interesting fragments of the history of the Puseyite controversy which are from time to time coming to the light, and which, we must confess, do not heighten our opinion of either Dr. Pusey's position, his goodness, or his plain-dealing. It appears that Mr. Maskell, Mr. Allies, and Mr. Dodsworth had become worn out with the shuffling, the solemn "reserve" observed on certain very important questions by the self constituted prophet, who, from the cloisters of Christ Church, claims jurisdiction over every diocese of England. They wished, once for all, to get him, if possible, to make a plain answer to a plain question. Here was their difficulty, very simply stated, and, we may be allowed to add, with a clearness that showed their conscientiousness in great contrast to the well-known style of their then master:—

Ascension Day, 1850.

Dear Dr. Pusey—We wish to put to you

a question on a point nearly concerning our own peace of mind, and that of others. It is this—What authority is there for supposing that the acts of a Priest are valid who hears confessions and gives absolutions, in mere virtue of his orders, without ordinary or delegated jurisdiction from his Bishop?

We believe it to be the undisputed law of the Church that acts flowing through order, though done wrongly and illicitly, are yet, when done, valid; the reason of which is, that the power of order, being given by consecration and indelible, cannot be taken away; but that acts flowing from jurisdiction, if done upon those over whom the doer has no jurisdiction, are absolutely invalid and null; the reason of which is, that jurisdiction being a relation of command between a superior and a subject, one who has no subject can have no jurisdiction, and accordingly cannot exercise a power which he has not received.

But the act of remitting sin, upon confession, is an act not only of order, but of jurisdiction. That it is an act of order, nobody doubts, and therefore proof is needless; that it is likewise an act of jurisdiction is proved by two considerations—first, it is a judicial power, and all judgment, to be valid, requires jurisdiction; and, secondly, it is not only a power of remitting, but also of binding, and none can bind one who is not his subject.—(Pp. 8. 9.)

* * * *

It would certainly follow from all this, as it seems to us, that the authority which for some time past has been exercised by some among us, and especially by yourself, not only in our own dioceses, but in other dioceses—often without the knowledge, and probably (were it known) it would be against the consent, of both the Parish Priest and Bishop—has not been based upon true and sufficient foundation: nay, more, has been (however ignorantly) in opposition to Catholic rules from the first ages to the present time.

And further—a point to which we allude with reluctance and sorrow—it would follow likewise that the vast majority of those persons, to whom you and others have given absolution in this manner, are still, so far as the effect of any such absolution is concerned, under the chain of their sins, because they have not made confessions to Priests who had duly received power to absolve them.

Mr. Maskell indignantly repeats the inquiry, after the correspondence had terminated:—

Whence and from whom did you, claiming to be an ordained Priest, derive your power and authority to receive in confession all who might come to you? in other words who gave you faculties to receive confessions anywhere and everywhere? If Ecclesiastical discipline be not a thing of words; if the Church's unchanging interpretation of the power which she gives her Priests be not vanity and error; if the valid exercise of the power of the keys by inferior ministers flows from and is limited by the higher authority, in its various ranks, of the Episcopate; then, I repeat this question, "Who gave you faculties?" is very carefully to be considered, not only by the unlearned, who, in simple confidence, are led to come to you, but by yourself, who have not feared, upon your own sole responsibility, to occupy the awful tribunal of penance.—(P. 17.)

Doctor Pusey, so far as we can gather from the pamphlet (for Mr. Maskell evidently spares him), absolutely resented this interrogation as a sort of interference with him personally, as if the inquirers had been guilty of a great piece of presumption in daring to ask him such questions, any more than any body else. It is only since the conversion of two of the gentlemen in question that he has been driven to explain himself, or pretend to explain himself, in the pamphlet to which the present is a reply.

He first quarrels with Mr. Dodsworth for having said that he (Dr. Pusey) had "enjoined" auricular "confession." What will the reader think of the following disclosure?—

Mr. Dodsworth knew also, as I know, that to say merely that you have encouraged it, would fall as far short of what your actual practice is, as the word enjoin, in the sense of compelling, would exceed it. He knew that you have done more than encouraged confession in very many cases: that you have warned people of the danger of deferring it, have insisted on it as the only remedy, have pointed out the inevitable dangers of neglect of it, and have promised the highest blessings in the observance, until you had brought penitents in fear and trembling upon their knees before you.—(P. 18.)

Or of the following?—

Do you really mean to say, that you know any one single Bishop of the English Church who would not strongly disapprove of it? Have you ever ventured to ask the Bishop of London? or your own Bishop, the Bishop of Oxford? or, again, the Bishop of Exeter? and if you did speak or write upon this subject to a Bishop, was it in the guarded language of your pamphlet?

With respect to the last of these, I do not see why I should hesitate to speak; and to you there are especial reasons why I should speak, of what the Bishop of Exeter thinks should be the rule in such matters in his

diocese. I do not see (I say) why I should hesitate to tell you that, very lately, in a somewhat public and judicial way, the Bishop of Exeter has condemned, even by Curates licensed in his own diocese, the practice of receiving persons in auricular confession, except in order to quiet their consciences before admission to Communion. Even in this exceptional case, the Bishop of Exeter would repudiate (I think) with horror, the system of particular and detailed inquiry into every circumstance of sin, which, in correct imitation of the Roman Catholic rules, you do not fail to press. Of such a system, before giving absolution, "God forbid," are his Lordship's words, "that we do so!"

What, then, let me ask, do you conceive that the Bishop of Exeter would say, of persons secretly received against the known will of their parents, of confessions heard in the houses of common friends, or of clandestine correspondence to arrange meetings, under initials, or in envelopes addressed to other persons? and, more than this, when such confessions are recommended and urged as a part of the spiritual life, and among other religious duties; not in order to quiet the conscience before receiving the Communion.

Think not that I write all this to give you unnecessary pain: think not that I write it without a feeling of deep pain and sorrow in my own heart. But there is something which tells me that, on behalf of thousands, this matter should now be brought before the world plainly, honestly, and fully.

I know how heavily the enforced mystery and secret correspondence regarding confessions, in your Communion, has weighed down the minds of many to whom you and others have "ministered:" I know how bitterly it has eaten, even as a canker, into their very souls: I know how utterly the specious arguments which you have urged, have failed to remove their burning sense of shame and of deceitfulness. And, for their sakes, forgetting both myself and you, I speak so plainly as I have.—(Pp. 20, 21.)

Most distressing, surely, is such a revelation of blinded delusion, or grievous simplicity, on the part of the poor souls who have fallen into the hands of such a guide, and still more distressing the quiet, unanswerable self-deceit with which Dr. Pusey assumes to himself this authority. He rests it all on a single passage in the Communion Service of the Common Prayer-Book, that, namely, where the Minister directs any persons disturbed in mind to come "to me, or to some other discreet and learned Minister of God's Word, and open his grief." He assumes, and repeats over and over, as if repetition constituted a *formula* of arguments, that when the Church of England established this Rubric, she meant the people to understand they might go to anybody they pleased, whether they had faculties or not to hear confession, and that, consequently, it makes no matter whether he has authority from his Bishop to hear confessions or not. But he avows his belief that he ought to take this permission for granted. He, Dr. Pusey, maintains the Church cannot mean anything else but what he says she does; therefore the Bishops *ought* to think with him; therefore they do think with him; therefore he "doubts not" that this was the reason why those who have set up confessionals in the Anglican Church never applied to the Bishops for permission. For himself, he knows of no reason, in any case where he has heard confessions, that the Parish Priest of the penitent would have objected to it! A man in this position will be found out at last. Even the most weak-minded of his followers will at last see that a view is not necessarily true merely because Dr. Pusey says it, or that he has a right to exercise the office of a Confessor when he is totally destitute of jurisdiction, and dare not say that he has the formal permission of his so-called Bishop to hear confessions. He disguises the whole question by words, such as never, or scarcely ever, using the words "auricular confession," but always "opening their griefs," or some such *ambages*, of a kind that makes his the most uncomfortable and worthless reasoning of any writer we know. Dr. Pusey has, however, met in Mr. Maskell with a reasoner who has had the honesty to see through and through such treachery, and to stare it calmly. The mere statement is enough, and will do its work, we have no doubt, very rapidly. We earnestly recommend the whole pamphlet to the attention of our readers, as one, to a certain extent, unique in the controversy.

[*Tablet.*]

Lights and Shades of Ireland. In Three Parts. By Asenath Nicholson, of New York. London: Gilpin; Dublin: Gilpin.

Consider, too, the following specimens of charity on the part of a set of men whom the strong arm of the law supports in their assumed position of heaven-sent guides to the people of Ireland:—

Those full-fed, Government paid Clergymen, who had learned the law of love through her own bread and wine exclusively, and whose jaundiced eyes saw dark and foul spots on all surplices but her own, would be quick to discern that the "curse causeless does not come;" and that as the Roman Catholics embodied the majority of the sufferers in Ireland, and the Roman Catholics were mostly fed on potatoes, and as God had blasted these potatoes, therefore they ought in

humble acquiescence to say, "Amen!" while the smoke of this torment was ascending, if not be willing co-workers with God in the infliction of the punishment. When *such* did give what was entrusted to their hands, it was not always given "with cheerfulness," or without what they thought a merited rebuke. "Don't you see now," said a pert wife of a Curate of this class, "don't you see what your idolatry has brought upon you," handing a starving woman tauntingly a little food; "you've been told that something dreadful would come upon you long before, but you would not believe; now are you ready to come out of that Church? "How?" said a bystander, "could you speak so unkindly to that poor supplicant at your door; should you like the same treatment under the same circumstances?" "I should deserve it: and beside, how could I see her die under those awful delusions?" Would it not be better to show her Christ, and try to direct her to Him?" "Christ! how can she understand anything of Him, while in that Church?"

This is not a *fac-simile* of all in the Government Church, neither is it an insolated case. Another instance only shall be named, and it is named as an illustration of the spirit that was too much in exercise there, and how it acted upon the sufferers:—

A poor man, with a numerous family, applied to a Rector of the Established Church for a portion of the donations committed to his care for the parish. "Where do you go to church?" was the question. "I am a Catholic," the man answered. "Ah, yes, give your soul to the Priest, and come here for me to feed your body; go back, and get your bread where you get your teaching." "This will learn 'em," said the exulting sexton of the church, who related the incident, "this will learn 'em where they are." The poor man went away without relief, though he belonged to the parish, and had a claim. Turning them over to the Priests was the worst part of the spirit; for the Priests, in the first place, were not a Government-paid people, and in the next, they had at that time no donations entrusted to them; and to tantalise a hungry man with that retort, was like hanging him in gibbets, and then telling him to eat bread.

Such treatment was calculated not only to drive the poor to all sorts of intrigue, but to make them hate still more a religion that they always supposed to be false. The question which the Quaker put to the Rector could well apply here, when he remarked that no good would be done to the Papists in Ireland while they rejected the Bible—"What good, friend, has thy Bible done *thee*?"—(Pp. 408, 409.)

And, to conclude the whole, we give the following from "the general summing up, and last look at Ireland":—

The old hackneyed story of Popery in Ireland has been so turned and twisted, that every side has been seen—nothing new can be said about it. There it stands, its principles are well known, its superstitions and persecuting character, its idolatries, and all its trimmings and trappings are the same in essence as when Queen Elizabeth put her anathemas forth against its creeds and practices; and with all her errors she maintains a few principles and practices which would be well for her more Bible neighbours to imitate. Her great ones are more accessible; the poor of their own class, or of any other, are not kept at such an awful distance; the stranger is seldom frowned coolly from their door; to them there appears to be a sacredness in the very word, with which they would not trifle; the question is not, is he or she "respectable," but a stranger; if so, then hospitality must be used without grudging. In the mountains, and sea coast parts, it has ever been the custom to set the cabin door open at night, and keep up a fire on the hearth, that the way-faring man, and the lone stranger, should he be benighted, could see by the light that there is a welcome for him, and if they have but one bed, the family get up and give it to the stranger, sitting up, and having the fire kept bright through the night. This has been done for me, without knowing or asking whether I was Turk or Christians; and were I again to walk over that country and be out at nightfall in storm and peril, as has been my lot, and come in sight of two castle-towers, one a Roman and the other a Protestant owner; and were the former a mile beyond, my difficult way would be made to that, knowing that when the porter should tell the master a stranger was at the gate, he would say: "Welcome the stranger in for the night, or from the storm." The Protestant might do the same, but there would be a doubt. His answer would probably be: "A stranger!—How comes a stranger, here at this late hour? Tell him we do not admit persons into our house unless we know them." Christian reader, this is one strong reason why you should admit them, because you do not know them. The Catholics are much more humble in their demeanour, and certainly much more hospitable and obliging in all respects, as a people. They are more self-denying, will sacrifice their own comforts for the afflicted more readily, they will attend their places of worship, clothed or unclothed, and beggars take as high a place often in the chapel as the rich man; the "gold ring and costly apparel" is not honoured here, as in the Protestant and Dissenting Churches," and it is remarked that when any turn to the Protestant Faith, they never lose that condescension, nor put on those pretences of worldly respectability, as their Protestant brethren do.—(Pp. 437, 438.)—*Tablet*.

AMERICAN LADIES AND THEIR "RIGHTS."

(From the Weekly News, Nov. 16.)

The *New York Tribune* of the 29th ult has a serious and approving report, extending over ten closely-printed columns, of a "Woman's Rights Convention," which has just been held at Worcester, Massachusetts. The proceedings are such as would have made the heart of Mary Wollstonecraft leap with joy, and obtained a dignified nod of approbation from Aspasia herself. The sittings were attended by upwards of a thousand persons, of whom the great majority were women, but

not even the presence of such men as Mr. W. Lloyd Garrison, Frederick Douglass, Wendel Phillips, and the nephew and biographer of Dr. Channing, can turn aside the shafts of ridicule. The whole affair appears ridiculous to an English reader, and he congratulates himself that, in this country, there are none who will consent thus—

"To leap the rotten pales of prejudice,
Disyoke their necks from custom, and assert
None Lordlier than themselves but that which made
Woman and man."

The chair was taken by Mrs. Paulina Wright Davis, whose opening address was of considerable length. Though indignant at the "Wrongs" to which her sex are subject, she could not conceal the fact that she possesses a heart of pity. "Let us not complain," she said, "that the hardier sex overvalue the force which heretofore has figured most in the world's affairs. 'They know not what they do,' is the apology that crucified womanhood must concede in justice and pity to the wrong doers."

Mrs. Ernestine Rose, of New York, "spoke with great eloquence." "Why," she asked "in the name of common sense, is woman not equal before the law? during her minority she is the property of her parent, and when she attains her majority, and enters the relation of marriage, she is transferred from the parent to the husband. When a father and mother have a son born to them, what do they ask themselves? They sit down and consult together about his education; how he shall be trained and fitted for usefulness in life. If they have a daughter what do they ask? nothing. Girls are educated with one single aim, she felt ashamed to say it. And what is that aim? It is to *catch a husband.*" This unkind cut was, we are sorry to perceive, greatly approved of by the Convention. The same lady made another hit which gave general delight. She alluded to the Pilgrim *Fathers*, and the pride and reverence with which they were often referred to. "But," said she, "who has heard of the Pilgrim *Mothers?* Did they not endure as many perils, and encounter as many hardships, and do as much to form and fashion the institutions of New England, as the Pilgrim Fathers? Yet they are hardly remembered."

The Rev. W. Channing inquired why there should not be "an order of women, composed of those who do not choose to encumber themselves with the ties of marriage? and why might they not plant themselves on a domain, invest their property, and engage in such industrial operations as might suit their capacities and tastes; and here would be a place, where women, driven from the family circle, by the tyranny of a husband, a brother, son, might find a home, and a place for the employment of her powers." This is a direct plagiary from Tenyson's "Princess." The suggestion originated with the imperious Lady Blanche, and not Mr. Channing.

Mrs. Lucretia Mott (a Quakeress) made some remarks upon an old grievance, viz., the promise of the woman, in the marriage ceremony, to love, honour, and *obey*. She said these words were put into the woman's mouth by the priest, or rather repeated by the priest, and not the woman, though she reluctantly answers "Yes." A slight hubbub was caused by some pertinent suggestions of a Mrs. Ball. The unequal compensation of woman for her labour, compared with man, had been referred to. It had been said, that a washerwoman was entitled to as much compensation for her day's work as a wood-sawyer. Mrs. Ball supposed the case of a wood-sawyer's wife unable by sickness, or the care of children to do her work. It would cost her husband all his wages to procure a woman to do her work. How would the husband buy bread for his children? A gentleman was left to answer this, which he did by simply substituting another supposition. "Suppose the wood sawyer is taking sick, and the wife's earnings are only a half or a third as much as a man's, how is the family to be supported?" This was in common parlance a "poser" and Mrs. Ball offered no more suggestions. Mrs. Lucy Stone revealed quite a new iniquity for which men have to answer. How patient and enduring must the dear creatures have been to have concealed the indignation it excites, for so long a time! "We want," she said, "to be something more than the appendages of society. We want that woman should attain the development of her nature and womanhood? we want that when she dies, it may not be written on her grave-stone that she was the *'relict'* of somebody"—(great applause). Of all the speakers, Mrs. Mott was the most severe on the tyranny of men, with her evidently,—

"Knaves are men,
That lute and flute of fantastic tenderness,
And dress the victim to the offering up,
And paint the gates of hell with Paradise,
And play the slave to gain the tyranny."

She said "They must mourn over the admitted inferiority of woman; over her slavish subjection to the evil customs and prejudices of society. It was not strange, after so long a period of degradation, she should be enervated and contented with her inferior position." She added, with unpleasant significance, that she "desired that we might speak with the earnestness and severity of truth with an earnestness and severity that should make the *ears of man tingle* for the degraded position in which he has kept woman during so many ages."

The object which the members of the Con-

vention are pledged to obtain are expressed in the following resolutions:—

"1. Education, in Primary and High Schools Universities, Medical, Legal, and Theological Institutions, as comprehensive and exact as their abilities prompt them to seek and their capabilities fit them to receive. 2. Partnership in the labours and gains risks and remunerations, of productive industry, with which such limits as are assigned by taste, intuitive judgment, or their measure of spiritual and physical vigour, as tested by requirement. 3. A coequal share in the formation and administration of laws—Municipal, State and National, through Legislative Assemblies Courts and executive offices. 4. Such Social and Spiritual Union as will enable them to be the Guardians of pure and honourable manners—a high Court of Appeal, in cases of outrage, which cannot be, and are not touched by Civil and Ecclesiastical organisations, as at present existing, and a medium of expressing the highest moral and spiritual views of Justice, dictated by Human Conscience and sanctioned by Holy Inspirations."

The appointment of Committees, &c., closed the business of the Convention.

We ought not to omit the fact, that the President during one of the sittings, read a poem from "a woman of the nineteenth century, whose heart had been stirred by the Convention." We must unfortunately be content with quoting but two of the verses:—

"A Woman's Right Convention!
Deny if every man!
Then right the evil done her,
That instant if ye can.

"A Woman's Right convention!
'Is not laid low in dust,
A better time is coming,
Because it will and must!'!!

THE PROTESTANT COMMOTION.—THE CARDINAL ARCHBISHOP OF WESTMINSTER.

The whole Protestant press, English and Irish, is in commotion about two acts with which they have no more to do than they have with the contents of any honest gentleman's private closet, strong-box, pantry, or cellar—we mean, of course, the new Archbishobric of Westminster, and the projected Catholic University. We wish we had time to analyse all the absurd things that have been said on these two subjects, because such an analysis might really give a good deal of amusement to any reader who chanced to be 'hipped,' and required some extravagant absurdity to make him laugh; but, unhappily, on the one subject almost our whole available space is occupied by the solemn Encyclical which announces the entire Ecclesiastical arrangement of which the Archbishopric of Westminster forms a part; and, on the other, we think it more profitable to fix the attention of our readers on the business of the University, than on the infinite variety of nonsense that has been written about it. We pity those writers who have been racking their brains for precedents by which to try and condemn or acquit the Supreme Pontiff of presumption, impertinence, spite, insanity, and we know not how many more delicate accusations, so freely brought against his Holiness on the score of Cardinal Wiseman's promotion to the See of Westminster. If it were worth while to argue the question seriously, in order to prove that what has been done is nothing more than in the ordinary course of business, we would content ourselves with one instance from the primitive Church, and a handful from the present century. In our own colonies, and within a very few years, the Holy See has erected Dioceses in Upper Canada, at Kingston and Toronto; in Australia, at Sydney, Hobarton, Adelaide, Perth, and Port Philip. In the Anglo-Saxon Republic of America, the Holy See has erected, within sixty years, no less than twenty-eight dioceses, and has inflicted on New York, Boston, Philadelphia, Charleston, Cincinnati, St. Louis, and Buffalo, the very honour with which he now crowns the riper maturity of Westminster and Birmingham. Archbishop Polding really and truly takes his ecclesiastical title from the good city of Sydney; Bishop Wilson from that of Hobarton; Bishop Hughes from that of New York. It is now, we believe, two and forty years since that bishopric was inaugurated—no previous dispute with the Foreign Office of the United States having led the way. Four years ago two other bishoprics were founded in the same state, there being at that time profound peace in the international relations between Rome and Washington; and, for our parts, we should not be at all surprised if—the same peace prevailing—we were to see the Bishop of New York an archbishop, and seven or eight suffragan bishops exercising episcopal jurisdiction under him in that extensive territory. So that contemporary precedents of a most innocent character are to be had in abundance. The elder instance to which we referred is one which, from the similarity of some of the circumstance, the Holy Father, perhaps, had in his mind in projecting the present arrangement. We think it not improbable the Pope reflected that, as his own glorious predecessor, St. Peter, had not waited for the leave of Caligula or Claudius to establish an archbishopric and something more in Rome, so it was not—as far as precedents go—absolutely necessary for him to wait for the leave of Palmerston or Russell to found an archbishopric in Westminster. As to the facts, it is a matter of newspaper notoriety that, long before Lord Minto's mission was dreamed of—namely, in the autumn of 1847—the precise arrangement now in the course of completion was publicly announced, Archbishopric of Westminster and all; was all but completed and was delayed only by one of those trifling accidents which will disarrange the best concerted schemes. We have not at hand the number of the *Tablet* in which the formal announcement was made; but before us lies Battersby's *Directory* for 1848, in which Dr. Wiseman is duly (and erroneously) entered as 'Most Reverend N. Wiseman, D. D. Archbishop of Westminster, London.' But enough of this silly controversy.—*Tablet.*

THE BENGAL CATHOLIC HERALD.

'One body and one spirit—one Lord, one Faith, one Baptism.'

No. 4.] CALCUTTA: SATURDAY, JANUARY 25, 1851. [VOL. XX.

THE
BENGAL CATHOLIC HERALD.

Calcutta: Saturday, Jany. 25, 1851.

CALCUTTA CATHOLIC SCHOOLS, AND INSTITUTIONS.

Visit of the Hon. Sir W. W. Burton (one of the Judges of H. M. Supreme Court, Madras) to the above named Establishments.

On Thursday the 16th Inst, the Honorable and Learned Judge Burton, of Madras, favoured with a visit the several Catholic Institutions of Calcutta. The object of the Learned Gentleman's visit having been, not to gratify an idle curiosity, but to ascertain by, personal inspection and examination, the state of these Establishments, as well in all that regards the literary and useful education of their Pupils, as also in what relates to the attention paid to the comfortable subsistence of their inmates; the visit of the Institutions began at eleven o'Clock, A. M. and did not terminate until after 3 o'Clock, P. M thus allowing an interval of more than four hours, for a full enquiry into all the particulars, on which Sir W. W. Burton wished to be informed.

The Cathedral Male and Female Schools together with the Boy's Orphanage and the Printing Press annexed to it, were the Institutions first inspected. In the Printing Press the Orphans are engaged for some hours on each day; the other portion of the day, they employ in the School in their educational improvement. The pupils in attendance at the Male School under the Christian Brothers number about 169. Those of the Cathedral Female School under the Loretto Nuns, amount ordinarily to about 40. The Christian Brothers' Male School at Bow-Bazar has 65 Day-Scholars, and the Loretto Female School in the same adjoining locality, about 100 Girls. The system of these Schools being uniform, it will suffice to say, that the Pupils of both the Schools of the Christian Brothers, on being examined in Arithmetic combined with Grammar, in Reading and the explanation of the words and sentences in each paragraph; in Writing, Geography and the use of the Globes, evinced much intelligence, great emulation, and remarkable promptitude in their answering. Of the Pupils attached to the Cathedral Male School, 46 are boarded in the Orphanage. From the Schools Sir W. W. Burton passed to the inspection of the Apartments of the Christian Brothers,—of the Library, which contains a large assortment of approved Works both for sale and for circulation among the poor who cannot afford to buy them, and lastly to that of the New Dormitory for the Orphans. In every department the Hon. and Learned Gentleman evinced his unqualified satisfaction at the arrangements adopted, to provide for the moral, temporal, and educational welfare of the Children.

In the Cathedral and Bow-Bazar Female Schools, the Girls presented a very pleasing appearance of neatness and order. The specimens of plain and fancy Needle-work were numerous, and creditable both to the good taste of the Religious Ladies in charge of these Institutions, and to the industry, and ingenuity of the Pupils.

The Intally Female Schools, Orphanage, and Widows' Asylum were next visited. In the Boarding and Day-School, there are twenty-two pupils. In the Orphanage, in the adjoining compound, eighty-four, whilst 7 or 8 Widows are provided for, from the Donations made to the Asylum intended for their relief. The inspection of the spacious and well kept premises set apart for the Boarding and Day-Pupils obtained for them Sir W. W. Burton's cordial approval. But the benevolent interest, he took in the welfare of the numerous Wards of the Female Orphanage, caused him to direct his chief attention to all that concerned the management of that invaluable Institution. In its ample School-hall he beheld drawn up for the present occasion, some, Infants a few weeks old, others aged four, five or six years, whilst the age of the majority ranged between 6 and 18 years, of the latter class the number was about five or six. A few of the Pupils from among the youngest and the more advanced Classes selected for Examination in Reading, Grammar, &c. afforded satisfactory proof, of the care given to their literary proficiency. One of the grown Girls rehearsed the theoretical instruction she had received on the duties of a Laundress, and the washing Machinery lately imported from England, and erected in a neighbouring apartment, showed, that not only the theory, but the practice also, of domestic duties was illustrated in the Institution. Two of the more advanced children were found actively engaged in the Kitchen, and the order and cleanliness of the cooking room, as well as the becoming appropriate dress of the Girls in charge of it, satisfied the spectators, that the system of the Institution was admirably adapted to the condition in life of the Pupils for whom it was designed, and that by means of this system, a useful, intelligent and virtuous class of Female Servants, would, in a short time, be available, for the respectable Families of Calcutta. The impression made by the inspection of the Laundry and Kitchen was fully sustained by that of the Dormitory, all the arrangements of which being admirably adapted for the promotion of habits of regularity, and cleanliness, must, of course, greatly conduce to the health of the Pupils. It was particularly gratifying to Sir W. W. Burton to learn, that neither in the Female Orphanage, nor in any other of the Catholic Female Institutions of Calcutta, were any Native Servants employed, or allowed to have any communication with the Children. In the Female Orphanage and the other Institutions at Intally, all the Domestic duties are discharged in turn by the adult Pupils, assisted by Children of less mature years, who are thus gradually prepared, when of sufficient age, to take the places of their seniors, whenever these may leave the Institution. The large and varied assortment of beautiful fancy Needle-work, which was exhibited was justly entitled to admiration. But considering the condition in life of the Pupils, and the duties which are likely to devolve on them as Wives, and Mothers, it was still more satisfactory to find, that they were carefully taught to make and repair their own Clothes, and also to prepare dresses for the Infant Children of the Male Orphanage.

From the Orphanage, Sir W. W. Burton proceeded to visit St. John's College, and the Loretto House, Chowringhee. At the College, the Learned Gentleman was afforded an opportunity of judging of the attention paid to the instruction of the Pupils, in Mathematics, Recitation, Music, &c. Indeed, more than once, Judge Burton expressed himself much gratified, at the great care taken in our Institutions, to encourage and cultivate a taste for Music, among the Pupils of all classes. But the gratification thus afforded him in other Institutions, was hardly worthy of commemoration, when contrasted with the unfeigned delight and admiration, he experienced on listening to the exquisite Choir of the Loretto House, which, on leaving St. John's College he next honored with his presence. With unwearied attention, the Hon'ble and Learned Gentleman inspected the Halls, Dormitory, &c. &c. of the Loretto Institution, and we are happy to add, that nothing could surpass the kind earnest language employed by him in commendation of all its arrangements. At the close of this tour of inspection, Judge Burton again and again warmly thanked the Archbishop for the truly delightful treat afforded to him by the inspection of the several Catholic Institutions of Calcutta, and kindly added, that of the agreeable days he had passed since his arrival in Calcutta, not one, could be compared to that, on which he had the pleasure of witnessing the Blessings bestowed by these Schools, on so many hundred of the rising Youth of this great Metropolis. We have great pleasure in subjoining the annexed recorded testimonials (given at the Intally Or-

phanage) of Judge Burton, and of the Rev. Mr. Long, who accompanied the Hon'ble and Learned Judge in his visit to the Catholic Institutions of Calcutta. To these testimonials, we subjoin a letter from the same Learned Gentleman, in which he expresses the gratification he derived from his visit, and also kindly presents to the Male Orphans some play things, as a memorial of his visit.

BENGAL CATHOLIC ORPHANAGE.

Testimonials of Hon. Sir W. W. Burton, (one of H. M. Chief Justices in Madras), and Rev. J. Long, on occasion of their recent visit to the Bengal Catholic Male and Female Orphanages.

I have had the most lively satisfaction in witnessing the Charitable and Christian efforts of the conductors of this excellent Establishment, and I heartily wish them success in their good work: through our blessed Lord and Saviour Jesus Christ.

(Signed), W. W. BURTON, *Judge*
H. M. Supreme Court, Madras.

Calcutta, Jan. 16, 1851.

I have seen with the greatest interest the mode of training adopted in the Catholic Orphanage, and hope the example set here of industrial training may be adopted in other Institutions.

J. LONG, *Clergyman of the English Church.*

Calcutta, Jan. 16, 1851.

Judge Burton's letter to His Grace the Most Rev. Dr. Carew, Archbishop of Edessa, and Vicar Apostolic of Western Bengal.

MY DEAR SIR,—I beg leave to have the pleasure of presenting to your boys, at the Cathedral School, a set of bats and balls, which I would wish to be under the charge of one of your reverend Christian Brothers, and their impartial use allotted to the Scholars: I take this opportunity of again thanking you for the agreeable and Christian treat you afforded me the other morning in the inspection of your Establishments. To the Ladies and Gentlemen whom I had the pleasure of seeing on that occasion I shall be much obliged if you will be good enough to make my best acknowledgments for their kind reception of me.

I remain, my dear Sir,
Very faithfully yours,
W. W. BURTON, *Judge*
H. M. Supreme Court, Madras.

Calcutta, 22d, Jan. 1851.

EXTRAORDINARY PROGRESS OF CATHOLICITY IN NEW SOUTH WALES, AND IN NEW ZEALAND.

(Continued from our last.)

Hitherto, we have confined our attention to the progress of Catholicity in New South Wales. Let us now briefly resume what we have advanced on that subject, in order to keep clearly before the mind of the reader, the extraordinary circumstances, which indicate the special interposition of Divine Providence, for the purpose of exalting and diffusing the true faith in immense regions, which had been previously seated in the darkness of error and in the shadow of death.

Even so recently as the year 1829, there were to be found in the Countries we speak of, only two Irish Priests, to preserve alive, or rather save from total extinction the sacred fire of Religion. Within then the short interval of about twenty years, an Archbishop, six or seven Bishops (a Bishop has been appointed at Hobart-Town in Van Dieman's land for some years) and a numerous body of Clergy have been diffused throughout the length, and breadth of the land, and the rising Church linked to and cemented with the eternal Rock of Peter, by the massive and splendid Chain, formed by the establishment there of a regular and perfect Apostolical Hierarchy.

But great and glorious as is the triumph of Catholicity in the regions here referred to, it cannot be compared with the yet incomparably more arduous and therefore more splendid trophies, which it has achieved in New Zealand, and in many of the South Sea Islands.

In New South Wales and the Countries immediately connected with it, the Catholic Missionary had, for the most part, to do with emigrants, from one or other portion of the United Kingdoms of Great Britain and Ireland. Many, if not the greater number of the Colonists, were, it is true, almost wholly estranged from Religion either by error or by vice. But still, despite of these evils, there existed many strong sympathies between

them and their Catholic Pastors. If their character were tainted with the corruptions of civilisation, it, notwithstanding, was not wholly devoid of those kindly and courteous feelings, which in a remote land, are generally reciprocated between the subjects of the same Sovereign, who, born almost in the same locality of the Parent Empire, find that their lot is cast together in a region, separated by a boundless Ocean from the land of their nativity. In these circumstances, the innate benevolence of the human heart triumphs over all the little petty jealousies and bickerings of party politics, and man, embracing man as his fellow, and his friend, is astonished and humbled at the recollection of the miserable flimsy causes, which, formerly, when at home, kindled strife and hatred between him and the now-cherished friend and partner of his exile.

(*To be continued*)

To the Editor of the Bengal Catholic Herald.

Rome, Parent of our Religion, whom the Wide
Nations have knelt to for the keys of heaven,
Europe repentant of her parricide,
Shall yet——sue to be forgiven.

Byron's Childe *Harolde*.

Sir,—At a time like the present when England is agitated by theological strife, arising from his present Holiness, Pius the Ninth, having increased the number of Catholic Bishops in that Country—When that Country is on the eve of fulfilling the almost prophetic words of her highly gifted, but erratic poet, by becoming again united to the Centre of Unity, from which she was so unhappily severed, in the great National outbreak of the Sixteenth Century—When, from one extremity of the land, to the other, Romewards is the general tendency, and the universal theme of conversation—Some wishing like the prodigal child, to throw themselves repentant on her outstreched arms of mercy, and sue once more for pardon and forgiveness, others remaining apathetic, not knowing what to do, or where to steer their course, whilst the great majority seem inclined to spurn the hour of their Salvation, and continue enslaved to all their errors—When notwithstanding this wilful perversity on their part, many an ardent prayer is daily offered before the throne of Grace, and many a fond sigh is heaved for their speedy conversion unto the faith of their forefathers—When, this great event so much to be desired by all, who wish to see the Kingdom of Christ propagated here upon earth—So ardently to be wished for, by all who long for the reuniting of all classes of Christians, in the One Fold, under the pastoral guidance of the One Shepherd, at a time when, I say when the conversion of England to the Catholic faith, has engrossed the attention of all, both in the East, in the West, and North, and South, does it not behove every good Catholic to step forward and aid either by his pen, or prayers, the speedy consummation of so desirable an object, and so laudable a work. In England the great outcry against his present Holiness Pius the Ninth, seems to arise from his exercising Jurisdiction in a country, which his opponents say, does not lie within his sphere, and where his Supremacy in Spiritual matters ought not to be recognised. Now as this erroneous impression may exist also in this Country, I intend to prove in a series of letters in the columns of the *Herald*, that this supremacy of the Pope in Spiritual matters has been acknowledged in every age of the Church, from its commencement until the present momentous period.

Wishing every success to your truly *Catholic Journal*.

I remain Sir,
Your most obdt. servant,
C. C.

Calcutta,
Jan. 23d, 1851.

HYDERABAD.

Extract from a letter addressed by Bishop Murphy, to His Grace the Most Rev. Dr. Carew, Archbishop, V. A. W. B.

My Dear Lord,—'Thank God, my priests are quite at home at their work, knowing their flocks and their flocks knowing them. The Cathedral which has passed through a sea of difficulties is now all but completed. It is a splendid structure and would be an ornament even to the city of Palaces.

Our Persian and Hindoostanee Moonshee who is a respectable and intelligent Mahomedan, received the Sacrament of Baptism on New Year's day; after eighteen months' probation and instruction. Begging your Grace's prayers.'

I remain my dear Lord,
Your's ever affectionately,
✠ Daniel Murphy.

Hyderabad,
Jany. 7th, 1851.

LECTURES ON CERTAIN DIFFICULTIES FELT BY ANGLICANS IN SUBMITTING TO THE CATHOLIC CHURCH. BY JOHN HENRY NEWMAN, PRIEST OF THE ORATORY OF ST. PHILIP NERI LECTURE IV. THE PROVIDENTIAL DIRECTION OF THE MOVEMENT OF 2833, NOT TOWARDS THE NATIONAL CHURCH. LONDON: BURNS AND LAMBERT.—1850.

It is scarcely possible to fancy that an event so distinctive in its character as the rise of the so-called Anglo Catholic party in the course of the last twenty years, should have no scope in the designs of Divine Providence. From beginnings so small, from elements of thought so fortuitous, with prospects so unpromising, that in its germ it was looked upon with contempt, if it was ever thought of at all, it suddenly became a power in the National Church, and an object of alarm to her rulers and friends. Its originators would have found it difficult to say what they aimed at of a practical kind; rather they put forth views and principles, for their own sake, because they were true, as if they were obliged to say them; and though their object certainly was to strengthen the Establishment, yet it would have been very difficult for them to state precisely the intermediate process, or practical application, by which, in matter of fact, their preaching was to arrive at that result. And as they might be themselves surprised at their earnestness in uttering, they had as great cause to be surprised at their success in propagating, the doctrines which have characterized their school. And, in fact, they could only say that those doctrines were in the air; that to assert was to prove, and that to explain was to persuade; and that the movement in which they were taking part was the birth of a crisis rather than of a place. I do not mean to say, that they did not use arguments on the one hand, or attempt to coalesce with things as they were on the other, but that, after all, their doctrine went forth rather than was sent, and spoke rather than was spoken,—that it was a message rather than an argument,—that it was the master not the creature of its proclaimers, and seemed to be said at random, because uttered with so indistinct an aim; and so, with no advantage except that of position, which of course is not to be undervalued, it spread and was taken up no one knew how. In a very few years a school of opinion was formed, fixed in its principles, indefinite and progressive in their range; and it extended into every part of the country. If, turning from the contemplation of it from within, we inquire what the world thought of it, we have still more to raise our wonder; for, not to mention the excitement it caused in England, the movement and its party-names were known to the police of Italy and the back-woodsmen of America. So it proceeded, getting stronger and stronger every year, till it has come into collision with the Nation and that Church of the Nation which it began by professing especially to serve; and now its upholders and disciples have to look about, and ask themselves where they are, and which way they are to go, and whither they are bound.

God does nothing in vain; so much earnestness, zeal, toil, thought, religious principle, success, as has been expended or exhibited in the history of that movement, must surely have a place in His scheme, and in His dealings towards His Church in this country, if we would discern what it was. He has excited aspirations, matured good thoughts, and prospered pious undertakings arising out of them; not for nothing, surely,—then for what. Wherefore?

The movement certainly is one and the same to all who have been influenced by it; the principles and circumstances, which have made them what they are, are one and the same; the history of one of you, my brethren, is pretty much the history of another—the history of all. Is it meant that you should each of you, and in his own way, if your beginnings have been the same? The duty of one, is it not the duty of another? Are you not to act together? In other words, may I not look at the movement as one thing, and thus contemplate what is its bearing and its legitimate issue; and may not, in consequence that direction and scope of the movement, if such can be found, be taken as a suggestion to you how you should act, distinct from and in addition to the intimations of God's will, which come home to you personally and individually? The movement has affected us in a certain way; at one time we have felt urged perhaps, with some of those who took part in it, to go forward; at another, to remain where we are: then, to retire into lay-communion, if we were in the established ministry; then to collapse into a sect external to its pale. We have tried to have faith in the sacraments of the National Church; for a time we have succeeded, and then we have failed; we have felt ourselves drawn, we have felt ourselves repelled by the Catholic Church—we have felt difficulties in her faith, counter-difficulties in rejecting it, complications of difficulty on difficulty, concurrent or antagonist, till we could ascertain neither their mutu-

al relation nor their combined issue, and could neither change nor remain where we were without scruple. Under such a trial it would be some guidance, a sort of token or note of the course destined for us by Providence, if the movement itself, whose principles we have drunk in, with which we are so intimately one, had, from the nature of the case, its own natural and necessary termination. Before now, when a Protestant, I have said, more or less to others who were in anxiety, "Watch the movement: it is made up of individuals, but it has an objective being proceeds on principles, is governed by laws, and is swayed and directed by external facts. We are apt to be attracted or driven this way or that; each thinks for himself and judges differently from others; each fears to decide: but may we not ascertain and follow the legitimate and divinely intended course of that, whose children we are?" A great Saint was accustomed to command his sons, when they had to determine some point relatively to themselves and their Society, in their imagination, to throw themselves out of themselves, and to look at the question externally, as if it were not personal to them, and they were deciding for a stranger. In like manner, it has been sometimes recommended in the solution of public questions, to look at them as they will show in history, and as they will be judged of by posterity. Now in some such way should I wish, at this moment, to regard the movement of 1833, and to discover what is its proper, suitable, legitimate termination. This, then, is the question I shall consider in the present Lecture;—here is a great existing fact before our eyes, the movement and its party. What is to become of it? what ought to become of it? Is it to melt away as if it had not been? Is it merely to subserve the purpose of the liberal party, in breaking up establishments by weakening them, and in making dogmatism ridiculous by multiplying sects? or is it of too positive a character, both in its principles and its members, to anticipate for it so disappointing an issue?

I say, it has been definite in its principles, though vague in their application and their scope. It has been formed on one idea, which has developed into a body of teaching, logical in the arrangement of its portions, and consistent with the principles on which it originally started. That idea, or first principle, was ecclesiastical liberty; the doctrine it especially opposed was, in ecclesiastical language the heresy of Erastus, and, in political, the Royal Supremacy. The object of its attack was the Establishment, considered as such.

(To be continued.)

DUBLIN REVIEW.

ART. XI.—*The Manual of Devotion.* By Ambrose Lisle Phillips, Esq. Derby: 1843.

(Continued from our last.)

This is, then, the devotion which the Church of God proposes to us in the Rosary; the contemplation of the mysteries of this three-fold portion of our Redeemer's life, in connexion and sympathy with His loving Mother's feelings, in each. It is essentially directed to Him, being, in fact, the noblest and perfectest mode of meditating on Him. There is still another view of it, which, it strikes us, will facilitate and endear its practice to many; and therefore we will venture to unfold it.

The Church realizes to the utmost the communion of saints: by making the intercourse between earth and heaven as vivid as possible. The exclamations of the old Christians at the martyr's tombs were as bold and direct, as, though they had been addressing the confessors in prison. And the Fathers represent them to their hearers, as though present to them, defending their cities from visible enemies, and actively interesting themselves in their welfare. It is only doing in their regard, what she wishes to make us do, towards their Head and Lord,—give the greatest possible reality to her belief concerning them. She existed in the small apostolic college, and the handful of disciples who enjoyed our Lord's society on earth; the pious women from Galilee, and the few like Joseph of Arimathea, formed her laity, as the others did her clergy. She increased in multitudes, but she strove to alter not in feeling. What the apostles felt towards their Master, they continued, no doubt, to feel after He was ascended—the same veneration, the same love, the same trustfulness, the same desire to imitate Him. And these feelings they would leave as a legacy to their successors; who, in their turn, would continue to *them*, after they had sealed their testimony, similar attachment, similar respect. Could Polycarp fail, to the end of his days, communing spiritually with the beloved disciple John, by passing again and again, in holy meditation, over the many happy hours, during which he had heard him recount every incident witnessed by him in his Saviour's life, and listened to the fervent accents of charity in which they were related? The same kind of communion, only more exalted and more deeply respectful, we may easily suppose to have been kept up, by those who enjoyed in life the familiarity of our blessed Lady.

(To be continued.)

WHITE'S CONFUTATION OF CHURCH OF ENGLANDISM.

(Translated from the Original Latin, by E. W. O'Mahoney, Esq., of the Middle Temple London.)

CHAPTER XXIX.

The thirtieth Article examined,

(Continued from our last.)

Secondly, it was customary in the early ages of the Catholic Church, to administer the Eucharist as a viaticum to the sick, sometimes under one, sometimes under the other species. It was administered under the species of bread to Serapio, as Eusebius relates from the Epistle of Dionysius, bishop of Alexandria, to Fabius * Saint Ambrose also received the viaticum under the species of *bread only*, as his biographer, Paulinus, mentions towards the end of his life—"The honoured priest of the church of Versailles," saith Paulinus, "when settled to rest in an upper apartment of his house, thrice heard the voice of one calling on, and saying to him—'Arise, make haste: for thou art now about to depart.' And stooping down, he gave to the holy man (Ambrose) the *body* of the Lord. Which when Ambrose received, he breathed forth his spirit, carrying with him the good viaticum—in order that his soul, refreshed by the heavenly food, may now enjoy the fellowship of the Angels, whose life he lived on earth, and may rejoice in the company of Elias. For as Elias never dreaded to speak to kings or potentates, so neither did he, filled as he was with a holy and reverential fear of God."† Such is the testimony of Paulinus, the biographer of St. Ambrose. On the other hand it was given under the species of wine only, to such as, by reason of their infirmity, could not swallow it under that of bread. This is evident from the fourth council of Carthage, the Fathers of which define as follows: "If it so happen that he who in sickness is desirous of penance shall be overpowered by his disorder, and have become speechless or delirious at the time when the priest is called in; let those who heard him express such desire, bear testimony of it, and thereupon let the sick man receive penance. And if he be thought likely to die forthwith, let him be reconciled by the imposition of hands, and let the Eucharist be *poured* into his mouth."‡ Compare this Canon with the eleventh Council of Toledo.* In the early ages, the Church gave communion to infants also, but under the species of wine only, as may be proved from St. Cyprian's sermon on the fallen,† and as reason itself dictates: for infants cannot swallow any kind of solid food.

* Euseb. Histor. Eccles, lib. 6. c. 36.

† Paulin in vita Ambros. ad August. conscripta, prope finem, in tom. 1. operum Ambrosii.—Vide de hac re Bedam Hist. Ecclesiast. lib. 4. c. 14, et lib. 2. c. 5.

‡ Tom. 1. Concilliorum, Concil. Carthag. 4, can. 76.*

(To be continued)

FLOWERS OF HEAVEN

Connexion between Religion and Morality.

CHAPTER XIII.

MODERATION.

(Continued from page 18.)

Those who know how much we have degenerated from our fathers, in regard to fasting and abstinence, will naturally be astonished that heresy should so far honour us, as to suppose us capable of carrying these holy practices to extremes. Would to God that this reproach was, in some measure, merited! Would to God that we had indeed crucified the flesh and the world!—for we Christians do not adore the absurd and sensual divinities of Olympus: our Christ had indeed a crown, —not of roses, but thorns; he did not laugh, but weep; and those whom he came to save, made him drink vinegar and gall. He has gone before us in the narrow way, which he has traced out for us in his blood, bending under the weight of his cross; and it must be allowed that the soldier who refuses to follow his captain, deserves the reproach of cowardice! But wherefore speak of duties so generally unknown! The glorious days of Christianity have passed away—like a flower, like a cloud, like a shadow! The brave ones of Israel have fallen, and the mocking-bird makes its nest of moss and straw in the bucklers of the valiant! It is not of austerity, but of relaxation, that we must accuse our brethren; and at this reproach, unfortunately but too well founded, we can make no other defence, than to hang down our heads in conscious shame!

"But you do not clean the inside of the cup, and you are satisfied if the outside be pure and brilliant," say the protestants. "We have seen many of your members, who partially observe the Lenten fast, and nevertheless, return to the vanities of the world and the works of Satan, at the termination of that holy season. And have we not also seen spiritual pride inscribe its name on the holy wall, and your devotees, on the strength of their fasts, fall into uncharitable and public indignation against their less fervent brethren?"

* Tom. 2. Concilliorum, Concil, Tolet, 11, can. 11.

† Cyprian, serm. de lapsis.

Does it hence follow that we teach, that fasting will avail unto salvation without charity and mortal integrity? You do not seriously believe this: our fathers have not so taught us.

"I do not blame fasting," says St. John Chrysostom: "on the contrary, I praise it and esteem it with all my heart. But be not deceived: it is not enough to fast, if you wish to be saved; fasting itself is not one of the most necessary virtues. The principal and essential virtues are—humility, charity, mildness, and love of the poor."

(*To be continued.*)

Selections.

THE ROMAN CATHOLICS AND LORD J. RUSSELL.

We insert a letter to Lord John Russell from Mr. Charles Langdale, on the Principle of '*Audi alteram partem*,' and in consideration of the writer's social position amongst the English Roman Catholic Laity. If the Bishops of Rome had always confined themselves—if the Bishop of Rome did now confine himself—to the exercise of a jurisdiction *as distinct from*, as Mr. Langdale affirms it to be *unaccountable to*, human power, we should admit his apology for it. But it would not have needed to be written.

TO LORD JOHN RUSSELL.

My Lord,—The prominent part which it has seemed good to your lordship to adopt on the occasion of the present outcry against the Roman Catholics of England and the head of their Church, and the not unnatural effect which this has produced in exasperating religious excitement throughout the country, must be deemed, I think, sufficient to justify a few words from one involved in your lordship's denunciation. Your lordship terms what you are pleased to call the Pope's aggression upon Protestants as 'insolent' and 'insidious.' If the Pope, as the sovereign of a comparatively petty kingdom in Italy, had, as such, either in word or deed, committed an aggression on the mighty and colossal power of Great Britain, or on the gracious Sovereign who holds undisputed sway over the temporal destinies of this mighty empire, then, indeed your lordship's epithet would not have been misapplied. But, my lord, the act of his Holiness bears nothing of this character. The power which he claims is not of this world—affects no temporal sovereignty. As successor of St. Peter, and invested as such with his commission from the Divine Founder of our religion, the authority which the Pope claims is wholly of a spiritual character. As such he inherits a jurisdiction as distinct from, as it is unaccountable to, human power. It prevailed in spite of the mighty power of the Roman Empire; it extended its sway over the many kingdoms into which that empire was divided; it was recognized, undisputed, for centuries in this country by our Catholic ancestors, until that bad and despotic monarch whose will no laws, human or divine, could control, consummated his claim to supremacy at the expense of the noblest and best blood of his subjects. Still, my lord, through three centuries of persecution, a remnant—small, indeed, but faithful—of the inhabitants of Great Britain has retained that spiritual allegiance to the see of Rome which is recognized by the vast majority of the Christian world, and which is as distinct from the temporal allegiance due to our Sovereign as human affairs are distinct from spiritual—temporal from eternal. Your lordship must be well aware that this distinction between the temporal and spiritual jurisdiction of their Sovereign and the head of their religion was the sole bar which excluded our Catholic ancestors, and many of ourselves, for several years, from the political rights and privileges of our fellow-subjects. Your lordship may probably remember that concise but clear reply of a Roman Catholic at the table of the House of Commons, when presented with the then unamended oath of allegiance: —'I cannot take this oath, because it contains one assertion which I know to be false, and another which I believe to be so.' Catholic emancipation followed and recognised, if not by word at least by implication, that the spiritual jurisdiction of the Pope was acknowledged by a large body of the inhabitants of the United Kingdom. Such then, my lord, is the spiritual jurisdiction, claiming institution from God himself, the exercise of which through eighteen centuries your lordship is now pleased to designate 'insolent.' Your lordship also adds 'insidious.' How far this epithet, too, is inconsistent with the charge of detailed and explicit boldness of a document which in the eyes of many forms its chief offence, I must leave to your lordship to explain. The real question, then, now at issue is whether virtually, as regards British Roman Catholics (for an exception seems to be drawn between us and all other Roman Catholic subjects of her Majesty), the Emancipation Act, regarding the spiritual jurisdiction of the Pope, is to be admitted or not—whether it can be, by being 'carefully

examined,' to use your lordship's words, set aside? And what is the special ground of this threat of renewed penal laws? Why, the exercise of a power of appointing bishops is as old as the see of Rome itself; it is, and must be, inherent in our religion; and though as a temporary expedient, the Pope may and has appointed his own vicars, dependent upon and removable at his pleasure, as was lately the case in this country, yet such is neither the ordinary course of the discipline of the Church, nor consistent with the exercise of rights enjoyed by all other honorable bodies of its members. Surely the distinction is sufficiently clear between our bishops and clergy in communion with the see of Rome, and the bishops and clergy of the Established Church, as appointed by the Queen, for no mistake to arise either on the subject of the source of their power, or on the mode of its exercise. There can be no doubt that whilst we as Roman Catholics pay all due deference to the law, in acknowledging the temporal claims and rights of the latter, we do and must repudiate their spiritual authority, or we must renounce our religion; nor can I see how, or why these latter should fear any spiritual infringement or any rival jurisdiction from bishops, nominees of a Pontiff whom they have denounced as Antichrist, and members of a Church which they have solemnly called God to witness they believed to be involved in blasphemous idolatry. No my lord, there cannot be, nor ought there to be, any mistake here. God forbid, indeed, that so awful a denunciation should be made by me against any body of Christians, however much I may and do differ from their religious opinions, which I hope and believe many conscientiously entertain as truth; but surely the precaution which the law has provided against retaining similar titles, and by which the Pope in his late nomination carefully abided, ought to prove sufficiently that the respective claimants to episcopal jurisdiction are as distinct and recognisable as the religions which they profess. I cannot conclude, my lord, without an expression of my surprise and regret that your lordship's name should be identified with a renewal of a cry against the rights of conscience. Those who saw with regret the repeal of the penal laws which had so long oppressed your Catholic fellow countrymen will indeed rejoice to have the Prime Minister of England re-echoing their long-cherished but almost forgotten cry, and that that Minister be Lord John Russell. Still I cannot but think well enough of the great majority of those who welcomed the great measure carried by that eminent man, now, alas! lost to his country and to us, to feel convinced that the simple fulfilment of a sacred duty by the head of the Roman Catholic Church, in the restoration in this country of our ordinary ecclesiastical superiors, will be considered, as it ought to be, only the fulfilment of a sacred duty, to which he is bound by the position in which it has pleased Providence to place him, and to which we, the Roman Catholics of England, have as just and as unobjectionable a claim as our fellow-subjects in Ireland in the colonies, or as other equally numerous bodies of Roman Catholics in every quarter of the globe. One word, my lord, more on the use which you would make of a name dear to the affections of every Englishman. I will not believe that your lordship has ventured to traduce the loyalty of British Catholics to their Queen, or that our gracious Sovereign would consider otherwise than an abuse of confidence a whisper that would breathe a suspicion against the devoted attachment of her English Roman Catholic subjects. Such things have indeed occurred when ministers of state have allowed religious feelings to embitter the administration of affairs committed to their charge. I will not, however, stop to reply to what I cannot but believe our gracious Sovereign would consider an insult to herself. No, happen what may from your Lordship's 'careful examination of the present state of the law,' or from 'your deliberate consideration of the propriety of adopting any proceedings, the English Catholics will never believe their Queen is a willing party to the violation of the rights of conscience. Her Majesty may, indeed—as she has done upon one, to her, we believe, most painful occasion—under the right enactment of the law, in the presence and under the example of the assembled nobles of the land, at the exhortation and presentation of the archbishops and bishops of her Church, give a constitutional assent to what is most foreign to her heart; but; be the result what it may—proscription of property or loss of life—the English Catholic will, I trust, know how, in imitation of his ancestors, to meet whatever may occur in support of his religion. That religion will enjoin him a duty, equally just in itself as it is grateful to his feelings—undeviating attachment to the amiable and virtuous lady in whom it has pleased Providence to bless the inhabitants of the British empire.—I have the honor, &c.,

[*Globe.*] CHARLES LANGDALE.

MR. ROEBUCK TO LORD JOHN RUSSELL

My Lord,—Were Parliament sitting the present letter would not be written, as I should then be able in your lordship's presence to speak what I now feel compelled to write. The extra-

ordinary circumstances of the present time indube me not to wait until the meeting of Parliament, but at once to give expression to my opinions concerning the mischiefs which now threaten the peace of this empire; and I now address myself to your lordship, because I believe that great principles are in danger, and that to you is attributable the imminent risk to which they are exposed.

The great principles which are thus imperilled are those which your party and the great leaders of your party have for above half a century resolutely supported and to which the chiefs of every party have, during the present century, rendered singular and honourable homage—which Mr. Pitt recognised and acted upon when he resigned and broke up his Government in 1801; which Lord Grenville and the Whigs of Cabinet obeyed when, in 1807, they left office rather than yield to the unconstitutional demand of the King that they should pledge themselves never again, as a Ministry, to agitate that question of the Catholic claims; which governed the conduct of Lord Wellesley Mr. Canning, Mr. Gratton, Lord Grey, and a host beside, during the long and wearisome contest that followed upon the great question of justice to be done to the Roman Catholic subjects of the Crown; and which, at length, my lord, induced the chiefs of your party, in 1829, and yourself, as one of their followers, to forego all considerations of personal ambition and party aggrandisement, and give a hearty assistance to the Duke of Wellington and Sir Robert Peel when they, under compulsion, consummated, as we believed, the victory of common sense and justice, and, as we hoped, forever laid the foul demon of religious intolerance, by passing the celebrated measure for the relief of our Catholic fellow-subjects from all civil disabilities. These, my lord, are the great principles which I believe now to be in danger, and which you, in my opinion, have put in peril.

But still you may ask, 'What are these principles?' And you may say, 'Though you approve the acts you mention, it by no means follows that you understand the motives which led to them, or the principles which governed the conduct you praise.'

I will answer the question which I suppose thus put.

I believe, then, that the great men, whose names I have cited, and whose deeds on the occasions referred to I have presumed to praise, thought that, in an empire like ours, in which are united under one Government people professing every description of religious belief, and who by law are permitted to exercise the right of private judgment, and to support by argument both in writing and spoken discourse, the truth and wisdom of their own opinions, any attempt to degrade by law, and by the imposition of civil disabilities, any one class of believers, was not merely unjust, but in the highest degree impolitic also, and that while any deprivation of civil rights for such a cause was a gross injustice and cruel injury—the affixing on them badges social inferiority, because of the peculiarity of their faith, would be an insult more galling still than injury—and therefore it was that they said, make all men, whether Catholics or Dissenters, equal before the law; and let us, under the inspiration of a generous philosophy, and in accordance with the teaching of experience, be wise in time; and forgetting those mournful days when the friends of freedom thought themselves compelled, for safety's sake, to be intolerant, erase from our laws those cruel and impolitic enactments which have made religion a curse instead of a blessing—a course of hate, and strife, and weakness, in place of being a bond of peace, of unity, and strength.

In accordance with this dictate of justice and policy was the conduct of the Whig party when they, with great honour to themselves, aided their opponents in passing the Emancipation Act in 1829. They then gloriously belied the oft-repeated imputation upon one who was once a great Whig, and they did not.

'Give up to party what was meant for mankind.'

The Duke of Wellington and Sir Robert Peel I acknowledge, acted on this occasion upon considerations much narrower than those which were supposed to have moved the Whigs. He and his right hon. friend thought peace and the continuance of Roman Catholic disabilities impossible, and, simply because Ireland was turbulent, the Duke of Wellington was content to be just. He was just, however, only by accident. What he thought expedient happened to coincide with what justice demanded. Had his views of policy been different—had his iron will still resisted, he would have risked the chance of civil war, and scouted the Catholics and their claims.

But to you, my Lord, I address myself as one of those who laid their superstructure of policy upon the broad foundations of a wise and generous morality. I may be wrong; but I will suppose you clearly to have understood the principles which you and your party enunciated. I will even believe that you really foresaw, and with a calm mind contemplated, the legitimate consequences of the act which you advised and supported. Remember, that your party drove the Duke of Wellington into concession,—most unwillingly he yielded; still more unwilling was Sir Robert Peel. By your support the Catholics of Ireland were made to gather courage and organise a resistance, which at length rendered civil war inevitable, if their claims had been any longer denied. During the long discussions which preceded the passing of the Emancipation Act, every possible consequence of the measure was described and threatened. In spite, nevertheless, of every suggestion of danger, the whigs insisted upon concession, and cannot now assert that they were not told and could not foresee what has since occurred. Neither party rage, nor love of office, nor of praise, could so have blinded you as to make the events of the last few weeks a surprise. If, indeed, they were not foreseen, then must you confess yourself a short-sighted politician. If, however, you did believe that such things might happen, your present indignation must be feigned, and put on to serve a purpose, or your past confidence was falsely assumed and equally intended to deceive.

When we remember that hate—religious bigotry—is at the bottom of it all—when we remember that every Protestant priest has, by religious antipathy, been roused into action—when we also bear in mind that every Catholic priest in England and Ireland has now been challenged to the combat—is it not clear, my Lord, that your most unwise and unstatesmanlike letter has served as a trumpet to call into action the worst, and fiercest, and most dangerous passions that darken human reason, and harden the human heart? The work of years has in a moment been destroyed, and all the weary labour of eradicating those now vigorous weeds in our fair gardens—religious hate and ecclesiastical intolerance, has again to be encountered. When you were a labourer at this work, you had to aid you many Protestant sects then suffering under legal disabilities. These you helped to remove, and now that assistance will no longer be afforded to the friends of religious freedom, for every Protestant sect will bind together on the one hand, and range themselves in fierce hostility to all the Catholics on the other. And now, my Lord, I put to you the question which you, as a statesman, ought long since to have asked yourself, *How is Catholic Ireland to be governed?* The immense majority of the people of Ireland are Catholics; will they not now be excited to the same frantic pitch in support of their religion as that which now agitates England against it? and upon the same principles upon which Protestants in England determine to keep down the Catholics, will not Catholics in Ireland assert their own pre-eminence in that country, and insist upon equality, at least, in the baneful right of persecution? And here, possibly, I shall have the Pope brought forward, and I shall be insulted by being asked if I believe the people of Ireland bear allegiance to Queen Victoria? Let me answer this question by another. If, in fact, Catholics bear a divided allegiance—if, by their religion, as we hear, they really give one-half of their obedience to the Pope—if this be a tenet to their faith, how, I ask, is their allegiance affected or diminished by the nominal distribution of England into Catholic Sees? Let us, if we will, fulminate an Act of Parliament against the Catholics—does any one suppose that their faith will be in the slightest affected thereby? We cannot make people loyal by Act of Parliament; we cannot, by excluding certain names, keep out the doctrines of the Catholic religion. But what we can do is to keep up religious dissension; we may make the empire a divided empire; we may band Protestant against Catholic, England against Ireland, and to you, my Lord, posterity will refer as the man who, just when the real difficulties were conquered—when, by the united and continuous labours of our greatest statesmen, the law had become just, and peace and good will were about to be established, took advantage of your great position to rouse up the spirit of strife and hate among us to quicken into active life the demon of persecution, and to rend asunder a great empire, which, but for your fatal interference, would soon have become firmly united, peaceful, and prosperous. A melancholy distinction this, my Lord, for one who all his life has styled himself the friend of religious as well as civil freedom! Your common sense must long since have been shocked at the wretched fanaticism you have evoked, and which, unfortunately, you will find a spirit beyond your power to lay.

I remain, my Lord, your obedient servant,

J. A. Rosaces.

Milton, Dec. 2.

[*Home News.*]

THE ENGLISH INTOLERANTS.

The following letter, from the well-known naturalist, Mr. Waterton, on the storm now raised in England by the appointment of Cardinal Wiseman, is a well-administered rebuke. It is dated from Walton Hall, the seat of the able and vigorous writer:—

'Blow wind, and crack your cheeks! rage! blow!
You cataracts and hurricanes about'

By the dismal yells and howings of the press, we might fancy that the successor of St. Peter has just emptied the whole contents of Pandora's box, and those of half-a-dozen stink-pots to boot, on the heads of the astonished multitude. Say, gentle reader, what has our venerable Pontiff really done to cause these angry howlings? Why, he has committed an unpardonable offence, by appointing to the See of Westminster one of the best and most enlightened men of our day. 'Tis a good appointment, no doubt, and full of prog and luscious marrow! No such thing. There is nothing now at Westminster left for us poor Catholics, that smells of either loaf or fish, No: not a black pudding, not a dumpling, not a gizzard, not even a half-boiled sheep's trotter, from the wild and barren moor. Alas all these good and dainty morsels have passed away long ago, by Act of Parliament into Protestant hands; and they have been guarded by penal laws of the most horrible and revolting nature. For many centuries previous to the Reformation, so called, there had necessarily been temporalities of justice and flavour in the orthodox sees; but Queen Bess, the virago (see her life, by Miss Strickland) seized on them all, and gave them to apostates whom she constituted Bishops by Act of Parliament, and who are no more really ordained than I myself am. This unholy hierarchy has continued to fatten on the plunder ever since; taking precious good care, by the way, not to perform any one of those duties and conditions which the Church had strictly enforced on the Catholic Bishops time immemorial. Thus, for instance, our Parliamentary Prelates never say Mass, or hear confessions, or give absolution, or fast (according to our rules of fasting), or abstain, or refrain from matrimony. Nay, what's more,

their head Archbishop, to the horror and scandal of astonished Christendom, repudiates the necessity of infant baptism. This is sapping the sandy foundation of the Law Church with a vengeance. 'Ruit alto a culmine.' In Ireland, poor weeping, starving miserable Ireland, the voracity of the intrusive hierarchy would be utterly incredible, if we had not authentic documents to prove it. Thus, we read in the Probate Will, office, that eleven of these Parliamentary Prelates bequeathed to their already fattened families the enormous sum of one million eight hundred and seventy five thousand pounds sterling! Gracious Heavens! in the face of the most unchristian mal-usage of Ecclesiastical property, can there be found a man so weak, so unjust, and so bigoted withal, as to denounce a Cardinal who has never had his hand in any Protestant breeches pocket; and to rave against the Catholic Church, which for nine long centuries gave succour to the old and the infirm to the widow and the orphan, and always sheltered the benighted traveller from the four rude winds of heaven? Yes, indeed.—the sworn enemies of our holy, and ancient universal, uncorrupted creed, are, at this moment, pouring their wrathful denunciations on its head; and are absolutely frightening to death our timid old grandmothers, by assuring them that 'the Devil, the Pope, and the Pretender, have just set sail from Italy and have got all ready to singe the inhabitants of this most happy, and most Protestant land.

CHARLES WATERTON.

[*Tablet.*]

TEMPERATE ZEAL: THE ROMISH CONTROVERSY.

It is a hopeful omen of the temper with which the pending ecclesiastical contest will be carried on, that two of the newly appointed Romanist Prelates have issued pastoral letters remarkable for their calmness and moderation.* In commenting last week upon the Bishop of London's charge, we drew especial attention to the freedom from rancour and exaggeration in his allusions to the great topic of the day. On the other side, Dr. Wareing has addressed to the clergy and laity of his so-called diocese of Northampton a circular epistle, which has the rare merit in such compositions of being short and keeping closely to the point at issue. It may be, that in the case of the Protestant Bishop the violence of animosity may be curbed by an official position, which would make railing singularly unbecoming; and Doctors Ullathorne and Wareing may be only veiling the arrogance of their pretensions, and the bitterness of their theological hatred with that serpentine guile and smoothness of speech which have always, when necessary, accompanied the most despotic acts and the most intrusive encroachments of their Church. But, whatever be the cause, we are bound to acknowledge the fact; and we would fain hope that, be the course and fortune of the battle what they may, the same decency of language and demeanour may be observed throughout. It is almost needless to remark, that deep conviction and resolute purpose do not, except in the coarsest natures, clothe themselves of necessity with intemperate speech and unmeasured abuse of opponents; and as these are proverbially the poor resource of those who doubt themselves or suspect that others doubt them, we trust that on the present occasion they will be left to such as distrust their own Protestant principle, or have given their neighbours strong reasons for putting but little faith in it. Especially it is to be hoped that all who value religious liberty will see the absolute necessity of confiding themselves, as Dr. Wareing has done, to the political and legal bearing of the question, and of not mixing up with these the relative truth of the doctrines taught or the usages sanctioned by the respective Churches of Rome and England. Most cordially therefore do we concur with Dr. Wareing in deprecating "the violent declamation, the furious onslaught, and unscrupulous misrepresentation," which he characterizes "as something little short of insanity." For our own sakes, as well as for the sake of justice we would have the dispute conducted with fairness and scrupulous adherence to the facts of the case. The rights of a minority are the safeguard and standard of social progress.—*Spectator Nov.* 16.

* Written before the appearance of Dr. Brigg's letter—a still calmer production.

THE WHIG APOSTLE OF BEDLAM BROKE LOOSE.

The sound, sober, practical, serious, hard-working, prosaic, sensible English people, when run mad form a comical spectacle enough. They are so proud of their sense, seriousness, and sobriety, their exclusively practical character, their addiction to hard unrelenting work, and their freedom from any but prosaic thoughts or imaginations—and yet, it rarely happens that a decade of years passes over without this phlegmatic nation running absolutely mad. In animals of the bovine species, madness generally follows or accompanies overwork. A mad bull is a bull overdriven; and John Bull, up to his ears in the cares of this life, and slaving day and night, awake and in his dreams, to make himself

richer, more pursy, and more respectable; periodically overdrives himself along these misty ways, and thus, of necessity, the overstraining of his faculties in one direction renders necessary, by way of counterpoise, the excitement of periodical madness to make all things straight.

In these fits John Bull is as like a mad bull as a river in Macedon is to a river in Monmouth, or "as my fingers are to my fingers;" and if the animal in his state of fury be still further irritated by shaking in his eyes a piece of red or scarlet cloth, no human prescience can foresee what he will toss, whom he will gore, or what he will run at and trample in the dust. When a mad bull runs down the street, the prudent course, unless you have some more special duty, is not exactly to meet him in front, and take him by the horns; but to stand a little on one side, let him pass by, and content yourself with watching his proceedings until his rage expires in mere exhaustion and collapse. Long before next February, the present English frenzy will have died away in a general sense of shame; and though everything is to be anticipated from the bad intentions and intolerance of the Cabinet, we cannot bring ourselves to believe that English public opinion will allow them to propose, in the next session, any new penal law, or to enforce any old penal law, if any such be in existence.

While the frenzy lasts, indeed, it is possible there may be outrage; and if the mob were not wiser than the Ministers, we should expect to see or hear of the gutters of Moorfields flowing with blood. Our hope is, that the sagacity of the Costermongers will save us from the idiotcy of the Cabinet, and that even the incentives to violence which have proceeded from the guardians of the peace, will be rendered powerless by the good sense and good temper of the thieves, prostitutes, burglars, and reprobates, who form the forlorn hope of all civic outrages, but on whom, on the present occasion, her Majesty's Government seems to have relied in vain for inflicting civic vengeance upon the Catholics of Great Britain. In this comfortable expectation, we propose to employ the present week in commentaries on the General Epistle of the Whig Apostle of Bedlam-broke-loose.

The pretended cause of the Guy-Fawkes-and-John-Russel-mania is the Brief of his Holiness Pope Pius the Ninth—we may call him so for the present—"re-establishing the Episcopal Hierarchy in England." The Prime Minister expressly attributes all his assumed indignation to this document. The division of England into Districts, in itself would be nothing—the Wesleyan Conference, in flat rebellion against the majesty of the Law Church and the statutory religion, has done that long ago. The division of England into Episcopal Dioceses would be nothing—the Episcopal Dissenters have done a like thing long ago in Scotland, in late rebellion against the supremacy of John Knox. But what separates the present "innovation" from these precedents is not the fact, but the manner; the tone of the Pope's Brief.

The Premier admits that he has as yet found nothing to complain of in the acts done; but he proclaims that he is employed in looking out for penal statutes, on account of words written. The Pope breaks no law. The Archbishop of Westminster is as lawful as the Bishop of London. The creation of the Dioceses, and the selection of the Ecclesiastic to preside over it, are transactions with which neither statute nor precedent can quarrel. All this is unexceptionable. But the Prime Minister of England publishes in a newspaper an abusive letter against a foreign Bishop, because that foreign Bishop claims more spiritual authority than the said Prime Minister is disposed to allow him. If this is the real ground of Lord John Russell's pretended "indignation," his Lordship is a greater blockhead than we take him to be. However, these are his words:—

It is impossible to confound the recent measures of the Pope with the division of Scotland into dioceses by the Episcopal Church, or the arrangement of districts in England by the Wesleyan Conference.

There is an assumption of power in all the documents which have come Rome...a pretension to supremacy over the realm of England, and a claim to sole and undivided sway, which is inconsistent with the Queen's supremacy, with the rights of our Bishops and Clergy, and with the spiritual independence of the nation, as asserted even in Roman Catholic times.

What can we make of this? "There is an as assumption of power," "a pretension to supremacy," a claim to sole and undivided sway," which are at variance...with what? With the law? Not at all; but with certain *spiritual* pretensions which, by the law, every subject of the Queen is at liberty to deny.

Lord John Russell complains that the language of the Pope's Brief is "inconsistent with the Queen's supremacy." Of course it is. By law, not merely the Pope, but every Catholic in every corner of the world, every Presbyterian, and every Dissenter, not only denies, but laughs at the pretended supremacy of King or Queen over the Church of God, or any branch or portion of the same. We deny it, have always denied it, and shall deny it, as we deny the supremacy of Mahomet or the sacred function of Mokanna. Does Lord John Russell mean that the Catholics of the Empire being relieved from the persecuting oath of supremacy, the Pope's Briefs are henceforth to be couched in language which shall seem to recognise that article of the Anglican heresy? Is this the new Whig doctrine?

The Pope's Brief is also "inconsistent with the rights of our Bishops." What rights and what Bishops? Is it supposed that the Pope will recognise such a thing as Charles James for a Bishop? will admit that *he* has any spiritual jurisdiction? will acknowledge *his* power to rule over any portion of the flock of Christ? No, by the rood, not so. Upon that point the Pope will be as stubborn as any follower of John Knox. It is the very function of the Pope and his Clergy—as of John Knox and his Clergy—to preach, teach, and exhort all reasonable men against the unwarrantable spiritual usurpations of the said Charles James and his fellow-perverters of the Faith of Christ.

The Pope's Brief is also inconsistent "with the spiritual independence of the nation, as asserted even in Roman Catholic times." The "*spiritual*" independence of the nation, mind. Not the *temporal* independence; not a word about temporal usurpation; or interference with the power of the nation to make its own laws and rule its own territory; but the "spiritual independence." The Pope's Brief is at variance with that.

MR. DISRAELIS' LETTER.

To the Editor of the Times.

SIR.—Mr. Disraeli has published a letter addressed to the Lord-Lieutenant of his country (in reference to what is called "Papal aggression") containing the following passages:—"I have always understood that, when the present Lord-Lieutenant arrived in his Viceroyalty, he gathered together the Romish Bishops of Ireland, addressed them as nobles, sought their counsel, and courted their favour. On the visit of Her Majesty to that kingdom, the same prelates were presented to the Queen, as if they were nobles, and precedence was given them over the nobility and dignitaries of the National Church."

"The fact is, that the whole question has been surrendered and decided in favour of the Pope *by the present Government*, and the Ministers who recognised the *pseudo*-Archbishop of Turin as a peer and a prelate, cannot object to the appointment of a *pseudo*-Archbishop of Westminster though he be a Cardinal." This is not the first time that ignorance or unscrupulous political hostility has attacked Lord Clarendon for taking upon himself to treat the Roman Catholic prelates of Ireland with undue distinction, and *auctoritate sua* recognising their precedence over "the nobility and dignitaries of the National Church;" but I am surprised that such reproaches should be repeated by a man so well informed as Mr. Disraeli, and so conversant with that recent political history in which he has himself acted such a conspicuous part. Whether the recognition of the *status* and precedence of the Irish Roman Catholic prelates was right or wrong, wise or unwise, it was an accomplished fact before the present Government came into office, and therefore before Lord Clarendon went to Ireland. He found the thing done, and had only to conform himself to it. It was done (no doubt after mature deliberation) by the Government of Sir Robert Peel before the schism, and the recognition came forth in the shape of a formal instrument of the highest authority, bearing date the 13th of January, 1845. A warrant or Royal Commision, approved by Her Majesty in Council on that day to carry out the Charitable Bequests Act runs as follows:—"Know ye that we, reposing especial trust and confidence in your knowledge, discretion, and ability, do hereby, &c., by and with the advice of our Privy Counsel, appoint you, the said John George Archbishop of Armagh Richard, Archbishop of Dublin Archbishop William Crolly, Archbishop David Murray, John Hely, Earl of Donoughmore, Bishop Cornelius Denver, Henry Pakenham, &c., to be Commissioners, &c." This was and was so deemed a Royal recognition of the *spiritual* rank of the Irish prelates, and a concession of precedence corresponding with that of the prelates of the same degrees of the Established Church. Such rank and precedence it was not in the power of the Lord Lieutenant either to confer or withhold: whether he were a Whig or an Orangeman, it was his duty to treat them according to the dignity which it had pleased the Sovereign to recognise in their persons. And this is what Lord Clarendon did. He did not recognise them *as peers*, he neither sought their counsel, nor courted their favour, but he received them all with becoming courtesy and respect, and those prelates who were distinguished by their loyalty to the Crown, their attachment to the Union, and their personal virtues, he treated with peculiar marks of regard and confidence. As I happen to have been officially cognisant of the acts and instruments to which I have referred, and I think that truth and justice alike demand that the praise or the blame which ever they may deserve should be appropriated to those who were, and still ought to be, held responsible for what was done, I have taken upon me to correct a misrepresentation often repeated, and which derives some importance from the peculiar circumstances of the present time.—I am, Sir, your obedient servant,

Bruton street, Nov. 10. C. C. GREVILLE.

[*From the Economist, Nov.* 16.].

THE ARCHBISHOP OF TURIN AND THE CATHOLICS AT LYONS.

The testimonies of veneration which the Archbishop of Turin received at Lyons, are constantly renewed. The *Gazette at Lyons* informs us that a great number of workmen of *La croix-Rousse* went to the Illustrious Exile. One of them read an address to which His grace responded in a few words regretting his inability, to express in French, the sentiments with which his heart was penetrated. The good trades-men withdrew, delighted with the flattering reception they had met with.

These demonstrations honor the Catholic Population and we are happy we have it in our power to prove to our Brethren at Lyons that their sentiments are fully appreciated in the Eternal City. The brother of the Noble Exile, His Eminence the Cardinal Prefect of the Congregation of the Propaganda, was greatly affected by the touching manifestations of respect evinced towards the Archbishop, his brother. We quote below a passage in the Cardinal's letter, for which we are indebted to the kindness of a distinguished Catholic, which gives an idea of the consolations the eminent Prelate has experienced.

"My brother, the Archbishop of Turin, is no longer at Fenestrelles, but at Lyons, that hospitable city, which has ever been distinguished by devotedness to the Holy See, and attachment to those who defend it's rights and prerogatives. I shall not inform you of his reception, as you must be better informed than myself, I shall only speak of his boundless gratitude towards the Bishops, the Clergy and the immense crowd of people who hastened to him; in order to testify their devotion and the respect which they entertain for him as a Confessor of the faith. I shall conclude assuring you that his reception in France, is a triumph over the enemies of our Holy Religion.

GOA.

EXTRACT from a private Correspondence from Goa:—

"Here the Priests are exasperated by the rumoured coming of the Archbishop. Should it prove true, they intend to quite Goa, and seek for protection under the Vicars Apostolic. It is positively affirmed that his return has not the sanction of the Pope. If so, he is no doubt a *schismatic*.—*Bombay Catholic Examiner.*

An accredited Journal called the *Economist* referring to the ancient doctrine of England, writes:—The Roman Catholics must be allowed to organize their worship as are the methodists and Jews. If the laws grant revenues and privileges to the Anglican Church, they do not establish any distinction amongst all other sects of Christendom, and they must be equally protected.—*L'Ami de la Religion.*

THE BENGAL CATHOLIC HERALD.

'One body and one spirit—one Lord, one Faith, one Baptism.'

No. 5.] CALCUTTA: SATURDAY, FEBRUARY 1, 1851. [VOL. XX.

THE

BENGAL CATHOLIC HERALD.

Calcutta: Saturday, Feb. 1, 1851.

LORETTO INSTITUTION.

ST. THOMAS' CHURCH.

On Wednesday the 29th inst. the Feast of St. Francis of Sales, two Postulantes, lay Sisters, and one Postulante, choir Sister, received the religious habit, at St. Thomas' Church, from His Grace the Archbishop, Vicar Apostolic, and were admitted respectively into the Novitiate of the Loretto Institute.

For the information of such of our readers, as may not be acquainted with the wise discipline of the Catholic Church, in what regards the admission of Candidates into the religious or conventual state of life, we may remark, that, in order to afford due time and opportunity, for calm deliberate reflection, to the Aspirants to Christian perfection in the cloister, it is an established usage, that even before the Candidate is allowed to assume the religious habit, (a ceremony which subjects the party to no obligation whatever) a previous strict probation of some months is premised. During that probation, the dispositions and qualifications of the Aspirant are carefully noted by the Senior professed Members of the community, which the Candidate wishes to join. If, at the expiration of the appointed term of this first probation, they conscientiously declare, that the proposed Candidate has satisfactorily evinced, that she is possessed of the health, talents, and pious dispositions, which will fit her for the useful fulfilment of the duties she will have to discharge, she is then admitted to the second probation in the Novitiate, for a period of not less than two years. At the close of this second probation, the more experienced of the professed Sisters are again required, to give their unbiassed suffrages on the subject of the admission of the Novice, to contract the three perpetual religious vows of chastity, poverty, and obedience. If the suffrages be favourable, the Bishop on being duly satisfied, that the decision of the Novice to enter into religion has been freely and prudently come to, ratifies the suffrages and receives the vows of the Candidate.

From this brief but faithful narrative, it becomes at once evident, that whilst the Catholic Church, like her Divine Founder encourages those of her Children who would be perfect, to leave all things and follow Christ, She, at the same time, employs all the rules of a well regulated prudence, to prevent the awful obligations of the Religious State, from being hastily or rashly contracted by any of her Communion.

If among the Children of the World, in the formation especially of matrimonial alliances, one hundreth part of the precautionary

care were adopted, which the Church makes use of, when there is question of engaging permanently in the Religious State of life, from how many dreadful evils and scandals would not Society be happily exempted? But, No! on every day, in every country of Christendom, thousands rush headlong into the state of Matrimony, reckless of the sacred and solemn responsibilities annexed to it for life, and wholly unprepared for the fulfilment of them. Yet, the constant recurrence of this frightful and almost universal evil is everywhere witnessed, it may be said, without concern or rather with utter indifference, even by those who often indulge in flippant declamation upon the Religious state of life, and the wise, and salutary discipline, by which the Church excludes from that state, all who have not by a competent probation, proved themselves qualified to bring to perfection, by the aid of Divine Grace, the great work which they began, when they first entered into the Novitiate.

The following extract from the Ritual employed in the reception or admission to the Novitiate of a Candidate for the *Loretto Institute*, will suffice to show the kind Maternal anxiety of the Church, to admonish her of the difficulties of the Religious life; in order, that she may betimes ponder well upon them, before she engage irrevocably in that Vocation:—

"My child, what do you demand?

The Postulante answers, kneeling, in an audible tone of voice:—

My Lord, I ardently desire, and humbly entreat of God, through the intercession of the Blessed Virgin Mary, St. Joseph, and all the Saints, to be clothed with the Spirit of Jesus Christ, to die to the world, and to receive the Habit of the Institute of the Blessed Virgin Mary, with the view of being exercised during the Novitiate in a spiritual life, and the instruction of youth, for which I most humbly crave your Grace's prayers, and those of all here present."

The Bishop says:—

"As many trials and difficulties which may not be foreseen in speculation are to be encountered in the practice of what you propose, you have need, my dear child of powerful graces, and supernatural assistance, to render the yoke of the Lord sweet, and his burthen light, for which reason the Church endeavours to sanctify by its blessing every step of your entrance into the service of God, and implores the Father of Mercies to bestow on you the graces of which you stand in need. The special graces which are necessary for you, are, in the first place, perseverance, lest resembling those who having put their hand to the plough, look back, you should thus deserve that our Lord should reject you, as being unworthy to partake of his kingdom. It is only perseverance that shall receive the crown of immortality. We beseech the Lord to bestow it on you, while in his name we impart to you his Blessing.

The Bishop at the opening of the Solemnity thus addresses the Postulante:

In the same spirit, at the conclusion of the Ceremonial, the Bishop again admonishes her in the following brief but affecting language:—

"I can now, my dear child, address you, as St. Paul did the primitive Christians: "Now, therefore, you are no longer a Stranger and a Foreigner, but you are a fellow-citizen with the Saints, and the Domestic of God." Be it now your duty to honour, by the sanctity of your life, the Holy Habit which you have put on, and to merit by your faithful correspondence with the merciful designs of God in your regard, the further grace of being admitted to Holy Profession."

We shall close our notice of the interesting and impressive Solemnity under consideration, with our congratulations to our Calcutta Catholic Brethren, on the important accession made here on last Wednesday, to the number of the Candidates for the Loretto Institute—an Institute, which has already conferred on them benefits, great indeed, but yet only the beginning and source of yet more copious blessings, to be transmitted to a future generation. The names of the Postulantes received on the occasion just mentioned, are Miss Alice Hodson,—Sister Margaret; Miss Catherine Croker,—Sister Baptiste; and Mrs. Gallagher, a Widow, called in Religion, Sister Monica.

SUPREMACY OF THE SUCCESSOR OF ST. PETER.

To the Editor of the Bengal Catholic Herald.

Rome dont le destin dans la paix, dans la guerre,
Est d' être en tous les temps maîtresse de la terre;
Rome destined to enjoy perpetual sway,
Thy power Supreme all nations shall obey.
Voltaire's Henriade.

Sir,—As it would infringe perhaps too much on your time and space, to prove that the Supremacy was vested in St. Peter by Christ Himself, I shall pass on, and show, that this supreme power in spiritual matters, was exercised by him at the first Council of Jerusalem. That Council it appears was convened, for the purpose of settling some dissensions, that then prevailed at Antioch; the Jewish Converts there, had strongly insisted, that all Gentiles embracing the Christian Faith, should be subjected to the rite of circumcision and the legal observances. These rites, Paul and Barnabas labored to dissuade the Gentiles from receiving; observing, that they ought not to be imposed upon their brethren in the faith; since the Christian dispensation had

entirely set them free from them. But notwithstanding all their efforts to wean the people from the ceremonial: so deep-rooted were their prejudices in its favour, that two Apostles found themselves unable to stem the tide of opposition, which set in so powerfully against them.

In this critical emergency, which seemed to threaten the peace of the Church, it was resolved upon, that, as a last resource for the final settling of the matter under dispute, the subject should be referred for adjudication, to a council of the Apostles at Jerusalem. Accordingly, a council being convened, St. Peter presided as its Head, in which after much unnecessary disputation had taken place, without a likelihood of coming to an amicable termination of the matter at issue, St. Peter interposes his authority and settles the case for ever, by telling them—"That God did not intend to put a yoke upon the necks of the disciples, which their forefathers were unable to bear, that He Himself with his brethren in the ministry, though they had submitted to the Ceremony of Circumcision, yet believed, that through the Grace of Jesus Christ they would be saved." These words uttered in a meek, humble but authoritative manner, had the desired effect of calming their angry feelings, of dissipating their deep cherished prejudices, of restoring to them once more peace and harmony, and finally of settling the question under discussion for ever. All the multitude says the sacred text, held their peace; not a single murmur of disapprobation escaped their lips, not a dissenting voice was heard, to protest against the decision given by him, who presided there in the capacity of Christ's vicegerent upon earth. The loud voice of former opposition was now hushed for ever, since the presiding chief had spoken, and the angry bickerings that heretofore existed, now gave way to love and friendship, to peace and unanimity. In a word, harmony of mind, and unity of spirit once more reigned amongst them,—the letter of the council, drawn up in the name of the Apostles, and ancients, is declared to emanate from the Holy Ghost. "It hath seemed good to the Holy Ghost, and to us" &c.

Whilst, almost all the writers of antiquity speak of it, as the sentence or decree of St. Peter, St. Jerom says that Peter was the author of it. Theodoret the celebrated Bishop of Oyd, writing to Leo on the foregoing discussion, respecting the observance of the law of circumcision, thus speaks of the Supremacy of Peter in the council of Jerusalem. "If Paul who was the herald of truth, the organ of the holy spirit had recourse to the great Peter, in order to obtain a decision from him concerning the observance of the law, for those who disputed at Antioch on this subject, with much greater reason they who are abject and meek have recourse to your Apostolic See, that we may receive from you remedies for the wounds of the churches. For it is fit that you in all things should be first, since your throne is adorned with many prerogatives." St. Chrysostom too, speaking of the discussion at Antioch, and the subsequent council of Jerusalem eulogises in a very flattering strain, the wisdom of Peter in permitting the dispute about circumcision to go on for some time, before he interposed his Supreme Authority. "See says he; he allows the enquiry and dispute to go on, and then he himself speaks." Tertullian also describes the Supremacy of Peter in this council. 'The decree of Peter says he, loosed such things of the law as were set aside, and bound fast such as were retained.' Even the Protestant Baron candidly confesses the prominent or leading part that Peter bore in this council. At the Convention (says he) of the Apostles and Elders about resolving the debate concerning the observance of Mosaical Institutions he (Peter) first rose up and declared his sense. Again the same candid author says "In the promulgation of the Gospel, and defence thereof, before the Jewish rulers, he (Peter) did assume the conduct, and constantly upon him to be speaker, the rest standing by him, implying assent and ready to avow his word."

Hoping, that the foregoing will be acceptable.

I remain Sir,

Your most obdt. servant,

C. C.

Calcutta,
Jan. 27th, 1851.

To the Editor of the Bengal Catholic Herald.

Sit mihi fas audita loqui. What I have heard permit me to relate.

The Honourable Sir W. W. Burton's Work entitled, the State of Religion and Education in New South Wales. London: Simpkin and Marshall 1840.

Sir.—In your Journal of the 25th instant, there is a very interesting account given of a visit paid by the Honourable Judge Burton, to the several Catholic Institutions of Calcutta. The object of the Learned Gentleman's visit according to your report was not for the purpose of gratifying an idle curiosity, but

rather for the more honourable one, of ascertaining by personal inspection their mode of instruction, and how far education was diffused over this extensive country. The mode of imparting instruction pursued in the forementioned establishments, as well as the proficiency of the pupils in the several departments of science and literature, must have highly gratified the feelings of the Learned Judge, since your report makes him speak thus at his departure. "That of all the agreeable days he had passed, since his arrival in Calcutta, not one could be compared to that, on which he had the pleasure of witnessing the blessings bestowed by these Institutions, on the rising youth of this great Metropolis." This declaration of the Learned Judge, shows how pleased he must have been, at what he witnessed. And great indeed must be his admiration, since he reiterates his former sentiments respecting them, in a letter to his Grace the Archbishop. The worthy and Learned Gentleman it seems, takes a very deep interest in the state of education, and its progress, in the several parts of the world, which he occasionally visits. In the year 1840, he published a work on the State of Religion and Education in New South Wales, in which he bears testimony to the increase of Catholicity in that rising Colony, and pays a tribute of esteem and admiration to the deep devotion and fervent piety which in some cases characterise its Catholic inhabitants. In the year 1833, according to the Learned Judge's testimony, the Catholics there did not exceed seventeen thousand two hundred and thirty eight; whilst in thirty six, their numbers had increased to twenty one thousand, eight hundred and ninety eight.

Before the arrival of Dr. Ullathorne in that Colony, only one or two Priests administered to the spiritual wants of the entire Catholic body, so that this deficiency of Pastors duly commissioned from above, to break unto them the bread of life, may account for the rather slow progress of Catholicity in these parts, previously to the period referred to. But, afterwards, when the grievance was removed by the introduction of British Priests, the sacred, solemn, and sublime truths of Catholicity began so rapidly to gain ground, (in spite of every opposition) as to convince even the most sceptical, that its origin must be divine; so much indeed, has Catholicity spread in this Colony, within the last few years, that it is supposed, that in a few years more, the Catholic will be there the prevailing religion, —Thus outliving in immortal youth, the war of Controversy, the wreck of heresy, and the crush of unbelief. A glance at the back numbers of the *Herald*, wherein the articles on the amazing increase of Catholicity in New South Wales are contained, will at once convince the reader, that the foregoing assertion is not imaginary, but that it rests on respectable authority. In the work already referred to, the Honourable and Learned Judge gives one or two striking illustrations of the fervent piety, which characterised some of the early Catholic inhabitants of that colony. It seems that a Priest when leaving Sydney, had left the holy Sacrament in the house of a very pious Catholic, in order that the faithful might occasionally resort there, to offer up their prayers and receive comfort in their miseries. Accordingly, the faithful did assemble there at certain stated periods, to strengthen their faith in the hour of need, by obtaining an increase of those heavenly graces promised by Jesus Christ Himself to all who come to crave them, when He says "Come to me all you that labour, and are heavy burthened, and I will refresh you," Upon the foregoing inspiring scene, the Honourable and Learned Judge, thus expresses himself.* "It is remarkably beautiful to contemplate these men of sorrow round the bread of life, bowed down before the Crucified; no voice but the silent one of faith, not a Priest within ten thou-

* Whilst we concur with the Writer of this letter in paying to Judge Burton, the meed of praise to which he is entitled, we deem it right to remark, that in narrating the occurrence here referred to, the Hon'ble Gentleman, doubtless through inadvertence, makes use of certain expressions in reference to Catholics, so offensive, that the Protestant Reviewer of the Judge's Work on Australia, in the British Critic No. 54, expresses his regret at the oversight in the following words:—

'It, as we think, is no very becoming language from one who we doubt not most firmly believes the words spoken of this blessed sacrament in our own catechism. At all events the zeal of these Romanists, which made them adopt this expedient, lest they should be cut off from that *which we as well as they believe* to be generally necessary to salvation, affords a contrast not very favourable to the lukewarmness

indifference of those who with ourselves hold a purer faith, and yet the same faith. For we should not forget that the sacraments of the Church of Rome are still sacraments, and as such, we doubt not, accompanied by a life-giving influence, though grievous errors have unawares crept into their administration as well as into her other rites and ceremonies. A tone other than that which the subject authorizes, seems to us, though we may be mistaken, to pervade the notice of this private reception of the blessed sacrament by these outcasts from their Church. These private communicants did indeed that which is not allowed by our own Church, but they did all they could; they did that which was commanded them by those whom they believe to be the authorized rulers of the communion to which they belong. It was an act of faith, at most an ill-judged one; yet as an act of faith may be pleasing to God. Some of the most pious of our own communion, the non-jurors, seem to have allowed a similar practice in cases of emergency. In one of their books of devotion a form is introduced for the private reception of the communion by those who are unable to attend its public celebration."—*British Critic and Quarterly Theological Review, No. LIV. Art VI. p. 436.*

sand miles to offer them that pledge of pardon to repentance, whose near presence, they see, and feel.". What sentiments are the foregoing, coming as they do from a Protestant, so high in rank, in power and station, as Judge Burton unquestionably is? And how ought it to rejoice every true and sincere Catholic, to see the words of the Poet verified. "Talis Cum sis, utinam et Noster esses." When the misty vapours of early prejudice, education, and sectarianism were so far removed; would to God, he had gone a little further and become a Catholic. In the course of his travels, Mr. Justice Burton visited Norfolk Island, and thus describes the mental agony, that a poor Convict sentenced to die, endured through the want of a Catholic Priest to confess himself. "Another (says the learned Judge) took ingenious advantage of some discrepancy in the evidence to make a powerful appeal to the Judge, founded upon his assertion of his own innocence, and that his person was mistaken. And finding that appeal ineffectual, and that he was sentenced to die, he broke out in the most moving and passionate exclamations and intreaties, that he might not die without the benefit of confession. 'Oh, your Honor, he said' as you hope to be saved yourself, do not let me die without seeing my Priest'. 'I have been a very wicked man indeed, I ought to die, but do not send me out of the world without seeing my Priest'. Poor soul he was a Roman Catholic; And after this he was taken away to his Cell, and in a miserable agony, employed his time in embracing a rudely constructed figure of the Cross, which a fellow-prisoner of the same persuasion had made for him, and incessantly pronounced those brief exclamations for mercy, which such a one could teach him." Such sir is the Honourable and Learned Judge's testimony of the effects of Catholicism in the far distant clime of New South Wales. His testimony is honourable.—It does credit to his heart and head, that though professing a different religion, he writes so commendably on the ways of those that happen to differ from him. And should he write a work on the state of Education and Religion in India, similar to the one which he has written about New South Wales, it is to be humbly hoped that he will show us the same Justice here, that he has shown to our Brethren elsewhere.

I remain Sir,
Your most obdt. servant,
T. U. R.

BISHOP OLLIFFE'S LETTER TO HIS GRACE THE MOST REV. DR. CAREW ARCHBISHOP V. A. W. B.

My dear Lord Archbishop,—I have the pleasure to inform your Grace that I have just visited Jessore, and ascertained the extent of its spiritual necessities. A great number of French and other Catholic planters are scattered over the district, but generally at a great distance from the Civil Station. Hence the difficulty of visiting them in the dry seasons. The best time therefore to do so, is at the beginning, or towards the height of *the inundation* in August, when a boat can travel over the paddy fields from factory to factory. This of course is also the least expensive, as well as the most convenient mode of visiting the district. The number of Native Christians in the station itself, is small, and I heard that they are Baptists. A Deputy Magistrate resides at Magra on the Nabogunga, which place is most central with reference to the Factories, and he himself (a Mr. Cockburn), would I am sure most readily put a Clergyman in the way of doing his business efficaciously.

I must not conclude this brief account of Jessore, without adding that Mr. Steer the acting Judge there, entertained me most kindly, and that I had the happiness, together with Rev. Mr. Krick, to celebrate the Divine Mysteries in his house, at which most of the European Protestants assisted. The station can be reached by dâk in 16 hours from Calcutta, and that mode of travelling so far, would hardly exceed the expense of a boat, (with provisions) for 8 days. The Postmaster Dr. Palmer, a very kind person, would give every information on that subject.

Rev. Mr. Krick, who was very useful to me during my visit, writes in most respectful compliments to your Grace, and in every good wish for the prosperity of the new Jessore mission, while,

I have the honor to remain,
My dear Lord Archbishop,
Your's most resptly. attached in Christ,
✠ Thos. Olliffe, *Bp.*
and V. A. B. B.

Calcutta,
Jany. 28*th*, 1851.

RANGOON.

To the Editor of the Bengal Catholic Herald.

Dear Sir,—I was reading in the "*Friend of India*," of the 23rd January, an extract

from the *Englishman* of a few days back regarding the fire at Rangoon, and the dreadful havock committed by that destructive element for several miles around; no doubt you might have seen the article, and perhaps the paragraph I am about to quote from it may have escaped your attention; but, which I am induced to notice as having forcibly struck me as a beautiful proof for our separated brethren of the truth of our Holy Religion, exhibited by an Almighty Hand.

After enumerating a great portion of the losses sustained during this terrific visitation the Rangoon Correspondant proceeds:—

'The *Catholic Church* was saved as it were by a miracle. Already had the devouring element consumed the enclosures by which it was surrounded, and its fate *seemed sealed*, when on an instant the breeze shifted to the *opposite* quarter, turned the course of the flames, and left the Church a solitary Monument of this most dreadful conflagration.'

Really how mysterious are the ways of Providence; at a time when religious controversy is the topic of the day, and almost every newspaper rings with calumnies against the Catholic Church, its Divine founder wonderfully preserves it during an awful scourge, and although He showers His wrath on the Country and *a Church* of another denomination shares in the destruction, the dwelling place of the Most High remains unscathed 'a solitary Monument.'

Such was the described desolation of the place that the few who were saved could not discern where their houses stood, but the House of God stands erect; the people suffered the vengeance of God in retribution for their crimes, but His Holy Church deserved no punishment, it can 'never err,' and *therefore* remained firm as the rock upon which it is built, with outstretched arms, as the *only* shelter for those repentant ones who are desirous to be reconciled to an offended maker.

Trusting you will excuse this long letter in consideration of the feelings which have dictated it; and begging a place for its insertion in your next issue,

I remain, dear Sir,
Your sincere well-wisher,
A CATHOLIC CONVERT.

Jany. 27th, 1851.

LECTURES ON CERTAIN DIFFICULTIES FELT BY ANGLICANS IN SUBMITTING TO THE CATHOLIC CHURCH, BY JOHN HENRY NEWMAN, PRIEST OF THE ORATORY OF ST. PHILIP NERI. LECTURE IV: &c. &c.

(Continued from our last.)

When I thus represent the idea of the movement, of which I am speaking, I must not be supposed to overlook or deny it its theological, or its ritual, or its practical character; but I am speaking of what may be called its form. If I said that the one doctrine of Luther was justification by faith only, or of Wesley, the doctrine of the new birth, I should not be denying that they respectively taught many others; but merely should mean that their teaching was cast in that particular shape which I have mentioned, each portion in detail being made subservient to its inculcation. In like manner, the writers of the Apostolical party of 1833, were earnest and copious in their enforcement of the high doctrines of the faith, of dogmatism, of the sacramental principle, of the sacraments (as far as the Anglican Prayer Book admitted them), of ceremonial observances, of practical duties, and of the counsels of perfection; but, considering all those great articles of teaching to be protected and guaranteed by the independence of the Church, and in that way alone, they viewed sanctity, and sacramental grace, and dogmatic fidelity, merely as subordinate to the mystical body of Christ, and made them minister to her sovereignty, that she might in turn protect them in their prerogatives. Dogma would be maintained, sacraments would be administered, religious perfection would be venerated and attempted, if the Church were supreme in her spiritual power; dogma would be sacrificed to expedience, sacraments would be rationalized, perfection would be ridiculed, if she was made the slave of the State. Erastianism then was the one heresy which practically cut at the root of all revealed truth; the man who held it would soon fraternize with Unitarians, mistake the bustle of life for religious obedience, and pronounce his butler as able to give communion as his priest. It destroyed the supernatural altogether, by making most emphatically Christ's kingdom a kingdom of the world. Such was the teaching of the movement of 1833. The whole system of revealed truth was, according to it, to be carried out upon the Anti-Erastian or Apostolical basis. The independence of the Church is almost the one subject of three out of four volumes of Mr. Froude's Remains; it is, in one shape or other, the prevailing subject of the early numbers of the "Tracts for the Times," as well as of other publications which might be named. It was for this that

the writers of whom I speak had recourse to Antiquity, insisted upon the Apostolical succession, exalted the Episcopate, and appealed to the people, not only because these things were true and right, but to preserve them by uttering them; in order to their firmer reception, they introduced them in the first instance as means towards the inculcation of the idea of the Church, as constituent portions of that great idea, which, when it once should be received, was to convert the world.

"Our one tangible object," it was said, in a passage too long to be extracted at length, "is to restore the connexion, at present broken, between Bishops and people; for in this every thing is involved, directly or indirectly, for which it is a duty to contend. We wish to maintain the faith, and bind men together in love. We are aiming, with this view, at that commanding moral influence which attended the early Church, which made it attractive and persuasive, which manifested itself in a fascination, sufficient to elicit out of Paganism and draw into itself all that was noblest and best from the mass of mankind; and which created an internal system of such grace, beauty, and majesty, that believers were moulded thereby into martyrs and evangelists. If master-minds are ever granted to us, they must be persevering in insisting on the Episcopal system, the Apostolical succession, the ministerial commission, the power of the keys, the duty and desirableness of Church discipline, the sacredness of Church rites and ordinances. But, you will say, how is all this to be made interesting to the people? I answer, that the topics themselves which they are to preach, are of that warm and attractive nature, which carries with it its own influence. The very notion that representatives of the Apostles are now on earth, from whose communion we may obtain grace, as the first Christians did from the Apostles, is surely, when admitted, of a most transporting and persuasive character. Clergymen are at present subject to the painful experience of losing the more religious portion of their flocks, whom they have tutored and moulded as children, but who, as they come into life, fall away to the Dissenters. Why is this? They desire to be stricter than the mass of Churchmen, and the Church gives them no means; they desire to be governed by motives more constraining than those of mere argument, and the Church keeps back those doctrines, which, to the eye of faith, give a reality and substance to religion. One who is told that the Church is the treasure-house of spiritual gifts, comes for a definite privilege. Men know not of the legitimate priesthood, and, therefore, are condemned to hang upon the judgment of individuals and self-authorized preachers; they put up with legends of private Christians, in the place of the men of God, the meek martyrs, the saintly doctors, the wise and winning teachers of the Catholic Church*."

Passages such as this, which is but a portion of a whole, show to me, my brethren, clearly enough, that these men understood the nature of the Church far better than they understood the nature of the Establishment, which they sought to defend. They saw in it, indeed, a contrariety to their Apostolical principles, but they seem to have fancied that such contrariety was an accident in its constitution, and was capable of a cure. They did not understand that the Establishment was set up in Erastianism, that Erastianism was its essence, and that to destroy Erastianism was to destroy the Establishment. The movement, then, and the Establishment, were in simple antagonism from the first, although neither party knew it; they were logical contradictories; they could not be true together; what was the life of the one, was the death of the other. The sole ambition of the Establishment was to be the creature of the State; the sole aspiration of the movement was to force it to act for itself. The movement went forth on the face of the country: it read, it preached, it published; it addressed itself to logic and to poetry: it was antiquarian and architectural, only to do for the Establishment what the Establishment considered the most intolerable of disservices: every breath, every sigh, every aspiration, every effort of the movement was an affront or an offence to the Establishment. In its very first Tract, it could wish nothing better for the Bishops of the Establishment than martyrdom, and, as the very easiest escape, it augured for them the loss of their temporal possessions. It was easy to foresee what response the Establishment would make to its officious defenders, as soon as it could recover from its surprise; but experience was necessary to teach this to men who knew more of St. Athanasius than of the Privy Council or the Court of Arches.

(To be continued.)

* British Magazine, April, 1839.

DUBLIN REVIEW.

ART. XI.—*The Manual of Devotion*, By Ambrose Lisle Phillips, Esq. Derby; 1843.

(Continued from our last.)

It has often struck us, that many who, in latter times, have not scrupled to use the coldest, and even disrespectful, language respect-

ing her, would shrink from the idea of acting similarly towards her, had they lived in her day, and had her near. When, particularly, we have heard the indignation of fancied zeal break from female lips against any respect being paid, or devotion expressed towards her who is the peerless glory, the matchless jewel of her sex, we have been led to think how differently the heart that gave the tongue such utterance would have felt, had its compassion been claimed by the venerable matron, whose bereavement of the best of Sons had been caused for its sake. Many who can speak unkindly of her in heaven, would have melted into compassion over her on earth; would have kissed with deep reverential awe the hand that had lifted from the ground and received into a maternal embrace the same sacred body, just born, and just dead—the infant and the corpse: and would have deemed it a privilege inestimable, if granted them, to listen, low upon the ground, to her many tales of joy and sorrow, —glowing in her delight, and softening in her griefs, and exulting in her triumphs. That some holy souls partook of such happiness, no one can doubt. During the years that she survived her Son, she conversed with His and her friends, an object surely of affectionate regard and deep veneration. And of what would she discourse so willingly and so well, as of Him of whom her breast was ever full? Or, how would they express their love, better than by making Him their theme? How easily does the imagination depict the scene of some faithful follower, like Luke, anxious to have accurate knowledge of all things from the beginning, making enquiries concerning the earlier periods of our Lord's life; and then listening to the marvellous history most sweetly told:—how fair and reverent the Archangel came and how her heart fluttered when she heard his salutation, and how her soul overflowed with consciousness of unheard-of grace, as she accepted his errand: how wonderfully Elizabeth greeted her, and how their infants mysteriously rejoiced in mutual recognition; how that cold December night was warmed and brightened by the first appearance of her god-like child, and her breast enraptured with heavenly delights, as He thence drew His first earthly nourishment: how holy Simeon proclaimed His dignity, and showed Him honour in the temple; and how her three days' tears were dried up, when she found her lost Son, sitting mild, and radiant with celestial wisdom, amidst the old men of the law. What looks, what emotions accompany the [illegible] With what breathless respect is it [illegible] in by the future evangelist! Or, we fancy John more privileged to tread upon tenderer ground, on which both have walked together,—the path of the cross, on some sad anniversary, dwelling with her upon each afflicting event, recalling faithfully every sacred word, till she voluntarily felt over again the sword of grief which had pierced her soul. And then would he not change the theme, and pass over to the bright Sunday morning, which saw Him rise from the grave to comfort the sharers of His sufferings, and to show He mounted before them all to His proper seat, at the Father's right-hand, and thence sent down His holy Spirit on them? And who would now restrain her thoughts from following Him in spirit thither, and casting up a wistful glance towards the resting-place for which she longed, in which she saw Him, her sovereign love, prepared to receive and crown her, when the fulness of her time shall be complete, and the perfection of her patience manifested?

(To be continued.)

Selections.

ENTHRONISATION OF CARDINAL WISEMAN.

Yesterday the ceremonial prescribed by the Roman Catholic Church for the induction of an archbishop to his see, was performed at the church of St. George's, Southwark. Considering the great excitement which prevails, on the subject of Cardinal Wiseman's installation, it might have been expected that some indications of that excitement would have been presented to view. But the reverse was the fact. The precincts of the building wore the usual aspect of tranquility, and the exterior calm was reflected by silence inside doors.

The sombre character of St. George's derived additional dimness from one of the foggiest mornings of the winter season. Nor was artificial lustre, that gorgeous accessary to the service of the Roman Catholic Church, much restored to, in aid of the feeble light which glimmered through the windows of St. George's. For half an hour after visitors were admitted to their seats nothing preparatory was observable, the organ was hushed and the choir silent; but about half past 11, the preparations were observable in every part of the edifice. An acolyte came in this direction with a thurible; another carried a cru- [illegible] to one. The order for forming the procession was given by

the tolling of a bell, and the attendant clergy of the new archdiocese formed into regular order at its summons. The Cardinal himself, robed in scarlet and white, and wearing a small scarlet cap, proceeded from his flowing vests borne by two [illegible]. After a brief pause, at the extreme [illegible] navs of the church, the choir commenced chaunting the 'Hallelujah,' from Beethoven's 'Mount of Olives,' and presently the procession was observed to move up the nave in the direction of the central altar. Foremost was borne the cross, with lighted candles on either side. Then came the Roman Catholic clergy subject to the new archdiocesan's jurisdiction two by two, habited according to their respective ranks and orders. The peculiarity of the Oratorian costume was striking. At length the Cardinal himself appeared, wearing a gorgeous mitre and pallium. A canopy, fringed with silk and gold, was borne over his path by (it was stated) the 'converts' exclusively. There were about two hundred between the secular clergy and the various religious orders in the procession. Lastly came Dr. Doyle, robed in the usual sacrificial vestments, proceeded by Dr. Cox, the Rev. Mr. Cotter, and the Rev. Mr. Daniel, as masters of the ceremony, deacon, and sub-deacon. Having reached the screen which fronts the sanctuary, the Cardinal was led into small compartment at the left of the principal altar, called the Chapel of the Blessed Eucharist, whence, after a brief interval, the procession moved within the sanctuary, Cardinal Wiseman kneelling at the foot of the altar, and the celebrant clergyman ascending its steps—assisted by the deacon and sub-deacon. The customary form of prayer having been read, the mitre, which had been exchanged for a scarlet cap a short time before, was formally placed upon the head of the new archbishop, whilst the crosier, emblematic of his authority, was also placed in his hands. He was then conducted to the arch-episcopal chair, at the foot of which the body of the clergy made the usual obeisance —kissing the Cardinal's ring in recognition of his spiritual authority. The solemnities of high mass were then proceeded with; after which the Bull was publicly read, in virtue of which Cardinal Wiseman assumes arch-episcopal jurisdiction of Westminster. The proceedings closed with the presentation of an address to the new archbishop and an exhortation, in which he impressed upon his clergy the duties and obligations incidental to their important mission.

The Cardinal ascended the pulpit, having the mitre on his head and the crosier in his hand. His train was borne by Mr. P. Searle and the Rev. G. Wenham, the deacons, who remained by his side in the pulpit. He addressed the audience nearly as follows:—

'In the name of the Father, the Son and the Holy [illegible]

have this day been a witness. It is natural, so obvious, that it may be said not to be, strictly speaking, of an ecclesiastical character. It is only employed in the more solemn forms which the church always uses. It is a customary and almost a spontaneous mode of giving expression and solemnity to any public appointment. You are aware that in this city, that in every commonwealth, those who receive any post requiring the public exercise of functions, are not merely appointed thereto by the word of the sovereign, or of whomsoever has the power of so appointing, but there is some public ceremony or form gone through, whereby they are said to be installed in their new office—that is to say, that the public are thereby made acquainted that from that moment forward they enter into the actual exercise of those duties and the enjoyment of those privileges of which they were before fully possessed. For let it not be understood, dear brethren, that when a bishop takes possession for the first time of his see, or of his cathedral that he becomes by that act invested with jurisdiction, or authority, or, power, or prerogative of any sort. That must come from a superior source. That must be bestowed upon him by a competent authority. This is only a proclaiming to the faithful, to the clergy and flock, that he has come publicly to discharge the duties of his office. It has been my happiness, to day, solemnly and in the presence of God's altar, to take possession of that seat of dignity, indeed, but of heavy responsibility, in which it has pleased the supreme power of the church to place me. I will therefore rather content myself with explaining what more particularly is the meaning of this function when employed in the Catholic Church. From its very commencement it has been usual to associate the idea of the episcopal seat, as it is called in the Catholic ritual, with the exercise of episcopal jurisdiction and the discharge of pontifical duties. When we descend into the very catacombs themselves, we are delighted, though perhaps somewhat surprised to find, as has been the case in some of the most recent discoveries, that in front of the altar, and above the very tombs of martyrs, in one of those solemn temples which were made for the public service of the Christians, in the time of persecutions a marble fixed throne or seat, facing

the people, so that he who presided, seated there, would instruct the humbler crowds of the persecuted followers of Christ who gathered around him, in that, the first abode of sublime Christian truth. And no sooner had the Christians emerged from those, their hiding places, and either taken possession of the temples of the heathens, or had built for themselves those Basilicas which yet remain as a monument of early Christian zeal, than pursuing, as far as they could, the example of their predecessors, they placed the episcopal throne at the very extremity of the church—a fixed, a stable, immoveable well built up throne round which the presbyters sat, and before which the altar stood; so that by the stability of that seat and the permanency of the session, the everlasting unity and sameness of the doctrines there to be taught might be fully and completely symbolised; and so those seats and sees of the ancient bishops of Rome preserved their character. They still remain in the place in which they were occupied by the venerated pontiffs in early ages, and we see even that the piety of the faithful has since sculptured upon them the very homilies which they recited to their flocks. Thus, then, my brethren, came the idea of the pontifical chair, or seat, to be associated with the discharge of the great office of a bishop, that of teaching sound doctrine to his flock—and that word which at first signified only that chair in which he sat, came by degrees to be synonymous with the extent of his jurisdiction. Hence the see of a bishop is the same as his 'seat' in our own language, as it is in the Latin and other foreign languages in which the throne or chair of a bishop is expressed by the same word as the see or diocese over which he has jurisdiction. Hence that the word intimates that a bishop's taking possession of his seat, see, or throne, was the same as to say that he had taken possession of the entire diocese committed to his care. And, in fact, my brethren, the connexion between being seated on the chair and the having authority to teach, is so natural and obvious that our beloved Redeemer himself was pleased to make use of it, and to employ it in a manner that affords us great instruction; for at the time that he was reproving the corrupt practices of the rulers of Israel, he was pleased to say to his followers—'On the chair of Moses the Scribes have sat, whatever, therefore, they shall tell you to do, that do. In other words—'By the fact of their being in possession of the seat of authority which has been held in the synagogue from the time of Moses they have acquired a right to your obedience whenever they impose on you religious commands,—though it was obliged to add the caution—that their works his followers were not to imitate.' Then, the taking possession of the chair implied the taking charge of that deposit of faith, of those truths, which each bishop had received from his predecessor, and which he was bound to hand down unimpaired. Hence, the foundation of a church by the constitution of a new chair or see became an object of such veneration as to lead to the establishment of festivals to preserve its memory, for the church yet commemorates the establishment of the two great sees of Antioch and Rome, both being founded by the same saint, the prince of the apostles, and in the Catholic Church to this day the chairs of St. Peter at Antioch and at Rome are to be found in the calendar as days of solemn observance. We know that every church commemorated by yearly festival the original establishment of an episcopal see, and the great St. Augustine tells us that one church solemnised the establishment of an episcopal see in another or neighbouring church. Then, my brethren, when here we have these two combined—when, not only the chair is taken possession of this day in this church, but the first act of that new ecclesiastical jurisdiction is solemnly performed which our Holy Father has been pleased to grant to his Catholic children in England—it should undoubtedly be a day of rejoicing and thanksgiving—not because any one given individual has been raised to dignity or distinguished by honours which none is more conscious than himself how little he deserves, but because God has again restored here to us a chair, a seat, in which Catholic doctrine such as is recognised by the whole Catholic Church is taught: and though through the divine mercy, that chain of Catholic tradition which formerly had a link added to it by each successive prelate in every see in this country, had not been altogether broken among us—though in the humbler ministration of the pastors of God's dispersed flock unity of faith and of discipline had been inviolably preserved—though during that interval of three hundred years the communion of Catholics in this country with their Supreme head, and with the bishops of the church, has been uninterrupted; yet surely we must feel that it is a consolation to us and a privilege to be again put on that same footing on which the churches of our Catholic neighbours are—a position in which the bishop sits, not merely by a simple delegated authority, but himself holds a see in which he is divinely authorised to teach. Then, what consequences flow from this? As far as I am concerned, I feel that I have this day taken upon myself a solemn engagement, in the sight of God, so

engagement, not which can add strength to my previous convictions, but which may add more solemnity to them in the face of the church; an engagement not to sacrifice or to compromise any, the smallest tittle, of the faith, the glorious faith, of the universal Catholic Church; but as I have received it so to hand it down to him whom it may please Almighty God to appoint as my successor, so as to be able to say 'I have preserved the faith'—that it has not been allowed to be weakened or perverted during the time that it had been in my keeping; that I have not withdrawn from you anything committed to my charge, anything that is useful or profitable towards your eternal salvation; but endeavour, however imperfectly, still with all zeal, to keep together the sheep of God's pasture, and to exhort myself to the very utmost by every legitimate and holy means in my power to propagate that faith, to extend the tabernacles of God's true abode, and to increase the sheepfold of the Son of God, that it may take in many who, though not of this fold, do wish to join the communion of His own true Catholic Church. Then on your side, dearly beloved brethren, you hereby enter into a compact with me not to listen to evil doctrines: not that I accuse you, for of your docility and teachableness I surely have no cause to complain. But that you will aid and support me by your prayers, by your supplications day by day, to the throne of mercy, that God will bless, will confirm, will maintain the work, that He has begun; and that the faith may not be shaken by any efforts of men, and that it may not be weakened by any individual imperfections of the individual chosen, but that, protected by the right hand of God, it may go on brightly and calmly, in meek and patient bearing, but still in gradual and certain progression, ever to the end. Pray to Almighty God, especially, that he may preserve in our hearts determination to be true to the doctrines and precepts of our holy church, not by words only, but far more by example, to conserve and maintain that our religion, which teaches us to be submissive, and docile, and obedient, and affectionately attached and loyal to those powers which God, in his goodness and wisdom, has placed over us; that your religion makes you worthy and active members of everything that is good in society, attached to all that is sound and good in every part of the constitution of your country, that it makes you friendly, kind, and charitable to your fellow men, without distinction of creed or politics; and that it makes you able to bear with misunderstanding and misrepresentation, and disinclines us to wait till [illegible]'s appointed time. You, when oppressed or persecuted, show that your religion makes you good and virtuous. You members of every family with which you are connected—in your own or more strict communion—show charity to all—show them that your religion calls on you to be not only good men and honest, but serious, devout, holy, and to give an example of every good gift, however difficult it may appear in the eyes of men. That is the resolution, dearly beloved brethren, which I implore you to make this day; and with God's blessing on his flock, we may hope that from this day forward there will be a new race run in faith and in truth—in justice and in charity—a race in which the goal may be won by us all, and recollecting this duty and the solemnity imposed upon us, we may assure ourselves that God will give us our reward in the enjoyment of being hereafter around him in happiness and in the inexhaustible blessing of glory.'

His Eminence then pronounced a Benediction on the congregation.

His Eminence afterwards dined with twenty of the principal clergy, the largest number the refectory was capable of accomodating, and subsequently gave a grand soiree at the episcopal residence in Golden square.—*Daily News, December* 7.

THE MANIFESTO.

The Roman poet wrote in his *Georgics*:—

> "Acer *Romanus* in armis
> Injusto sub fasce viam carpit, et hosti
> Ante expectatum positis stat in agmine castris."

The Cardinal has astonished the natives. Our anti-Popery zealots hardly knew that Dr. Wiseman had left the 'Flaminian-Gate, when lo! he appears, and issues a Manifesto, in which he certainly deals slashing blows, right and left, among his assailants, even if he does not succeed in parrying all those that have been aimed at his own party. We have seldom read an abler specimen of controversial writing than this document, and the grace of its style, the simple clearness of its language (where it suits the writer to be clear), the polished keenness of its sarcasms, and the occasional beauty of its descriptions, make it as agreeable to the reader as it is able. The injudicious exhibitions in which certain grave judicial personages have lately indulged for the sake of acquiring popularity by their Protestant zeal, are admirably criticised by the calmly severe and courteously cruel Catholic champion. The pomps and riches of our Anglican clergy are made acutely prominent, when their ecclesiastic thunders against the new unendowed rival

hierarchy are referred to. There is a skilful and seemingly frank appeal to the national love of fair play, and a well-worded protest against the mob violence with which the Catholics have in some instances been threatened during the recent excitement. Where the Cardinal handles our statesmen, he exposes their inconsistencies and vacillations in merciless though in apparently humble style. It is, in short, an admirable reply to a great number of bad advocates of the opposite side, so far as regards the exposure of their advocacy. But whether it grapples fairly with the substantial merits of the case, and proves its writer to have the best side of the issue, as well as the greatest cleverness in conducting it, is quite another affair. Dr. Wiseman maintains two points respecting the recent Papal parcelling out of England into new Bishoprics, and establishment of a Catholic hierarchy. He maintains, first, that it is strictly within the letter of the law of the land; and, secondly, that there is nothing in it at which the English nation might fairly be expected to take offence. These are the real points of his manifesto: not indeed thus expressly stated, for he is too adroit a disputant for that; but they form in substance his defence of what has been done; and it is essential to his success that he should prove both. In our opinion he has proved neither. But wholly disagreeing with the arguments of Cardinal Wiseman, we have no wish to see him or his suffragans either indicted or mobbed: Let them alone. Enough has been said and done to convince them, and their traitorous tractarian allies, of their error in thinking England ripe for Romanism. If the establishment of a rival hierarchy shame our own into a little more active Christianity, we shall have cause to rejoice at the appearance of 'the Illustrious Stranger' among us. There is ample room for such competition. There is a wide and dense field of misery, ignorance, and vice, to the reformation of which the Romanists, the Anglican, and the Dissenter, may apply their energies, and where, in the practice of the virtues of their common Christianity, they may forget the evil passions of their sectarian distinctions. We have been led to this reflection by a beautifully written passage at the close of Dr. Wiseman's manifesto, with which we also gladly close this notice:—

'The diocese, indeed, of Westminster, embraces a large district, but Westminster proper consists of two very different parts. One comprises the stately Abbey, with its adjacent palaces and precincts. To this portion the duties and residence of the Dean and Chapter are mainly confined, and they shall range there undisturbed. To the venerable old church I may repair, as I have been wont to do. But perhaps the Dean and Chapter are not aware that were I disposed to claim more than the right to tread the Catholic pavement of that noble building, and breathe its air of ancient consecration, another might step in with a prior claim. For successive generations there has existed ever, in the Benedictine order, an Abbot of Westminster, the representative, in religious dignity, of those who erected, and beautified, and governed that [illegible] and never they heard of any claim or protest on his part, touching their temporalities? Then let them fear no greater aggression now. Like him, I may visit, as I have said, the old Abbey, and say my prayer by the shrine of good St. Edward; and meditate on the golden times, when the Church filled without a coronation, and multitudes hourly worshipped without a service. But in their temporal rights, or their quiet possession of any dignity and title, they will not suffer. Whenever I go in, I will pay my entrance-fee, like other liege subjects, and resign myself meekly to the guidance of the beadle, and listen, without rebuke, when he points out to my admiration detestable monuments, or shows me a hole in the wall for a confessional. Yet this splendid monuments, its treasures of art and its fitting endowments, form not the part of Westminster which will concern me. For there is another part which stands in frightful contrast, though in immediate contact, with this magnificence. In ancient times, the existence of an abbey on any spot, with a large staff of clergy and ample revenues, would have sufficed to create around it a little paradise of comfort, cheerfulness, and ease. This, however, is not now the case. Close under the Abbey of Westminster there lie concealed labyrinths of lanes and courts, and alleys and sluins, nests of ignorance, vice, depravity, and crime, as well as of squalor, wretchedness, and disease; whose atmosphere is typhus, whose ventilation is cholera; in which swarms a huge, and almost countless population, in great measure, nominally at least, Catholic; haunts of filth, which no sewage committee can reach—dark corners, which no lighting board can brighten. This is the part of Westminster which alone I cover, and which I shall be glad to claim and to visit, as a blessed pasture in which sheep of Holy Church are to be tended, in which a bishop's godly work has to be done, of consoling, converting and preserving. And if, as I humbly trust in God, it shall be seen that this special culture, arising from the establishment of our hierarchy, bears fruits of order, peacefulness, decency, religion, and virtue, it may be that the Holy See shall not be thought to have acted unwisely when it bound up the very sanctification of a chief pastor with those of a city where the name indeed is glorious, but the publick infamous—in which the very grandeur of the public edifices is as a shadow, to screen from the public eye sin and misery the most appalling. If the wealth of the abbey be stagnant and non-diffusive, if it in no way cause the neighbouring population from the depths in which they sink, let there be no jealousy of anyone who,

by whatever name, is ready to make the latter his care, without interfering with the former.' —*Weekly News.*

CARDINAL WISEMAN'S APPEAL TO THE PEOPLE OF ENGLAND.

We have published at length Cardinal Wiseman's voluminous and ably written 'Appeal to the People of England.' It was not difficult to anticipate its tone or its tenor. The same skilful adaptation of manner to circumstances which induced the titular metropolitan, in his inaugural address to the faithful, to assume the pompous and confident tone of a Dunstan or an A'Becket, is illustrated by the mild resignation of his plea for continued tolerance among a Protestant community. The No-Popery agitation, which has unfortunately been excited by Lord Russell's ill-judged attempt to acquire popularity by an appeal to religious bigotry furnishes the Cardinal with the most plausible and effective portion of his argument; and should his obvious endeavour to enlist on his side the feelings and conviction of the Protestant Dissenting community be attended with a success proportioned to its dexterity and tact, the result will be largely due to the short-sightedness of the former patron of 'civil and religious liberty in affording so excellent a handle to the Papal divine. We have anticipated, and we concur in, Dr. Wiseman's just complaint of the factious and dishonest conduct of the armed partisan.

'Who preferred to deliver his award against us from behind the table of a Mansion-house banquet, elicit the anti-Popish cheers of his civic companions, rather than the honoured approbation of the peerage and the bar.'

Nor are we surprised at his remarks on the flippant language, which a more honest and respectable functionary was tempted to use with respect to

'The religion of many millions of her Majesty's subjects, nearly all Ireland, and some of our most flourishing colonies.'

'The charge,' he adds, uttered in the ear of that island, in which all guarantees for genuine and pure Catholic education will of necessity be considered in future as guarantees for 'confining the intellect and enslaving the soul'—all securities for the Catholic religion as security for 'the mummeries of superstition' in the mind of their giver—guarantees and securities which can hardly be believed to be heartily offered—the charge thus made, in a voice that has been applauded by the Protestantism of England, produces in the Catholic heart a feeling too sickly and too deadening for indignation; a dismal despair at finding that, where we have honoured, and supported, and followed for years, we may be spurned and cast off, the moment that popularity demands us as its price, or bigotry as its victim.'

In this passage Dr. Wiseman only expresses the feelings of all Roman Catholics with respect to the Prime Minister's attack upon their creed. Mr. Howard, of Corby Castle, publishes his "conviction, that the 'phrase, 'mummeries of superstition' can only be looked upon as a deliberate insult to the faith and religious practice of at least one-third of the loyal subjects of the British realm." We regret that the false position taken up by the Prime Minister should have enabled Cardinal Wiseman to assume, with so much plausibility and success, the defensive position of representative of an injured and insulted community. He shows much ingenuity in pointing out the inconsistency of the officials who are so greatly surprised at the new Romish aggression, and so eager to attribute it to theological tendencies which they are pleased to stigmatise as heretical. With a malicious pleasure he re-capitulates the successive acknowledgments which the No-Popery Ministers have found it expedient to make of the pretensions of Romish prelates to territorial authority in the empire. The recognition by the government of the Roman Catholic hierarchy in Australia, and the legal sanction conferred by provincial Acts on the titles of the bishops of the same Church in various parts of our North American provinces, are not unnaturally put forward in contrast with the zeal which, not content with the resenting the encroachments of the Pope, extends to the condemnation of his 'superstitious mummeries.' Dr. Wiseman states that the government was three years ago officially informed of the scheme which has now been accomplished. 'I have already alluded,' he says, 'to Lord Minto's being shown the brief for the hierarchy, printed about two (three) years ago. The circumstances may have escaped his memory, or he may not at that time have attended to it, having more important matters in his mind. But as to the fact that his attention was called to it, and that he made no reply, I can have no doubt.' The Cardinal's supposition that the itinerant Cabinet Minister may have thought the matter, which has so strongly excited his official superiors indignation, too trifling for notice is humorous—and the more so because it is probably true. Lord Minto's hopeless ignorance of the political questions with which he was instructed to deal in Italy will probably always remain incredible to those who do not take the trouble to verify by examining the official despatches; but that a mere hierarchical change in the Roman Catholic organization in England could in any way concern his Sovereign or her subjects, or form a reason for weakening the Parliamentary alliance between the

Roman Catholic body and family League, was a thought too foreign to a mind such as Lord Minto's to have been likely to occur or to impress itself. If thus far, in considering Cardinal Wiseman's pamphlet we have seemed attribute too much weight to arguments in favour of a measure which we reprobate, and which we have reprobated from the first, we may remind our readers that we have hitherto dealt only with the personal and accidental advantage with which the imprudence of his opponents has furnished him in the dispute. He is right in defending his religion against insults, and he is excusable in pointing out the inconsistencies of the Minister who denounces him; but his defence of the measure which the Pope has adopted at his instigation and at that of his colleagues, remains where it was before.—*Chronicle.*

"DANGER WITHIN ITS GATES."

Mr. Waterton has addressed the following letter to the Protestant hierarchy of the church of England by law established. 'Incustoditum captat ovile lupus:'—

"My Lords Spiritual—Had ye been doing continual and efficient duty in your reformed fold, the Prime Minister of England would not have had reason to tell the Bishop of Durham that 'the danger within its gates alarmed him much more than any aggressions on the part of the Devil, the Pope, and Cardinal Wiseman.' Startling, indeed, must have been the contents of the Premier's letter to the northern Prelate; and I can well conceive the perturbed state of Lord John Russell's mind when he made the appalling discovery, that the rot is in your church by law established. Indeed, where is there a congenial mind that would not be fearfully agitated on seeing its Pastors 'leading their flocks, step by step, to the very edge of the precipice;' or, in other words, knowing to a certainty that those Pastors were introducing damnable doctrine into the pure Church of England? Perhaps, too, some delusive phantom might have gently whispered in his Lordship's ear that the redoubtable trio mentioned above, was in full march to Woburn Abbey, with the insidious intention of inspecting the title deeds of that regal residence—once a refuge for the poor, the sick, the helpless, and distressed—but now, alas! has nothing save the name. Things were not so, my lords, in good old Catholic times, ere your unhallowed Reformation, like a furious blast from Pluto's murkey regions, swept away from its holy cloisters all that was good and useful to mankind. But to return from this digression. There can be no doubt whatever, my Lords, but that a very dangerous species of rot pervades your Church. The Premier, its deputed head, has told us so in words which cannot be misinterpreted by any possible quibble of language. In the meantime my Lords Spiritual, you yourselves are enjoying enormous ecclesiastical benefices, and you seem to be taking no steps to eradicate the awful malady announced—although you have sworn at your ordinations to keep your church clean, and to do every thing for the temporal and spiritual welfare of your flocks. It were much more creditable for yourselves, ye mighty lords of England's tainted creed, to begin the Augean work at once in lieu of losing you mitred time by trying to resuscitate the long-buried bugbear of 'No Popery.' You will fail in the attempt. That imp of intolerance served the ends of the sacrilegious thieves who pilfered the Catholic Church three centuries ago. But its day has now gone by. It has become an empty sound—a thing of nothing—a mere scarecrow, old, and ragged, and utterly unprofitable to you. I have the honour to be, my Lords Spiritual, your most obedient, humble servant, 'CHAS. WATERTON.

'Walton Hall, Nov. 18.'—*Tablet.*

ARCHDEACON WILBERFORCE.

In reply to a requisition for a public meeting in his archdeaconry this Rev. dignitary writes:

'Now I retain the conviction, which I have frequently expressed, that it is unwise in the civil magistrate to impose restrictions upon the religious liberty of any class of his subjects. I still believe, as I stated to you in 1845, that 'the principle of toleration, however paradoxical in theory, is in practice adapted by God's providence to the circumstances of the world,' and consequently that 'those, who, like myself believe it most favourable to the development of truth, must desire to see it carried out in its extremest latitude.' . . . These considerations however, would not prevent me from meeting you to-morrow, were it not for the present year. The civil power has this year assumed that office of settling matters of doctrine, which conformularist assign to the Church, and which the Church, in my opinion cannot surrender without relinquishing rights which were bestowed upon her by Christ our Lord.'—*Atlas.*

DISCOVERY OF A THIRD RING ROUND SATURN—FURTHER PARTICULARS.

Letters received from Boston by the *Africa* announce the discovery of a third ring round the planet Saturn. It was announced that this important fact was ascertained by the astronomers at the Observatory at Cambridge. It is interior to the two others, and therefore its distance from the body of Saturn must be small. It was well observed through the great equatorial, with powers varying from 150 to 900; the evening for astronomical observations being remarkably fine, perhaps the finest since the establishment of the Observatory, although, singularly enough, the sky was so hazy that to the naked eye only the brighter stars were visible. It will be remembered that the eighth satellite of this planet was also discovered at Cambridge, by Mr. Bond, about two years since.—*Liverpool Albion.*

THE
BENGAL
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'One body and one spirit—one Lord, one Faith, one Baptism.'

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THE

BENGAL CATHOLIC HERALD.

Calcutta: Saturday, Feb. 8, 1851.

INSTITUTE OF THE CHRISTIAN BROTHERS.

In our preceding issue, we noticed with pleasure, the recent Solemnity at St. Thomas' Church, on occasion of the admission of three Candidates to the Religious Habit of the Loretto Institute. We, at the same time, adverted not only to the important blessings, already actually derived by all classes of our Community from the establishment of the Loretto Institution amongst us, but also to the still more enlarged benefits, which, through the same means, will, with the Divine aid, be transmitted to future generations, in this immense and daily encreasing Metropolis.

The good education of Female Youth is, doubtless, of primary paramount importance towards the welfare of Society. For, both the moral and often the temporal well-being of the Children of a family, are dependent on the early impressions in favor of virtue and order, which will be made on them in their tender years by their mother's example.

In the ordinary course of things, the Father's avocations in life, will call him from his domestic circle, and oblige him, for the greater part of each day, to mingle in the bustle of life, in order to provide for the maintenance of his family. His intercourse with his children being thus comparatively limited and momentary, it is with their Mother only, that they will be habitually familiar. To the maternal eye, all their opening virtues and vices will be unceasingly subject, and, assuredly, if the Mother be, what religion and nature require her to be, no other could be incited by so many sacred impulses as she, to labour for the development of their good, or the correction of their perverse dispositions. In proportion to the intimate continued fond intercourse of a Mother with her Children, must her influence over the formation of their minds and hearts, correspondingly predominate over that, either of the Father, or of any other person, howmuchsoever beloved or venerated by them. Hence, as we have premised, it becomes obvious, that the concern of imparting a really good education to Female Youth, must be regarded as one of primary paramount importance.

But, whilst we thus readily acknowledge the superior claims, which the care of Female education has on the moral and temporal welfare of Society, we do not, by any means, intend to overlook or undervalue the importance, of consulting for the promotion of the same great interests, by the exercise of a due zeal, and diligence, in providing also for the useful and suitable education of all classes of the Male Youth of our community. It must, indeed, be clear to every reflect-

ing person, that to eglect or undervalue the discharge of this duty, would paralyse in a great measure, and very much defeat the grand object, which the careful education of Female Youth is designed to accomplish. However general or powerful the influence of the Mother may be, and is, ordinarily, over her children, yet she will stand in need, oftentimes, of the cordial approval and firm support of her husband, in order to uphold the arrangements and regulations established by her, for the maintenance of order and subordination in her family. Without such co-operation, and support, the structure raised by the mother's piety and prudence will be quickly demolished—a good and evil principle will be engaged in active hostility to one another; and all the evils of a house divided against itself must speedily ensue. It was for the grand purpose of remedying this disorder, by the general diffusion of a sound education among the Male Youth of the Catholic community, that the Christia [illegible] established.

In our next number we shall allude to its origin in Ireland and to the blessings which it has since disseminated over other portions of the *British* Empire.

(To be continued.)

THOUGHTS UPON THE PRESENT ROMEWARD MOVEMENT IN ENGLAND, IN CONNEXION WITH THE PAPAL SUPREMACY.

To the Editor of the Bengal Catholic Herald.

A Nation so learned as England will not long remain in its blindness. The respect, which it has for the Fathers, and its curious and continual researches into antiquity, Will lead her back to the doctrine of the first ages. I cannot believe that she will persist in her hatred against the chair of St. Peter whence also received her Christianity. *Bossuet.*

The Bishop of Rome being the first of the Patriarchs in dignity, might be called, the honorary Primate of all Christendom. *Oxford tracts for the times.*

Our Great Stimulator is the Church of Rome. It is only when she sounds the trumpet to Combat, that we feel the real danger of our Situation, and put on all our armour. The unceasing efforts of our political enemies we can endure, the motley crowd of dissenters bristling and blundering with their own sense of Scriptural Scraps; we can despise, but what we can neither despise, or elude, or endure, is the force of the arguments advanced by Catholic Controvertists—yes: Romanism survives on the field of free argumentation.' *British Critic and Quarterly Theological Review.*

Sir,—How very strange and curious are the foregoing extracts, when viewed in relation, to the present eventful period? How startling must the intelligence conveyed in them be to some, and how cheering to others, who are engaged in the noble work of re-uniting all parties, in the sweet bonds of love, peace, and unity. A new era indeed, seems about to dawn upon the Catholic world. The murky clouds of ignorance and misrepresentation of her doctrines, which hitherto hung over England, now seem to be fast flitting away, beneath the brilliant influence of the sun of truth, as it rises with refulgent splendor to illumine once more, that ill-fated country, so long severed from the centre of Unity—Truth being one, immutable and everlasting must eventually prevail. It may be repressed for a time, through the influence of interest, party spirit or overzeal in a bad cause, yet such a repression instead of obscuring its light tends to make it shine forth the more brilliantly in the end. As the rays of the sun ever appear more glorious to the spectator's vision when they burst forth from beneath a passing cloud, so truth becomes more lucid as it emerges from the dense mists of error and prejudice. What greater proof can be adduced of this, than to see, those very persons who heretofore exerted themselves in proving our religious tenets to be unsound [illegible] openly acknowledge the contrary, and candidly confess that on the field of fair argumentation, Catholic truth must ever prevail. Whence arises this sudden revolution in the religious world in favor of a heretofore proscribed Creed?

To what strange cause are we to attribute the extraordinary scenes that daily pass in Review before us, ——— persons of wealth, and rank discarding their deep cherished prejudices, and their erroneous opinions, in humble obedience to the dictates of conscience, and ranging themselves beneath the saving banner of Catholicism. How are we to account for the mighty movement now taking place in England in favour of Catholic tenets, and for its onward tendency, towards a reunion with the See of Rome. Rome which they hitherto carefully avoided holding any intercourse with, on account of her religious belief, though they entertained no such scruples, with regard to the Sublime Porte—thus appearing to regard the grand Turk of Constantinople, a greater favourite of Heaven, than his present Holiness, the Illustrious Pius the Ninth: I say again, how are we to account for the Romeward movement, that now engrosses the attention of the Great majority of the English nation? It is a question that demands serious investigation, since on its true solution depends, in a great measure perhaps the weal or woe of thousands. By placing this question in a proper light as I hope to do in my next letter, the

Community at large may be highly benefited.

I remain Sir,
Your most obedient servant
C. C.

Calcutta,
6th Feb. 1851.

LECTURES ON CERTAIN DIFFICULTIES FELT BY ANGLICANS IN SUBMITTING TO THE CATHOLIC CHURCH, BY JOHN HENRY NEWMAN, PRIEST OF THE ORATORY OF ST. PHILIP NERI. LECTURE IV. THE PROVIDENTIAL DIRECTION OF THE MOVEMENT OF 2833, NOT TOWARDS THE NATIONAL CHURCH. LONDON: BURNS AND LATMBER.—1850.

(Continued from our last.)

"Why should any man in Britain," asks a Tract, "fear or hesitate boldly to assert the authority of the Bishops and pastors of the Church on grounds strictly evangelical and spiritual?" "Reverend Sir," answered the Primate, to a protest against a Bishop elect, accused of heresy, "It is not within the bounds of any authority possessed by me to give you an opportunity of proving your objections; finding, therefore, nothing in which I could act in compliance with your remonstrance, I proceeded, in the execution of my office, to obey Her Majesty's mandate for Dr. Hampden's consecration in the usual form."

"Are we contented," asks another Tract, "to be accounted the mere creation of the State, as schoolmasters and teachers may be, as soldiers or magistrates, or other public officers? Did the State make us? Can it unmake us? Can it send out missionaries?" Can it arrange dioceses? "William the Fourth," answers the first magistrate of the State, "by the grace of God, of the united kingdom of Great Britain, and Ireland, king, defender of the Faith, to all to whom these presents shall come, greeting; We, having great confidence in the learning, morals, and probity of our well-beloved and venerable William Grant Broughton, do name and appoint him to be Bishop and ordinary pastor of the see of Australia, so that he shall be and shall be taken to be Bishop of the Bishop's see, and may, by virtue of this our nomination and appointment, enter into and possess the said Bishop's see as the Bishop thereof, without any let or impediment of us; and we do hereby declare, that, if we, our heirs and successors, shall think fit to recall or revoke the appointment of the said Bishop of Australia, or his successors, that every such Bishop shall, to all intents and purposes, cease to be Bishop of Australia."

"Confirmation is an ordinance," says the Tract, "in which the Bishop witnesses Christ, Our Lord and Saviour, confirms us with the Spirit of all goodness; the Bishop is His figure and likeness, when he lays his hands on the heads of children. Then Christ comes to them, to confirm in them the grace of baptism." "And we do hereby give and grant to the said Bishop of Australia," proceeds His Majesty, "and his successors, Bishops of Australia, full power and authority to confirm those that are baptized and come to years of discretion, and to perform all other functions peculiar and appropriate to the office of Bishop within the limits of the said see of Australia."

"Moreover," says the Tract, "the Bishop rules the Christ here below, as Christ rules it above; and is commissioned to make us clergymen God's ministers. He is Christ's instrument." "And we do by these presents give and grant to the said Bishop and his successors, Bishops of Australia, full power and authority to admit into the holy orders of deacon and priest respectively any person whom he shall deem duly qualified, and to punish and correct chaplains, ministers, priests, and deacons, according to their demerits."

(To be continued.)

DUBLIN REVIEW.

ART. XI.—*The Manual of Devotion*, By Ambrose Lisle Phillips, Esq. Derby; 1845.

(Concluded from our last.)

Now, a contemplative mind, deeply, affectionately contemplative, not envying, but striving to copy, those who had such singular happiness as we have described, will find in the holy Rosary the opportunity of most nearly approaching it. Looking at the Blessed Mother of God as only removed in place, not in affection,—changed in situation, not in heart, he will love to entertain himself with her, as he would then have done; will fix his eye on her, as he discourses with her, in a devout salutation and prayer, upon each of those mysteries, successively, in which she had such an interest. Instead of the barren and distracting form of prayer, which some complain they find it, they will thus discover in it that mine of spiritual riches, and that sweetness of consolation, which we know all those saints have found in it, who have been particularly distinguished for their piety and devotion towards the life and death of the Son of God, as well as towards his loving Mother.

We may be asked,—Is this what may be called the *popular* understanding of this devotion, and is it thus that the poor in Catholic

countries practise it? We answer,—it is, as far as their capacity goes. They know that each decad in the rosary has reference to a particular mystery, and their catechism has taught them exactly to know them; and whenever the rosary is recited in common, the contemplation of each is expressly suggested. And this advertence is necessary to gain the indulgences granted to the devotion. They direct therefore their attention to the proper mystery, and say their prayers in its honour; this is sufficient. Ignorant persons cannot meditate as well as the more instructed; nor do they equally understand the words of prayers, or lessons from scripture read to them. But their good will and fervour do more than make up for this. Happy should we be, if we could plead the same excuse! What we have wished to do, is recommend the devotion of which Mr. Phillipps's book treats, to those who fancy it insipid and unprofitable; by shewing that the most spiritual-minded may find in it much food, wholesome and strengthening food; most sweet and delicious food too. But we must likewise add, that we have another ground for loving this devotion, and encouraging all to it,—those even who find it difficult to realize in practice what we have said. It is because it is the devotion of the poor among Catholics, the devotion of the lowly, the ignorant, the afflicted, the humble beadsmen, the *pauperes Christi*. It is with theirs that we wish *our* prayers to be judged, not with the Pharisees'! We dread the thought of being one day interrogated concerning them, as men of education, men of information, book-men, that looked down upon the poor pilgrim at the church-door, who could only repeat his *Paters* and *Aves*. We look with fear to being asked what we drew out of our silver-clasped, velvet-bound prayer books, that the simple old peasant at the bottom of the church did not get out of her beads, which we despised? Whether we have thence become more earnest, more fervent, more humble, more devout? We like not that sentence of an ancient Father, "Surgunt indocti, et rapiunt regnum Dei; et nos cum nostris literis mergimur in profundum." So will be pleased to be reckoned among the poor, and ask to be held to have prayed with them.

Want of space precludes our carrying our subject further; enough remains to occupy us again, with other secondary services of the Church, which cannot be too much recommended.

HISTORY OF THE LIFE, WRITINGS AND DOCTRINES OF MARTIN LUTHER

By J. M. V. Audin

THE TWO BULLS 1520.

LEO X—1521

(Continued from page 17.)

We have already seen that Luther had visited Italy. He made the pilgrimage, less through obedience, than from the instinct of curiosity, which then prevaded all minds, and which was excited by the marvellous relations of those who had returned from that country. He came, then, as one who believed in the future regeneration of the human mind, which he knew must soon pass through an ordéal, and engage in a struggle that would change the whole social system. He came to Rome, because men looked there for the star, which was to be the guide of everyintellect in the new paths, on which they were about to enter. Luther passed on, without casting a look at those grand creations of human genius, the sight of which ought to have made his heart beat. The view of modern Italy excited no feeling of admiration in him, and his breast felt no emotion of delight at the magnificent trophies of art, which every where met his view. It is painful to see him pass, without seeing any thing, learning any thing, or retaining any thing. He brought away with him neither emotion nor poetic recollections, nor joy of soul, nor elevation of thought. He recollected nothing of Rome, but house-wife's stories or mendacious anecdotes. Who will believe him, when he says, that in 1510, he heard courtiers say, at the time of the consecration in the Mass:—"Thou art bread, and thou wilt remain bread,"—"Thou art wine, and wilt continue wine!"* —Just at this moment, Sanzio was painting the miracle of Bolsena, a fresco, where he represents the sacred host distilling blood before the eyes of an incredulous priest. This single monument of art avails more than the anecdote of Luther. Such pictures are not exhibited to an unbelieving people. No: impiety did not reign at Rome under Julius II., or Leo X. Had the fact a better authority than that of Luther, it would not be fair, like some biographers of the monk, to make his sacrilegious mockery the criterion of the general belief. Accolti, Bembo, Sadolet, Cajetan, Leo X., united piety with genius.

* Ego Romae non diu fui. Hic celebravi ipse, et vidi celebrari aliquot missas; sed ita ut quoties recordor, exeror illas. Nam super mensam, inter alias audivi curtisanos quosdem ridendo gloriari, nonullos in ara super panem et vinum haec verba pronuntiare: "Panis es et panis manebis;" "vinum es et vinum manebis." Op. Luth. t. vi. Jamae apud Melch. Adam in vita. 49.

Erasmus also wished to see Italy, especially Rome, where he sojourned a long time. In his correspondence with the philosophers, the humanists, the artists of Germany, you will in vain look for any thing discreditable to the character of the Italian clergy,—or for any thing implying a contempt for holy things, a degeneracy of morals, a disregard of the divine worship, or of the respect due to religion. His letters are frequently real eulogiums of the Roman prelates. Scarcely could Luther, after all his searches, find, three or four cardinals of any literary merit; but what a different idea we have of these princes of the church, when we read the correspondence of Erasmus!

(To be continued.)

THE HISTORY AND FATE OF SACRILEGE.

BY SIR HENRY SPELMAN, A PROTESTANT AND CONTINUED BY TWO PRIESTS OF THE CHURCH OF ENGLAND, TO THE PRESENT TIME.

CHAPTER VI.

(Continued from p. 349.)

Burnham Priory.

It was sometime in the Southwells of S. Faith's, whose family is either extinct or gone out of the county. It was afterwards Francis Cobbes', gent., who likewise is gone; then sir Charles Cornwallis, knight, wasted, and by him sold to Alderman Soame, who left the same to John Soame, Esq his second son deceased.

Peterston.

About the latter years of queen Elizabeth it was Richard Manser's, gent., who had much suit and quarrel with Firmine Gray about a lease of it, and died without issue, disposing it by a will (as was reported) to one Roger Manser, his brother; but they were both nipt of it by —— Armiger, of Creake, who married Richard Manser's sister, and left it to William Armiger, his son and heir, who sold it to my lord Coke, to secure the title.

Carbrooke.

A monastery of Hospitallers of S. John of Jerusalem.

Sir Richard Southwell, knight, (a great agent in spoiling the abbeys,) was owner of it: he married Thomasin, the daughter of sir Roger Darcy, of Danbury, and living long together, had no issue by her; but in the mean time, he had by Mary Darcy, daughter of Thomas Darcy, also of Danbury, Richard Southwell of S. Faith's and Thomas Southwell of Moreton, Mary and Dorothy, all born in adultery, and Katherine, married to Thomas Audley, of Beer-church in Essex, cousin and heir-male to the lord Audley (born, as it seems, after the death of Thomasin his wife), by the said Mary, who then and before was by sir Richard married to one —— Leech, a swallowman of Norwich, that had been his servant; and now his lady dying, he took this Mary from Leech her husband, and married her himself, alleging that she could not be Leech's wife, for that he had another former wife then living: hereupon a great suit ensued in the high Commission court, where sir Richard prevailed, enjoyed her with shame enough.

Sir Richard dieth without other issue than by this Mary, leaving the abbey of S. Faith's to his baseborn son Richard, and Moreton to his base son Thomas.

His son Richard marries Bridget, daughter of sir Roger Copley, knight, and had issue by her, Richard, Thomas, and Robert. This last Richard married the daughter of sir Thomas Cornwallis: and having issue by her, sir Thomas Southwell, and two or three other sons, dieth in the lifetime of his father, who for his second wife marrieth his maid, the daughter of one Styles, parson of Ellingham, and by her had issue sir Henry Southwell, now owner of Moreton, and some daughters, whereof Ann was* —— in London. And this Richard, the father, having wasted his estate, and sold the abbey of S. Faith's to the lord Chief-justice Hobart, died a prisoner in the Fleet.

Thomas Southwell, the other base son of sir Richard, dieth without issue; having given by his will the manor of Moreton to his sister Audley for life, the remainder to Thomas, her younger son. Sir Thomas Southwell, nephew of the testator, seeketh to overthrow the will, and to have the manor as heir at common law to Thomas testator: hereupon the heir of Leech strikes in against them both, labouring with sir Thomas to satisfy the will against Mrs. Audley, and excluding sir Thomas, by alleging bastardy against him in Richard his father, for that Mary Darcy, the mother of this Richard, was wife to the father of this Leech when Richard and Thomas the testator were born.

This brought all the filthiness aforementioned to be raked over again; and when all were notoriously defamed by it, they all sit down without any recompense.

Thomas Audley, that was in remainder, died without issue in the life of his mother,

* [So in the MS.—EDD.]

whereby Moreton came to his brother, sir Henry Audley,

Anthony Southwell, and —— Southwell, brothers of sir Thomas, were in the robbery of Mrs. Grave, and fled into Ireland.

Sir Henry Southwell married the daughter of lord Ilor* in Ireland, without issue.

After the death of Richard Southwell, his nephew, sir Robert, succeeded in the great inheritance and the hospital of Carbrook. He married the daughter of the earl of Nottingham, and died in the flower of his age, leaving his son, the now sir Thomas, an infant, who about his full age had a base daughter by Dr. Corbett's maid; and marrying her privily, liveth now in dislike of her, and keepeth the daughter of one Eden in a poor-house at Notton, and hath consumed the greatest part of his estate.

His sister, Mrs. Elizabeth Southwell, liveth at Florence, in adultery with sir Robert Dudley, having another wife before he married her, and both of them still living.

(To be continued.)

Selections.

CONVERSIONS.

The "Diario di Romá" states that the Rev. Mr. Keen, an Irish minister of the Establishment, was lately received in the Church in the Holy City.

The Rev. R. J. Butler, M.A., of Brasenose College, Oxford, and Chaplain to the Lord High Commissioner of the Ionian Islands, was received into the Catholic Church, at Rome on the 23rd November last. This gentleman was formerly warden of the House of Charity in Rose-street, Soho.

Mr. Bowyer, D.C.L., the eminent convert of the Middle Temple, has been obliged to resign his Lectureship on Civil Jurisprudence, the remuneration of which was 1,000*l.* for the term of three years, on account of the offence given by the liberality of his views on those subjects which were connected with Catholic belief.—*Catholic Standard.*

The Rev. Mr. Anderson, member of the University of Oxford, abjured the Protestant religion, and was received into the bosom of the Roman Catholic Church, on Sunday last by Father de Ravignan, in the chapel of Notre Dame de Sion, Mr. Anderson was confirmed on Tuesday, by Cardinal Fornari, in the chapel of the Apostolic Nuncio.—*Galignani.*

* [The name is illegible in the MS. In the printed copy it is Ilor; but there is no title in the peerage resembling this.—Edd.]

We learn that Lord Nigel Kennedy, a brother of the present Marquis of Ailsa, has embraced the Roman Catholic faith. His lordship, who resides near Ayr, is quite a youth, and held a pew in the Episcopal Chapel, but now waits on the ministration of Father Thompson, the Popish priest for that district.—*Scottish Guardian.*

The Marquis and Marchioness of Camden have been received into the Catholic Church at Bruges.

Rev. Mr. Henn, an Irish Clergyman, conformed at Rome last month, and was received by Cardinal Fransoni.—*Limerick Chronicle.*

Mr. Bastard, of Kitley, Devon, who has just gone over to Rome, is the son of the late Edmund Pollexfen Bastard, Esq., who about thirty years since repeatedly contested, in conjunction with Sir Thomas Dyke Acland, Bart., the representation of Devonshire with the present Earl Fortescue, then Lord Ebrington, and spent a large fortune in so doing—one contest alone cost Mr. Bastard 30,000*l.* During the long minority of the present pervert the vast property which he inherited was, by the careful management of his guardians, relieved of its incumbrances. This gentleman was inoculated at Oxford University with tractarian views.

Mr. Monsell, M.P., has been received into the Church of Rome. He and his Lady made their profession at Gracedieu Manor, the seat of A. L. Phillips, Esq.—*Atlas for India.*

CARDINAL WISEMAN ON THE CATHOLIC HIERARCHY.

The following is the substance of Cardinal Wiseman's first lecture, delivered on Sunday, at St. George's, Southwark, on the subject Catholic Hierarchy:—

"The question of the Catholic Hierarchy, or rather its history, may be summed up in a very few words. Its substance is as follows:—Catholics being, in regard to the exercise of their religion, on a footing of perfect equality with their fellow-subjects (so at least it was thought till a few weeks ago), and being members of a Church necessarily Episcopal, having been governed till now, under a temporary form, by Vicars-Apostolic, have received, from the acknowledged and legally recognised head of their Church, a Hierarchy—that is, a body of Bishops having their sees and titles from them in England. Now, let it be observed, that the change does not consist in this, that up till lately Catholics had no Bishops, and now have them; for their Vicars-Apostolic were Bishops, with foreign titles. Had this been the change, we might easily have imagined that the Church of England, if till then the only Episcopal Church in this island, might have raised an outcry at the sudden appearance of another body of Bis-

hops, whose character, as such, it does not now impugn. But this was not the case. It has been merely a change of title. Bishops who before bore foreign titles, under which spiritually to govern British Catholics, have now received domestic titles. And the sphere of their jurisdiction is called a diocese instead of a district.

"Let us see more in detail what the amount of difference is between the previous and present position of these Prelates:—

"1. Not one of them has received or will receive any new consecration. Not one, in other words, will be one atom more a Bishop than he was before.

"2. Not one enlarges or alters materially the limits of his Ecclesiastical jurisdiction. Some few counties are transferred from the limits of one former district to another, but these are only slight deviations from the principle of merely changing districts into dioceses.

"3. Not one obtains increased power or jurisdiction over Clergy, or laity, or property, or trusts, or any person or thing. If anything, powers before held are curtailed or limited.

"4. Not one probably will change his place of residence.

"5. Not one will gain, by the change, any increase of emoluments or of income.

"Not one acquires, or dreams of acquiring, the slightest alteration of social position, or legal addition of title or honour.

"Each one remains where he was, and as he was, and what he was, with the sole change, so far as outward relations go, of the title which he bears. He, for instance, who was Bishop of Hetalona is Bishop of Birmingham, where he has always lived in honour; he who was Bishop of Samosata is now of Hexham, and will, no doubt, continue to live at Darlington, where he has lived respected by all, till now.

"And now, let the first question be, to whom or to what is any danger threatened? Is it to the State, or to the religion of this country?

"In the confusion of ideas which has prevailed during the recent period of excitement, there certainly seems to have been no thought of unravelling this question, and deciding which of the two was in danger. The usual results followed; all were mixed up, and the cry embraced every possible or imaginable peril. It was the State in every department, which was invaded by the Pope's granting to Catholic Bishops mere titles in England. The Crown was wounded in its prerogative, its supremacy, its right to allegiance, its very sovereignty; the constitution was endangered in its principles of civil and religious liberty; the nation assailed in its 'spiritual independence;' individual freedom jeopardised by the intended introduction of the Inquisition, of the confessional, and some undefined mysterious agency on the mind; the Church was endangered, and suddenly, after years of acquiescence, not only in dissent of every sort, but in latitude of pasture within its own pale, to the extent of a desert, it has been again asserted to be so completely part of the constitution, that to assail it is to attack English nationality; its Episcopal rights are encroached on; its universality of jurisdiction in the realm trenched on; and the toleration graciously granted by it to Catholics abused. And finally, this is not all. Protestantism, as a general and comprehensive form of religion, embracing many divisions, has been insulted, attacked, threatened, and almost put to peril.

"Now, my Brethren, this all but a small part of what has been said of this Ecclesiastical change in our body. And let me put it to your common sense, must it not be something of vast magnitude, of huge power, that could at once, in one moment, produce all these complicated and tremendous effects? Ought it not be a political earthquake and a religious hurricane combined, that could thus shake the stability of a vast empire from throne to hearth, from cathedral to cottage? Would news of a foreign invasion by a vast confederated army, united with a wide conspiracy detected at home, have done more, or threatened more, or alarmed more? Could there have been, in the event of such a concurrence of foreign and domestic dangers, more warm expressions of feeling, more enthusiastic resolutions of resistance, more concentration of power?

"Then now let me ask you another question. Suppose that any one had told you six months ago that the Bishop of Rome had it in his power to throw this vast empire into convulsions; to upheave, by 'the breath of his nostrils,' the granite foundations of the noble British constitution; to shake to its basis the throne of our gracious Queen, which rests secure upon the affections of every subject (of none more than of Catholics); to despoil of its rights and prerogatives a Church which has a thousand rools in the very substance of the nation; to imperil the religion of the Bible in all its various diramations; and finally to introduce all that has been a popular bugbear in Popery into your very families:—had any one told you six months ago that the Bishop of Rome had power to do all this in England, you would have laughed—yes, you would have laughed to scorn the man who should have presumed to tell you that he had such tremendous power.

"And if, by way of jest, or through curiosity, you had asked the fanatic who told you so, by what wonderful machinery, by what magical agency he could do all this; and he had answered you: 'By a scrap of paper, wherein he should desire the Catholic districts of England to be thenceforth called dioceses, and the Bishop of Trachis to be called the Bishop of Beverley, and the Bishop of Tloa to be called Bishop of Liverpool; you would, I am sure, have considered the man little better than an idiot, who asserted or believed in such effects from such a cause.

"And yet, now that this has been done, all those terrible consequences are seen to have flowed from it; the nation is made to believe that the Pope has possessed, and has exercised this tremendous power. But go back to your former cooler judgments, and through them look at the matter now effected, as you would have looked upon it when spoken of as future, and you will see that it is ridiculous to attribute such

mighty results to so simple an act of Ecclesiastical jurisdiction.

"And in truth, my Brethren, if the Holy See does possess the power attributed to it, we may reasonably infer that its effects would be in proportion to the strength and vigour which it infuses into its acts. The sending of a Bishop into a country must be a more direct and effectual exercise of the Pope's strength than the change of that Bishop's denomination. The communicating to him an immediate and personal delegation from himself, and placing him on the scene of his activity as a part of his own individuality, as a vicarious-self an '*alter Ego*' would naturally appear to any one as a more direct bringing to bear of the Papal [illegible] and strength upon a country, than the appointment to it of Bishops constituted as they are in Catholic countries, with ordinary, not extraordinary, powers. And again, the multiplying of such agents, the doubling of those active centres of his own power, would seem to be a much more alarming act (if cause of alarm there be) than the altering the style and title of those already holding those Vicarial offices.

"But no: in the present state of feeling it is not so; it cannot be allowed to be so. The Pope has named Bishops where there were none before, whether in Ireland or the colonies; but it mattered not. He has had his Vicars in this island and its dependencies, Bishops with more than ordinary faculties; yet no one heeded them. Within these few years he had doubled their number in England, and nearly so in Scotland, and still nobody gave himself concern. But now he changes their titles, and all England is on fire at the dangers, as at the supposed boldness, of the deed! Then, is a title more to give, or more to fear, than authority? Is a name more powerful than jurisdiction? Does more strength lie in a sound than in action?

"Now, I tell you, as you have been again and again told, that the Bishops, as now constituted, have straitened, and not enlarged powers, compared with what they had before; and as to the importance of the step taken ten years ago of doubling the number of Vicars Apostolic, no one who has observed its results will hesitate to allow that to it may be traced an increased vigour of action in the Catholic body, and a diffusion of Catholic doctrine without it. But even taking the question of names, I have scarcely any doubt that a very few years, or perhaps even months ago, had the question been put to the great mass of the English people, 'Whom would you rather have to govern the Catholic Church in this island, the Pope's own Vicars, or Bishops belonging to the country?' the latter would have been preferred and chosen, as being more thoroughly native English, and domestic, and as implying, in name at least, a less immediate connection with that great object of Protestant prejudice, the Pope of Rome. Indeed, I have been assured, upon what I consider excellent authority, that even in 1799 Pitt suggested to Cardinal Erskine, as one good mode of diminishing English prejudices in regard to Catholics, that the Bishops should cease to be Vicars Apostolic, and become local particulars.*

"Throughout all this excitement, one important element of calculation, one obvious source of deduction, seems to have been overlooked. Public speakers and writers treat the matter as if England were the only country in the world to which certain acts, and still more certain possibilities, could apply. They overlook the experience and tests of other vast countries. They forget that there are Catholic countries which exercise great vigilance over the Church, and are as jealous as England of either foreign or ecclesiastical authority. They seem not to know that there are other powerful countries which have a mixed population, containing Catholic [illegible] and their flocks.

"Calm and reasonable minds would look at working of the Catholic system in both these, and thence judge of the reality of dangers announced to England by prophets of evil. Have not the people been threatened with the fear of the inquisition, or other terrible institutions, as being necessary consequences of the prevalence of Catholicity? And yet is there any inquisition in Spain, in Portugal, in Brazil, in Mexico, in any of the South American Republics—countries exclusively Catholic? Certainly not. Is there any in Austria, in Bavaria, in Belgium, countries with a mixed population, but with Court, Government, and majority eminently Catholic? Certainly not. Then is it not mere imposture to tell the people that there is even the remotest danger of the introduction of such a tribunal into England, of all places in the world, should it even all become Catholic? Could not the people resist what is called Papal tyranny, or interference in temporal concerns, as well as the nations of Spain or Portugal?

"I put all this as a supposition—as an imaginary case; for it is too ridiculous to put it seriously to thinking men. And it is only to get up a cry, and to gull people (I use a homely but expressive word) into fanaticism, that interested persons pretend to fear what they know to be, not remote, but (to use now a more scientific phrase) too distant to have a parallax.

"Again, the canon law is quoted as containing assertions opposed to the rights of the Crown, or the principles of civil law; and those, of course, are dangerous to England alone. Would not fairness and common sense dictate, that as this law cannot, by either possibility or fatality, be more forced on England than on other countries, so no more need be feared here, supposing things to come to what (in the minds in question) would be the worst, than is experienced in so many other countries? Let any one, therefore, go and ask in Belgium, or even in Spain, whether the Bishop or Clergy stir up the people against their civil rulers, on the ground of a text in the 'Decretals,' or the 'Extravagantes,' or whether the people are edified by newspaper or pamphlet extracts from the 'Corpus Juris,' as it is called, to prove to them that they must withhold their spiritual allegiance from

* The statement came from the late Sir John Coxe Hippesley.

the Pope! What some are so busy in doing now, in the line, is wise and as practical as it would be in one who knows nothing of law to rake up the statute book, and pretend to argue about the present practical state of the law from the enactment of King Stephen and Richard I., without any reference to modern enactments, declarations, explanations, judgments, tacit repeals by desuetude, or actual usages and prescriptions.

"Again, oaths or declarations are brought forward as inconsistent with the civil duties of those who take them. It is not for a moment reflected that the same oath has been certainly for at least 700 years, and probably much more, by every Bishop of all Christendom, with the knowledge and consent of their Sovereigns and rulers, from the Emperor of Austria to the President of the French Republic, without jealousy or suspicion; and, what is more, without a single instance on record of any Ecclesiastic in history having inviolated his allegiance, and justified it by that oath.

"But, my Brethren, I will give you two most practical illustrations of how well other countries can understand the difference between Ecclesiastical and civil duties, and know how to let each estate take care of itself, without apprehending a collision between them."

After citing America as an instance, his Eminence continued:—

"But to come to another government nearer home. In Belgium there is no State Church. The majority of the nation is Catholic; the King is Lutheran. All religions are equal in the eye of the law. When the country asserted its independence, it was in the power of the Catholics to legislate as they pleased. But they asserted no pre-eminence for their Church—they preferred freedom to the golden fetters of the State. The Cardinal Archbishop of Malines and the Bishops have no seat in the Chambers; nor have they any tribunals of their own. The Ministers of all religions are paid by the State. Protestants, perhaps, more than Catholics, being a married Clergy. But the Government has nothing to do with the nomination of Bishops or Clergy, or other purely Ecclesiastical matters—it has no Concordat with Rome. In this respect the Clergy are in the same position as we are. Now, let us see how clearly the Government can discriminate the duties, or, to use a more homely word, the business of each power, the civil and the Ecclesiastical.

"While England was in the height of its ferment, on account of the 'Papal aggression,' the Minister of Justice in Belgium, who has charge of religious matters in the Government, M. Tesch, thus spoke in this Chamber of Representatives (the House of Commons) of Belgium, Nov. 15th last.

"What, for example, is our present position? On the one hand, the Pope has the right to name, in Belgium, as many Bishops as he pleases; to create as many Dioceses as he pleases. What is the right of Government? That of not paying any more than it considers sufficient for the wants of religion.... And so again with regard to Canons of Cathedrals; the Ecclesiastical authority can create ten, fifteen, twenty, in a diocese, if it pleases; but, on the other side, the Government preserves its right of not giving salaries to more than it considers necessary for the administration of dioceses."

"Two months have now elapsed since the Papal letter (for Bull there has been none) was issued; and the new Bishops have carried on their administration for nearly that period under their new titles. Has anything sinister thence arisen? Have they 'tithed or tolled' in the realm of England? Have they summoned Protestants to their obedience? Have they claimed any portion of the revenues of Church or State? Are the dangers, or invasions, or aggressions, so loudly denounced, as yet in prospective? They were not there in the act itself. If not, wait a few weeks more; nay, a few months, and see if they gradually unfold. But if, after a further period, you shall find, that all is as it has been, that the Catholic Church in this island keeps on in its usual and even course, and no interest, public or private, has suffered, you will perhaps come to the reasonable conclusion that religious questions like these had better be left to the wise standard of judgment suggested of old by Gamaliel: 'Ye men of Israel, take heed to yourselves what you intend to do, as touching these men .....And now, therefore, I say to you, refrain from these men, and let them alone; for if this counsel or this work be of men, it will come to nought. But if it be of God, you cannot overthrow it; lest perhaps you be found even to fight against God.' (Acts v., 35-39.) New legislative enactments may be passed, as it has been suggested, whereby the obnoxious sound of new titles may be hushed, and the ears of the zealous be no longer offended by their utterance; and then the conclusion will come of itself, that the name, and not the thing, caused all the fear and the displeasure. For no amount of human legislation can touch the substance, annul the spiritual and organic structure, of the Catholic body, or permanently derange its vital functions. You will have to prove rights most tenderly cherished by every class, religious or social; you will have to disturb the powerful possession by millions of dearly-earned privileges; you will have to recommence the destructive work of reproducing inequalities, the moment you attempt to deal with religious principles and convictions, or make them subject to external control. Now, the obedience which every Catholic will pay to his Catholic Bishop, the bond of union which holds together Pastor and flock, cannot be affected by any law; and so long as every Catholic, who, six months ago, obeyed a Vicar Apostolic of a District in which he lived, now will obey the Bishop of a See placed in another county, because the Pope has named that Bishop, and has transferred him to his obedience; so long as this is the case, all the substance, and essence, and reality of the Hierarchy will exist, although he may be under penalties, as his fathers were, if he presume to call his Bishop by his title.

"Think not, my Brethren, that if I speak confidently, I therefore speak contemptuously, or disdainfully, of what has happened in our regard. Would to God it had been in our power, by any

sacrifice of ours short of duty, or by any personal suffering, to have spared ourselves and others the turmoil, and disputes, and dissensions, and more the sins and excesses, which have taken place throughout the island. On this subject we may have further occasion to speak. I mention it at present only with reference to ourselves. Had we not felt, and felt deeply, the obloquy, the vituperation, the false and calumnious things that have been spoken, repeated, and believed about us, we must have been more, or less, than men. To be represented before one's fellow-countrymen as deceitful untruthful,—yea, as having minds 'steeped in deceit,' and trained to lies; to have our words doubted and our acts misinterpreted, and every motive distorted; to be introduced as rebellious, treacherous, as hating one's Sovereign, as greedy of the dying man's wealth, and of his children's inheritance, as tampering with documents and sacred books, as ready to foment sedition, almost murder,—one must have a heart not of flesh, for it to be callous to such unfeeling reproaches. And while the storm raged and pelted morning and evening, what could be done but meekly bear it? Or, rather, as in religious imagery you see the holy martyr St. Stephen represented as having gathered into the folds of his dalmatic, like to precious gems, the stones with which he had been struck, what should a Christian Bishop do else but bear the up-heaped indignities with him to the foot of the altar, and there find consolation in thought of Him who suffered mockery and scoffs, and false accusations, and buffets even, for our example and our sake.

"To conclude, my Brethren, the Catholic ritual for the first approach of a new Bishop to his See, exhorts that the streets through which he shall pass be festooned with garlands, and his path strewn with flowers. For us, no doubt, it has been better that our road should have been hedged with thorns, and our way sown with briars. The more closely and roughly any work bears the impression of the Cross, the more surely does it come to us sealed of God. The Episcopal dignity is an elevation of fearful duties and responsibilities; and it can never feel so safe as when the height chosen for it by Providence is on Calvary, rather than on Thabor. Then do you, my dear Catholic children, lift up your heads, in humble hope, in proportion as affliction and tribulation assail you. Leave to the powerful protection of a gracious and gentle Sovereign, who loves all her faithful subjects alike, the guardianship of your civil and religious freedom, once granted to you; trust to the good sense of your countrymen for a better understanding of your principles, your actions, and your motives; but look up to God alone for the only blessing which can make the Hierarchy of your Church in this country fruitful in heavenly gifts for your souls, and an instrument of eternal salvation."—(By the *Daily News*.)

THE CATHOLICS OF BIRMINGHAM.

On Monday an influential meeting of the Roman Catholics of this town was held in the hall attached to the Bishop's house, for the purpose of considering the propriety of adopting an Address to the inhabitants of the town relative to the establishment of the Roman Catholic hierarchy.

At eleven o'clock, the Very Rev. Dr Weedall having been called to the chair, the gentleman opened the business by a brief address.

Dr. Newman said, he considered it extremely kind and complimentary to have entrusted to him the resolution he held in hand. It was simply one of congratulation, in the sentiments of which he entirely concurred.—The following address from the Catholics of the town be presented to the inhabitants of Birmingham:—

"A moral persecution is now raised against the religious liberties of the Catholics of England and great efforts are made, not only by a considerable portion of the press, but also by dignitaries and clergy of the Establishment, through appeals to the passions and prejudices of men, to inflame the public mind, and induce the Government to re-enact penal statutes against us.

"This persecution strikes at the very root of our religious liberties, both as Englishmen and as Catholics. The principles upon which these appeals to the passions are based strike with equal force against the religious liberty of the Catholics of the other nations of the United Kingdom, and even of the whole British Empire.

"The Catholic subjects of Her Majesty constitute one-third of the inhabitants of these realms; they are fully as numerous as the *bona fide* members either of the Establishment or of any other communion, and they constitute a vast proportion of the Christian population of the whole Empire.

"The real question involved in this agitation is—Shall the Catholics of the British Empire live and breathe in the free exercise of their religion or not? Shall religious liberty continue to be the principle by which the spirit of our country is ruled, and on which the law is administered?

"The case stands thus,—We cannot live as Catholics without the elements essential to our religion. Amongst the most essential are—our ecclesiastical government by bishops of our own, and the godsends of the head of our Church. Without these we are no longer Catholics; just as the Church of England would no longer be the Church of England without its bishops and its head.

"It is essential to the very idea of a bishop that he have title derived from some locality that may constitute the centre of his communications with his flock. Where there is more than one bishop in a kingdom, there must be a division of [illegible] should know the members of his [illegible] in order to another's; nor could either [illegible] distinct jurisdiction over his people. [illegible] in a canonical sense, as well as canon law. The English Catholics claim their right of having their own bishops—bishops known to them [illegible] by [illegible]

whom they may recognise as English bishops of English Catholics, by titles taken from places in the country of their own homes.

'If hitherto, and for a long time past, they have had bishops holding their titles "in partibus infidelium," it was because the Pope in reality exercised the jurisdiction of immediate bishop in England, and the local bishops exercised their functions not as English bishops, but as Vicars Apostolic of His Holiness.

'But this was an anomalous state, and not the permanent order of things. It was established when we were under persecution, and is not the ordinary condition of our Church, such as exists, and always has existed, in Ireland, and is established in Her Majesty's colonies and foreign possessions, and in every Catholic country.

'The great increase in the numbers of English and Irish Catholics which has taken place in this country has made it requisite that a larger number of bishops should be created, and that they should have their sees in this country. We violate no law known by having bishops of our own; and independently of human law, we have an inherent right to whatever benefits we require from their jurisdiction and spiritual functions.

'Besides this our original, indefeasible right, the Emancipation Act of 1829, left the adoption of this measure open to us by setting us at liberty to exercise our religion in full freedom, with the exception that the use of certain episcopal titles, specified in the Act, was prohibited; which enactment has been respected, and those titles not taken. Hence, if a restriction were now made in the liberties recognised and secured to us by that Act, it would, as an *expost facto* law, and bear a character of severity alien from the spirit of the constitution. In fact, it would be a condemnation of us for availing ourselves of the benefits of that Act, while paying at the same time a deference to its prohibitions.

'As Roman Catholics, our bishops cannot be appointed without the authorisation of the head of our Church. The bishoprics of our Church can no more be regulated without the intervention of our Head, than the bishoprics of the Church of England without their head. The law admits that we have the Pope for our Head, and leaves us at liberty by the Emancipation Act to acknowledge him openly as our Head.

'His Holiness continually nominates Catholic bishops in Ireland; a hierarchy has also recently been established in the Australian colonies, and in all these cases the Government has directed their titles of honour to be given to the bishops, and has recognised their episcopal character in Acts of Parliament. All these bishops are well known to derive their titles from localities over which they preside within the Queen's dominions. Are we, as Englishmen, entitled to less liberty and to fewer religious rights than our brethren in Ireland and in the colonies?

'As the late appointment of our Bishop has been solely for spiritual purposes, and confers on them none but spiritual powers, it is most untrue that in this appointment the Head of our Church has in any way attacked the Established Church, or the prerogatives of our beloved Sovereign, or encroached upon the liberties, whether civil or ecclesiastical, of the realm; nor have we by this measure laid claim to any rights over the Protestant establishment, nor interfered with any right or privilege of a single individual who is not a member of our Church.

'The laws abrogated by His Holiness are our own Catholic ecclesiastical laws, laws which have either emanated from the Holy See, or the authorities of our Church in this country—those by which we as Catholics are governed by our own ecclesiastical superiors in our own ecclesiastical affairs. There has been no interference with any law of the State or of the Establishment as such.

'What His Holiness has done is to appoint bishops to preside over us in certain sees, to resign into their hands a portion of the power over us as Catholics of which he has hitherto retained exercise in his own, and to leave us free from the obligations of certain ecclesiastical laws which might otherwise have embarrassed the spiritual administration of our Church.

'Our loyalty to our Sovereign is unimpeachable. None of Her Majesty's subjects have given greater proofs of their loyalty than the Catholics of England. We have often declared, and again we declare, that we have no temporal Sovereign but our Queen, to whom, and to the Constitution of our country, we are loyally and devotedly attached.

'We claim the right to regulate our own religious concerns as independently of the headship of the Church of England as any other community which does not acknowledge this head; but we cannot but feel that the religious liberties of all our countrymen are bound up with our own, and that an attack upon our religious arrangements strikes equally at the liberty of every subject in the British Empire.

'We equally feel that the passions of the multitude once stirred up against the Catholic episcopacy may easily be turned against every other ecclesiastical authority; and that the weapons of misrepresentation, of ridicule, and of sarcasm, whilst they are aimed at us, may have their rebound against all religious institutions and all sacred things.

'We beg to offer to you this explanation of the recent measure of the establishment of an hierarchy, in the hope, that as we have hitherto lived among you in the peaceable enjoyment of our religious liberties without giving occasion of offence by interference in the concerns of others, you will not now be induced to join in the outcry by which our rights and privileges are at present assailed.'

The rev. gentleman, in continuation, said, the Address especially alluded to the power and fair scope which the bishops and clergy would have under the new arrangement, but nobody could think that it meant more than scope in spiritual matters. It was not their intention to interfere with others, to exert any improper influence or temporal power directly or indirectly over any one. He believed conscientiously they were right, in a proper position, and could not but wish their friends and neighbours to be in the same; but other than purely legitimate means never contemplated using towards any one.

fessors will be made with the object of freeing us from the dreadful state of slavery and ignorance in which we, in common with nearly two hundred millions of our brethren, constituting the most civilised and enlightened portion of the human race, are placed, in order to make way for the diffusion of the lights and liberties of the Reformation among us? Let every Catholic weigh this matter; and if he have any regard for his creed, he will remain convinced that we should not put any trust in the Queen's college as at present organised."

LETTER OF CHARLES WATERTON ESQ.

TO THE STATE CHURCH.

"Quid ut noverca me tueris, aut uti Petita ferro bellua?"

Unfeeling Stepmother—Thou art indeed a bad one. Say, what really incites thee to conjure up such multitudes of thy best—and of thy worst—upholders in battle array against us unoffending Catholics, who love our country, and would die in its defence?

The day of thy divorce from State is just upon its dawn.

Three hundred years of rioting amidst the dainties of thy neighbour's storehouse have made thee vain and reckless. Guarded as thou art by the law and by the bayonet, one would suppose that common sense alone would urge thee to keep quiet at a time when the title to thy enormous wealth is seriously called in question by millions of Britons who reject thy spurious maternity.

But no. Ever bent on mischief, at present thou canst think of nothing but war and agitation, although the Prime Minister himself has warned thee of disorder and rebellion in thy own camp.

Wilt thou call a Synod to root out existing heresies within thee? No; thou darest not attempt the task. Will Lord John—thy deputed spiritual head under her Majesty—suspend his Archbishop for repudiating infant baptism? No. Will he anathematise and turn out of the fold the Puseyites, who have so scared him by their dangerous novelties? No; 'twere madness to interfere. They would turn round upon him, with the unregenerating Archbishop at their head, and they would exclaim—"We are Protestants, and we possess the right of private judgment."

Still, by the way, thy virgin (?) foundress in the olden time carried her point without the fuss and parade of a Synod; for when the new Bishops began to show symptoms of not being sufficiently pliant to her holy will and pleasure, she swore "By G——, that she would unfrock them all."

But to proceed. Has not this ruthless agitation of thine tended in some sort to tarnish the universally acknowledged dignity of England's glorious Chancellorship?

The *St. James's Chronicle* tells us that at the recent metropolitan banquet the Lord Chancellor of England exclaimed—"Under our feet we'll stamp thy Cardinal's hat," &c. This, indeed, from the lips of such a personage, upon such an occasion, and in such a place, was an unbecoming declaration. Could Solon, or Lycurgus, or Sir Thomas More, have been there, they would have hung their venerated heads in shame, and have left the banquet.—I am, &c.,

CHARLES WATERTON.

Walton Hall, Dec. 2, 1850.

[*Tablet.*]

A Royal Commission is about to issue to inquire and report upon the whole subject of the law of divorce—not merely the proceedings in Parliament—not the divorce *a mensa et thoro* alone, but the more weighty and important question of the divorce *a vinculo matrimonii*. The commission is chosen from the most eminent lawyers and members of both Houses of Parliament. It will be composed of the following:—Lord Campbell, Lord Beaumont, Lord Redesdale, Dr. Lushington, Spencer Horatio Walpole, M.P., W. Page Wood, M.P., and the Hon. E.P. Bouverie, M. P.

Few persons have an idea of the value or extent of the importations of ivory into Southampton, principally from Alexandria. The tusks and pieces (nearly 3,000 in all) brought by the Ripon on her last voyage, were on Tuesday last sold by auction, and readily realised from 18*s.* to 25*s.* per lb., the whole producing nearly 25,000*l.* It appears that the large quantities of tusks which have been from time to time shed by wild elephant are found buried in the deserts of Arabia; these are bought up principally on account of the Pesha of Egypt, and then transmitted to England for sale. Some of the teeth imported the Ripon were of this class, and in an advanced state of decay, such as it must have taken centuries to produce.—*Atlas for India.*

Lord and Lady Fielding left Downing-hall, Flintshire, on Friday, for Rome, before the county Protestant meeting, which, as High Sheriff, he was to preside at.—*Limerick Chronicle.*

AMERICAN RAT-TRAP.

Among the list of new patents issued in the United States, is one for an invention of Mr. Stephens, of Maryland, whereby he has endeavoured to bring the science of optics to aid him in constructing a trap for catching rats. In this new trap a mirror is so arranged that the rat which looks at the bait shall see his own image reflected in such a position as will lead him to believe that a second rat is trying to get before him in seizing the bait; and when the first rat has been caught, his image will be reflected by a mirror, so that the next rat who shall look at the bait shall see two rats apparently striving to seize it, thus decoying him upon the turning-table, which yields to his weight, and precipitates him into the body of the trap.]—*W. News.*

THE BENGAL CATHOLIC HERALD

'One body and one spirit—one Lord, one Faith, one Baptism.'

No. 7.] CALCUTTA: SATURDAY, FEBRUARY 15, 1851. [VOL. XX.

THE

BENGAL CATHOLIC HERALD.

Calcutta: Saturday, Feb. 15, 1851.

INSTITUTE OF THE CHRISTIAN BROTHERS.

FOR THE EDUCATION OF THE MALE POOR.

In our preceding number, we promised to notice the origin of the Christian Brother's Institute in Ireland, and its diffusion throughout that country, as well as in other parts of the British Empire. Our Readers need hardly be informed, that so recently as fifty years ago, Ireland, although her people always undeviatingly adhered to the Catholic Faith, in spite of a cruel persecution continued for three centuries, and in spite of the far more dangerous ordeal, of the riches and honours, promised, by a bigoted Government to apostates real or pretended, yet was deprived, by sanguinary heartless enactments, of every means of providing for the education of her children, whether rich or poor, solely because these remained faithful to the ancient

It was not enough for the unfeeling shattors of the bigoted code we now speak of, to render it penal for the Irish Catholic to educate his child in his own country, they further pursued him with the vengeance of the Law, if he dared send his son abroad for the purpose of procuring for him, in a foreign country, a liberal education, a benefit, from which he was excluded at home. In this state, things continued for nearly three centuries until every vestige of Catholic Schools and Seminaries was exterminated in Ireland, and her people forced into a state of ignorance and semi-barbarism by their Saxon oppressors. And yet these heartless tyrants were not ashamed afterwards, to upbraid their victims, and reproach them for the very ignorance and want of civilisation, which their own brutal legislation had engendered.

But the same Divine Providence which says to the raging Sea, "Thus far shalt thou come and no farther" and which bids the stormy wind to be still, and presently a calm ensues, had also fixed the limits beyond which the power of the persecutor was not to pass. As, from Egypt of old, the voice of his people's lamentations and wailings, because of the grievousness of their tribulation, ascended into Heaven and reached the throne of the Most High, so in the appointed season of mercy, the sorrows of the faithful children of the Church in Ireland, moved the Almighty to compassion, and hushed into repose the angry tempest of persecution, which had so long blasted and blighted the fairest and choicest fruits of that portion of the Saviour's vineyard. Scarcely had the murmuring of the expiring storm ceased, when Divine Providence, in order to repair the ravages which that precious part

of his inheritance had endured, and restore to it, its ancient beauty and fruitfulness, sent forth his Holy Spirit with its abundant graces, to enkindle the sacred fire of the sanctuary, which, during the sad days of persecution, had been almost changed into muddy water, and raise up in "the Island Saints," worthy successors to those illustrious personages, whose piety and learning, had won for their country that glorious appellation.

But whom will the wisdom of God select for the accomplishment of so great an undertaking. Doubtless, human reason will suggest, some person raised above the common by his talents, his connections or his wealth! No, on this occasion, as at the first foundation of his Church, the Almighty will employ, in preference to all others, the lowly and the poor as his chosen instruments. In virtue of this heavenly economy, Edmond Rice, a meek, humble, and hitherto unknown person to the world, but well known to his Bishop and to the small circle of the virtuous among whom he lived, as a man wholly devoted to the service of God and his neighbour, was selected to be the Father and Founder in Ireland, of the Christian Brother's institute. The following brief extracts from the Life of the Venerable J. B. De La Salle will show that this eulogy is justly due to a man, of whom every Catholic should be proud because of his religion, one whose name should be dear to every Irishman, because of the unspeakable blessings spiritual and temporal, which the Christian Brother's Institute has conferred upon his country:—

"In 1802, Mr. Edmond Rice, of Waterford, commenced an establishment in that city for the gratuitous instruction of youth in literature and Christian piety. He was joined in this undertaking by two young men, desirous of devoting their lives to the same laudable purpose. On the 7th of June, 1803, they came to reside in the new dwelling-house, but the schools were not finished until the close of the same year. The building was commenced in the episcopacy of the Right Rev. Dr. Thomas Hussey, then bishop of Waterford, who highly approved of Mr. Rice's intention, and liberally contributed to the good work. This excellent and learned prelate died at Dunmore, the 11th of July, 1803, and was succeeded by the Right Rev. Dr. John Power, a sincere and active friend to the rising Institute. On the 26th of January, 1810, this zealous supporter of every good work closed his mortal career.

The schools were opened for the reception of children the 1st of May, 1804. Mr. Rice and his two companions were joined about this time by another young man. The good effects of their instructions soon became manifest in the conduct of the children; a circumstance which speedily attracted public notice, and augmented the number of scholars. In 1806, Mr. Thomas O'Brien, wine merchant, of Waterford, seeing the good which resulted to the children from these schools, commenced, with the approbation of the Right Rev. Dr. Power, a similar establishment in Carrick-on-Suir: it was finished in 1807. Towards the close of that year, another foundation was made in Dungarvan. At the beginning of 1808, there were five members in the Waterford house; two in Carrick, besides Mr. O'Brien; and two in Dungarvan: in all *nine*. About this time they came to the resolution of making annual vows. On August the 15th, of that year, seven members, at the close of an eight-days' retreat, pronounced their vows in the presence of Dr. Power, according to a form drawn up by his Lordship.

The schools in Waterford were now found inadequate to accommodate all the children who sought admission. Additional schools were commenced; the Right Rev. Dr. Power and the benevolent citizens contributed generously to the building, which was finished in 1816.

The Institute is composed of nineteen houses, having ninety school-Brothers, fifteen serving Brothers, fifty-eight schools, and about ten thousand children and adults under instruction. There are eleven of the houses situated in Ireland; namely, in Dublin (three); Wrterford, Cork, Limerick, Dungarvan, Carrick-on-Suir, Thurles, Enniskymon, and Clare Bridge, County Galway: seven in England—London (two); Manchester (two); Liverpool, Preston, and Sunderland; and one in Sydney, to which three Brothers were sent with the Most Rev. Dr. Polding, at the express request of the Sacred Congregation. Several applications are being daily made from the colonies, America, and various parts of Great Britain and Ireland.

The knowledge communicated in the schools of this Institute embraces not only reading, writing, arithmetic, grammar, geography, book-keeping, but also an acquaintance with such branches of mathematical science as are suited to the taste and talents of the pupils, and to the stations of life which they are destined to occupy. Geometry, mensuration, drawing, and mechanics, become special objects of attention. As to the manner of communicating knowledge, the most approved modern methods are sought out, and when found worthy of adoption, are carefully reduced to practice. Normal schools are established, in which the junior members, after having gone through a regular course of study, are trained, and thence sent to the other establishments of the Institute. Besides this, *all the members* are bound to occupy themselves for at least an hour and a half every day in studies connected with the schools; and as this is done in community, they enjoy all the advantages of mutual assistance.

A detailed account of the manner in which each branch is taught in the schools would be tedious. It may, however, be remarked, that the ordinary reading lessons are made the means of communicating much useful information on every subject within the sphere of youthful intellect, as the *interrogatory system* is brought

into full practical operation. Grammar, geography, and lessons on objects, are to a *certain extent* given *simultaneously*; but, as this method cannot be adopted without evident loss of time to many of the scholars, owing to the different degrees of talents and acquirements, care is taken that it should not interfere with monitorial or individual instruction. Regular lectures are given each day to the children, on the various subjects they are learning; and some of the more advanced scholars are trained to the delivery of such lectures. Thus the *three* methods of instruction, *simultaneous*, *mutual*, and *individual*, are daily brought into operation in the Christian Schools. The mutual instruction is so arranged, that no monitor ordinarily teaches for more than one hour of the six which he attends school, and this, instead of interfering with his own progress, is a great means of facilitating it, as it gives him the advantages of repetition, a great facility in communicating his ideas, and business-like habits, which in after-life are of great advantage.

But it is to the Communication of religious knowledge that this Institute is chiefly devoted To this great object, the members direct their best energies. They look upon it as their principal concern; the one for which chiefly, under God, they have been called into existence; and though they are careful to impart a knowledge of everything that can tend to their pupils' temporal advancement, yet the knowledge of religion, and of the duties it inculcates, are the objects to which their minds and hearts are most particularly directed. For this purpose, prayer is said at the opening and close of the schools; the presence of God is recalled at the end of every hour; the catechism is repeated, and regular catechetical instruction given every day; stated times appointed for approaching the holy sacraments, for which, at particular seasons, the children undergo a long course of instruction. Each of the junior members of the Institute delivers in his turn a catechetical instruction in the presence of those who are older, that he may be regularly trained to the most perfect manner of discharging this important duty. The Brothers are required not to deliver any religious instruction without immediate preparation, and to be, as their rule inculcates, "vigilant, zealous, and laborious in their schools, and ever to exhibit to the children, in their own persons, a living example of those virtues which they teach and exhort them to practise." On Sundays and holydays, and at other convenient times, the Brothers give religious instruction to adults."

THOUGHTS UPON THE PRESENT ROMEWARD MOVEMENT IN ENGLAND, IN CONNEXION WITH THE PAPAL SUPREMACY.

To the Editor of the Bengal Catholic Herald.

There will ever be a number of refined and affectionate minds, who disappointed in finding full matter for their devotional feelings in the English system as at present constituted, betake themselves through human frailty to Rome. "And truly when one surveys the grandeur of their system; the antiquity, the universality, and the unanimity of their Church, a sigh arises in the thoughtful mind to think that we should be separated from them."—*Oxford tracts for the times.*

"And many an ardent prayer ascends from many a hidden spot.
That England's people be Catholic though England's set be not.

Sir,—It appears to me that the present movement towards Catholicity in England, is principally to be ascribed, in the first place, to the tender mercy of God, in listening to the prayers offered up from all parts of the earth, for that Country's reunion once more with the See of Rome, and in condescending to illumine from on high so many of her people, with grace to see both their former errors, and the divine impression stamped upon the glorious truths of Catholicism. This is the first cause, which I would assign, for the Romeward movement now progressing in England. The second seems to be the great spirit of enquiry prevailing in England into the writings of antiquity, in order to learn from them, what doctrine was taught and propounded to the faithful, in the early ages* of the Church. They have dived deep into the writings of the holy Fathers. They have examined, and weighed with minute care, and attention, the belief which these professed, as set forth in their works. The Ancient Canons, Councils, and Decrees they have laboriously investigated, and finding nothing contained in them as an article of belief, which could not be proved to be of divine origin, they have come to the conclusion, that if the Catholic Church was the true spouse of Jesus Christ in the second, third, and fourth centuries, she must be certainly the same now in the nineteenth. For she propounds, or teaches nothing to her Members now, but what can be distinctly proved to have been taught in the most early period of her existence. Now as her most bitter opponents grant that she was then pure, so must she be too at the present day,—the same divine Spirit, which then guided all her operations, still directing and controlling them.

'This is the Second cause in my Judgment, of the present Romeward movement in Eng-

* The general ignorance which prevailed at that time (the Reformation) respecting christian antiquity, has been frankly acknowledged by one of the best informed, and perhaps the most learned men of his time among the followers of the reformation. Chatillon makes the acknowledgment in these terms *(a)*: "Certainly, to speak the truth, our age is still buried in the thick darkness of ignorance. The manifest proof of this appears in our important obstinate and fatal discussions; in our numerous and ever unsuccessful conferences to settle our disputes: and in fine, in the multitude of works which are every day appearing, and which come to an agreement upon nothing....If the pure day of truth," continues he, "was shining upon us, should we be still groping by the sombre and dull light of these obscure productions?" *Trevern's Amicable Discussion.*

land. And it is most gratifying to find, that these causes are assigned also by one of the most brilliant writers, that ancient or modern times have produced. I mean the Great Bossuet, who in his immortal work, the Variations of the Protestant Churches, thus expresses himself. 'A nation so learned as England, will not long remain in its blindness. The respect which it has for the Fathers, and its curious and continual researches into antiquity, will lead her back to the doctrine of the first ages. I cannot believe that she will persist in her hatred, against the chair of St. Peter, whence she received her Christianity. In fine the time of vengeance and illusion shall pass away, and God will hear the groans of the Saints.'

I have invited your attention, Sir, to the curious and I might say prophetic testimony of the Illustrious Bishop of Meaux, respecting the return of the English nation once more to that Centre of Unity, from which she was so unhappily severed in the great outbreak of the Sixteenth Century. And who will have the hardihood to maintain (considering recent events in that Country), that that prediction is not on the very eve of being realised. It is true, that some may spurn the idea of being united in the one fold, and under the one shepherd. They may despise the proffered grace, and still cling with obstinate tenacity, to their former errors. They may like the Israelites of old, prefer the savoury fleshpots of Egypt, to the manna of the desert, or the milk and honey of the promised land. They may like Jeroboam, rather prefer to worship the golden calf of their rich sinecures, to the adoring of the God of Israel within the only Temple in which he will accept of their homage. Doubtless many will unhappily act thus perversely. But, through the Divine grace, many others will generously confess and embrace the truth. For "*Magna est veritas et praevalebit.*

I remain Sir,
Your most obedient servant,
C. C.

Calcutta,
12*th Feb* 1851.

LECTURES ON CERTAIN DIFFICULTIES FELT BY ANGLICANS IN SUBMITTING TO THE CATHOLIC CHURCH, BY JOHN HENRY NEWMAN, PRIEST OF THE ORATORY OF ST. PHILIP NERI. LECTURE IV. THE PROVIDENTIAL DIRECTION OF THE MOVEMENT OF 2833, NOT TOWARDS THE NATIONAL CHURCH. LONDON: BURNS AND LAMBERT.—1850.

(Continued from our last.)

"The Bishop speaks in me," says the Tract, "as Christ wrought in him, and as God sent Christ; thus the whole plan of salvation hangs together; Christ the true Mediator; His servant, the Bishop, His earthly likeness; mankind, the subjects of His teaching; God the author of salvation." And the Queen answers, "We do hereby signify to the Most Reverend Father in God, William, Lord Archbishop of Canterbury, our nomination of the said Augustus, requiring, and by the faith and love whereby he is bound unto Us, commanding the said Most Reverend Father in God, to ordain and consecrate the said Augustus." And the consecrated prelate echoes from across the ocean against the Catholic pastor of the country, "Augustus, by the grace of God and the favour of Queen Victoria, Bishop."

"You will, in time to come," says the Tract, "honour us with a purer honour, than many men do now, as those who are intrusted with the keys of heaven and hell, as the heralds of mercy, as the denouncers of woe to wicked men, as intrusted with the awful and mysterious privilege of dispensing Christ's Body and Blood." And a first Episcopal charge replies in the words of the homily, "Let us diligently search the well of life, and not run after the stinking puddles of tradition, devised by man's imagination." A second, "It is a subject of deep concern that any of our body should prepare men of ardent feelings and warm imaginations for a return to the Roman Mass-book." And a third, "Already are the foundations of apostasy laid: if we once admit another Gospel, Antichrist is at the door. I am full of fear: every thing is at stake; there seems to be something judicial in the rapid spread of these opinions." And a fourth, "It is impossible not to remark upon the subtle wile of the Adversary; it has been signally and unexpectedly exemplified in the present day by the revival of errors which might have been supposed buried for ever." And a fifth, "Under the spurious pretence of deference to antiquity and respect for primitive models, the

perfumes, the nectar, &c., are costly things, and how it is possible to enjoy all this luxury in a democracy of divinities. One day, Voltaire, to amuse himself, made a calculation of what each individual would get, if an agrarian law were adopted in its entire rigour, and he found that every Frenchman would derive from his portion of the partition, *fifty crowns a-year.* The nectar and purple mantle must vanish at such an estimate. To attain this equality of costly pleasures, modelled after Roman luxury, we must first re-establish what the gospel has abolished—slavery!

"But your temperance," say the philosophers of nature, is nothing more than a deplorable system of privations: it banishes all happiness from its gloomy domain."

A temperate life affords more happiness than a dissipated one, as has been acknowledged by the sages of a pagan antiquity. "Every one desires to be happy," says Seneca, "but no one seems to know where true and permanent happiness is to be found. One man believes that he will find it in pleasure, and another in banqueting. All these fleeting and delusive pleasures treat those who pursue them like drunkenness, which for an hour's gaiety leaves a lasting regret in the soul. Happiness springs up only in the soul which has a consciousness of being virtuous: none but the man who is brave, just, and temperate, can be happy."

(To be continued.)

THE HISTORY AND FATE OF SACRILEGE.

BY SIR HENRY SPELMAN, A PROTESTANT AND CONTINUED BY TWO PRIESTS OF THE CHURCH OF ENGLAND, TO THE PRESENT TIME.

CHAPTER VI.

(Continued from p. 76.)

Marham.

Sir Nicholas Hare, knig and John Hare, citizen and mercer of London, 3rd, July, anno 38 Hen. VIII. purchased [it] of the king.

Sir Nicholas Hare married the daughter and heir of Bassingbourn, and had issue, Michael that died without issue, Robert that died without issue, and Richard that died without issue; and his inheritance went away to his two daughters, the one married to Rouse, the other to Timperley. See more of this Sir Nicholas in the Speaker of Parliament, anno 31 Hen. VIII., where he prophesied this ruin of his family.

John Hare, the citizen, had issue Nicholas the lawyer, that died without issue, Ralph that died without issue, Edmund, lunatic, at a lodge in Enfield Chase, Hugh that died without issue, Richard Rowland and John that had issue, and Thomas, of Orford, that married and died without issue.

Richard, the elder, [who slew —— Blackwell, and obtained a pardon with £1200,] married Elizabeth, daughter of ....., and had issue sir Ralph Hare, knight of the Bath; and he married ....., the daughter of Alderman Hambden, [and Richard, who was lunatic,* and in the King's Bench, and Margaret, married to Lewis Cooking.] John, son of John brother to Richard, was clerk of the Court of Wards, and had issue Nicholas, who was lunatick, and died without issue, and Hugh, now lord Coleraine in Ireland. [Family extinct 1749.]

Sir Ralph Hare, to expiate this sin of his family, gave the parsonage impropriate of Marham, worth £100 yearly, to S. John's college in Cambridge, anno 1623,† and died, leaving one only child, sir John Hare, who married sir Thomas Coventry the new lord-keeper's daughter, and hath by her, she not being ..... years old, ... sons and daughters, with hope of a numerous posterity. God bless them. [They had eleven children, of whom nine lived to be married.]

CONVERSIONS.

During the present week, a widow Lady, a Protestant, born in this Country, was received into the Catholic Communion by the Rev. Mr. Mascarenhas, Vicar of the Dhurrumtollah Church.

A young Mussulman Lad who has been adopted by a Christian Family was, after due instruction, baptized in the course of this week by the Rev. Mr. McCabe.

The Bombay Examiner makes mention of the Conversion to the Catholic Faith of two Protestant Soldiers, (Europeans) at Karrachee.

Selections.

LETTER FROM THE REV. MR. BENNETT, TO LORD JOHN RUSSELL.

The Rev. W. J. E. Bennett, of St. Paul's Knight's bridge, has published a pamphlet under the title of "A First Letter to the Right Hon.

* [This sentence is omitted in the printed copy.—ED.]

† [This money was by sir John Hare's direction, in the first place expended in the ..... of S. John's Library.—ED.]

Hon. Lord John Russell, M.P., on the present Persecution of a certain Portion of the English Church," from which we make the following extracts, which a great press of matter alone prevented our giving last week.

Mr. Bennett commences by complaining bitterly of the interruptions and disturbances to which his congregation has been subjected for several Sundays, and proceeds thus:—

"It is time, indeed, my lord, when a congregation of Christian worshippers is obliged to have detective police within the walls of their church to keep order, and a body of one hundred constables without, to keep off an unruly mob from bursting in and violating the Lord's sanctuary; when, in their attendance at divine service, the parishioners come in and go out in actual bodily fear; when the residence of a simple inoffensive clergymen is obliged to be guarded, all day and night, by special police constables, as though he were in a state of siege, defending himself against an enemy; it is time my lord, then, that we ask ourselves the question—what is the meaning of all this? How has it come to pass? Where is the cause of it? Who has done it?

"I am about to tell you, my lord, who has done it. I am about, if you will have the patience to listen, to tell you where lies the moving cause of all this outrage and blasphemy. To those who have the eyes to see, alas it is too plain!"

The Rev. Mr. Bennett here quotes at some length the letter and speech of Lord John Russell at Guildhall, and proceeds:—

"Now all this, I confess, did somewhat startle me. I could not conceive how it was that the members of her Majesty's government could find themselves of a sudden such deep masters of divinity as thus to pronounce *ex cathedra* upon the deep mysteries of our most holy faith. It was a wonder to me how your lordship should have found time to add to the incessant toils of your political office the study of theology to such an extent as to pronounce on some of the most difficult dogmas of the Church. But, nevertheless, I said to myself—this letter is a very important thing, be it as it may. I compared the unhappy disturbances at our church of St. Barnabas with those speeches at Guildhall—I compared the mob, with its outcries of 'No Popery,' 'No mummeries,' and the like, with your lordship's letter, which breathes the same spirit, of 'no mummeries of superstition'—'no superstitious ceremonies'—and the like. I said to myself—It cannot be very much a wonder that ignorant persons, consisting mostly of the lowest orders of society, should be so stirred up to molest us poor people of St. Barnabas, when the Prime Minister himself writes them a letter, and tells them that we are more dangerous than even the Pope of Rome."

Mr. Bennett then proceeds to show that Lord John Russell's letter was plainly intended to raise a "No Popery" cry, which the newspapers of course re-echoed, and from which the mob drew natural conclusions.

Did you want them to draw this conclusion? If never, so it was. A statesman knowing

Though I had been sorely puzzled to know why we were so attacked at St. Barnabas, now it was plain enough. For days and days not a single newspaper but teemed with letters and articles about our poor inoffensive church; though I had been before sorely puzzled about it in my simplicity, now it all came upon me in a moment of enlightenment. How was it possible they should avoid it? How was it possible, when the uncultivated, ignorant minds of the common people were so skilfully plied with incendiary matter by the Prime Minister of England, backed by the Lord Chancellor and an unscrupulous public press, that they should not take fire? When the law in Court of Chancery, and the law in Court of Queen's Bench, represented by grave and solemn men, spoke out from a Guildhall dinner, and egged on the multitude with speeches about 'civil and religious liberty;' and with many jestings about the Pope, and when Sir Peter Laurie wound up the story by saying:—'Whether ministers led or followed, one thing was certain—Britons never would be slaves;' to what; 'either to Puseyism or to Popery!' How, my Lord, could we wonder any longer at what had taken place? Why, it would have been a perfect miracle had we escaped. You might as well have laid a train of gunpowder from Chesham-place, stretching along the streets to poor St. Barnabas' Church, and then put into the hands of your friends, 'the people,' a torch, and have said—'Now you know where the mischief is;' and then have expected that the torch would not have been applied to the train."

Mr. Bennett then states his opinion that there is much of rottenness and corruption in the English church, and that the source of that corruption is the royal supremacy, as now administered; and claims an Englishman's right to combine with others in measures for its reform, without their being considered as 'insidious' in regard of their faith, or as enemies in regard of the Church.

"But, my lord, either not understanding this or else wilfully passing it by—I hope the former,—you throw dust into people's eyes, and say that we, a certain portion of the English clergy, are bowing in the Pope, because we speak against the Queen's supremacy.

"It is not the Queen's supremacy that we complain of—it is the Prime Minister's supremacy that we complain of—not the thing, but the abuse. Your Lordship is very earnest in your cry for 'liberty of conscience.' Why will you not concede it to us the clergy, as well as all other of her Majesty's subjects?

* * * * * *

"If 'civil and religious liberty' means any [illegible] we have a right to say this, and to act upon it, and that right we claim. It is your inconsistency that we would point out to the world, in fighting so bravely and enduring so much for a principle in yourself, and for yourself, which you will not concede in another.

My lord, I quite agree with you that no man has a power to enslave the soul of another—that man's conscience is free. But I charge you with inconsistency in not following this up, and

allowing *a fortiori* that neither has a state such power."

Mr. Bennett speaks with great severity of Lord John Russell's inconsistency and insincerity in pretending to consider that the Queen's supremacy in temporal things is in danger from the appointment of Catholic Bishops—

"You do not really mean that a number of Roman Bishops, exercising spiritual jurisdiction over their people, is an aggression against the Queen's right to her throne; for, if you did, you would not surely act as you have done all your life, in endeavouring to promote this very point. You would not have repealed statute after statute to prepare the way for it. You would not have given large grants of money to the College of Maynooth. You would not have acknowledged Archbishops and bishops in the colonies, and have paid them salaries, and have recognised their titles. You would not have counselled and aided in various Acts of Parliament in which these titles and salaries are made the law of the land. You would not have conceded in the court of Dublin a priority of rank, or, at least, a recognition of rank in the Irish Bishops, and have, on many occasions, addressed them by their titles. No, my lord, I cannot impute to you the idea of having done all this, or joined in all this, freely and notoriously, with a conjunction of your opinion being in reality what it seems, that Popery is like to be the destruction of the Queen's authority in this realm of England. Why, I would ask you, are you now denying both the words and the works of your whole life? Why put before the people these exciting things, to which your life gives the great answer, they are not true? Why, my lord, fondle, and pet, and nurse a viper which you knew would only sting you when it got sufficient warmth and vitality? If the Roman Catholics are dangerous, why did you foster them? If they are not dangerous, why do you say they are?

"My Lord, you not only excite 'the weak minds' of the people of England against Cardinal Wiseman and the Pope, and cry 'no Popery' but you do something more. While you say 'Popery is dangerous, down with it,' you say—'It is not my fault, gentlemen. It is true I have always advocated their claims, and forwarded their views; but now that they have come out into power, that is not my fault; it is the fault of certain clergy within our Church.' You couple yourself with us, although now a follower of Dr. Cumming—a Presbyterian. It suits you for your purpose to do so, and you do it. Knowing where the blame ought to lie, you turn it off and say,—'There, look at that—look at these clergy—look at their 'mummeries' and their 'superstitions'—observe their Roman doctrines, and their insidious teaching. These are the men that have caused this danger.' Thus, under a masked battery, having diverted the attention from yourself, you aim your guns with the true an aim against us. 'Down with these clergy of 'mutterings,' and of 'confessions,' and of 'infallibility,' and of 'freedom from the Queen's supremacy.' These are the 'mischief-makers.' Then the mob is stirred and infuriated, and instead of the Roman Catholics themselves, we become the buts and objects of hatred, and ridicule, and violence. If there is a precipice at the end of a certain walk, and you know it, and dread it, and would not for the world move towards it, for fear of falling over it—you would not hate the precipice; you would know of its existence, and simply avoid it. But if after a while some one began to lead you towards it, step by step—and you went on under his guidance, as it were fascinated and bewildered, when you should at length arrive at the precipice, and fall over, and thereby injure yourself—with what kind of feeling would you look at such a guide?—hatred, wrath, repugnance, punishment. But this, my lord, you have just done towards us, the clergy of St. Barnabas. You have told the whole Protestant world concerning the Roman Church, that it is the great enemy of the crown of Queen Victoria. You have saturated the people with the unchristian feeling of looking upon Rome with a sort of hatred, as though it were a natural enemy to England. Having signified this, you go to the Bishop, and you say—See what the very Bishop says. He speaks of these clergy as men 'leading you step by step to this precipice.' What is to be done with them?"

Mr. Bennett proceeds to Lord John's connection with the Church of St. Barnabas, and establishes the following points:—That from the consecration of St. Paul's Church, at Knight's-bridge, by the Bishop of London, Lord John had been a constant member, receiving the Sacrament at the hands of Mr. Bennett; that he continued a member for nearly seven years without objecting to the system adopted there; that when the Church of St. Barnabas was in contemplation, Lord John was amongst the first who contributed sums for its advancement; and that even so late as the year 1849, at the Anniversary Festival of St. Barnabas, he said that he could take part in their festivities.

"So far, then, as St. Barnabas's day, 1849, there was no diminution of agreement and countenance, to a certain extent, of the tone and principles of worship in St. Paul's church.

* * * * * * *

If my course was insidious, why did you take part in that course? If I so muttered the liturgy as to disguise its language, why did you join in so glaring a profaneness for nearly seven years? If I practised 'mummeries and superstition'—why did you come to join in them for nearly seven years? Why did your so far and so deeply join in them as to receive at my hands, so late as Ash Wednesday, 1849, the Holy Eucharist, yourself and your family? If I were one of those designated in your letter as bringing a greater danger than even the Pope, why then, my lord, was it that you said not all this before? Why, for seven years—not occasionally, remember, or as a stranger, but in your place as a regular Parishioner—why by external acts of union and participation in what was being done—why by this participation manifested in the deepest mystery of our faith, did you signify to the world (as far as such things can be signified) your agreement essentially in all that was done"

If you really thought that your soul and the souls of your family, were likely to be enslaved, and their intellects confined, why place yourself and yours within a sphere of religious teaching which was tending towards that end? Or if you feared not for yourself, as being too strong to heed it, why countenance it by your own example, in regard of others who were weak? why ten and co-operate with a system which was likely to be so pernicious and so fatal to their spiritual welfare? And lastly, my lord, why in the midst of all this (if it were so) 'insidious teaching,' 'mummeries of superstition,' and 'leading of the flock to the verge of the precipice'—why did you lend your countenance and give your alms, not only to the maintenance and support of that system as then established at one church, but also to the building and establishment of another, which you knew would be conducted on the very same principles? Why not only look on, and bear with it, and take part in, such a profane and wicked perversion of truth as I must really have been guilty of, if your words are true, with a passive or acquiescent permission, but join publicly and actively in its propagation and extension? Either, my lord, you and myself must have been wilfully, and grossly, and wickedly wrong for seven years, or we were right—and only mistaken, or misunderstood. If the former, how awful must be our case before the living God, at the great day of judgment—tampering with holy things, receiving of His blessed Sacrament, joining in His holy ordinances, presuming to stand before Him, and invoke His holy name in prayer, and all the while imagining that we were doing no more than a 'mummery,' and believing no more than a 'superstition?' If the latter, why have you given up what you once approved, or at least assented to? why have you abandoned what you were content to practice? why have you denounced what you helped to advance and to increase?"

"Mr. Bennett next proceeds to the second section of his letter—the subject of Lord John Russell's theology. The first religious topic he treats of, following the order of his lordship's own letter, is "the honour paid to saints." This practice, as followed by the Church of England, Mr. Bennett defends as a commemoration in no way remarkable, instancing her dedication of Churches to saints, the special services set apart in honour of them in the prayer book, and the example of antiquity as proof of its propriety; and he expresses his desire that Lord John Russell would as a member of his parish, escape from the teaching of Dr. Cumming, in regard to this point of honour paid to saints, because he believes that the Presbyterians deny all idea of that great doctrine, which the Catholic Church has always faithfully clung to, namely, the "communion of saints." He proceeds:—

"Your next topic, my lord, is 'the infallibility of the Church.' Here, again I plead guilty to your charge. I do claim for the Church infallibility. I have always taught this, and I now desire so tell you why I have taught it. I think infallibility is essentially necessary for the existence of a Church; that any article of faith, vital to salvation, depends necessarily upon it—that without it we have nothing certain to believe at all. But in what sense, and how? I do not believe there is infallibility in the English Church, or in any particular national Church: our articles of religion expressly say that there is no such infallibility; that all national Churches are liable to err. But national Churches are not the Catholic Church. It is the whole, universal, Catholic Church throughout all ages, and in all countries, and in all times, agreeing and blessed by the Spirit of God, as the apostles were at Pentecost...it is this Church, the Church of the living God, of Christ Jesus our Lord that is expressly called in holy scripture—'the pillar and the ground of truth.' Your faith rests upon holy scripture; holy scripture must be true. You can only know that it is true upon the infallibility of the Church, which has pronounced it to be so, and handed it down to you. In proportion as you take away the infallibility of the Church you take away the certainty of the holy scriptures, you destroy your own faith in Jesus Christ, by which you hope to be saved. Without this idea, I see no resting place anywhere for any doctrine or for any practice—no certainty for anything that we read, see, or imagine in the whole wide ground-work of our salvation. We become at once rationalists; and from rationalists, sceptics; and from sceptics, infidels.

"Next to the doctrine of the infallibility of the Church, you mention 'the sign of the Cross,' and you call it superstitious. I do not suppose you mean to make any distinction between a superstitious sign of the Cross, and a sign not superstitious; because if you only mean that, of course we grant your charge at once. Anything superstitious as such, is, of course, objectionable. Superstitious prayers, superstitious reception of the sacrament, superstitious reading of the Bible, as far as it is superstitious, is of course wrong; but take away the superstitution, and then the thing itself is right. This you would readily grant. But what you mean, no doubt, is this—that all use of the sign of the Cross is superstitious. If so, then you go against the Church, which commands it at the font in baptism. I myself will freely confess to you, that I highly delight in that holy sign."

Mr. Bennett then refers to Bishop Grindal's Articles of Visitation, L'Estrange's 'Alliance of Divine Offices,' and the canons of the Church in defence of the use of the sign of the Cross. He then proceeds:—

"I can conceive a Socinian, or a Deist, or an Unitarian, or some violent heretic of that kind, to object both to the name of the Holy Trinity and the Cross of Jesus, both its doctrine and its sign; but how an orthodox Christian can object (always setting aside prejudice), I am quite at a loss to understand."

He briefly alludes to the charge of muttering the liturgy, expresses the deep anxiety which he always felt as a pastor of Christ, for the spiritual welfare of his Lordship.

"But this now I will tell, known before only to God, that frequently, very frequently, in 'the lone night,' and when you have been labouring

in the House of Commons, I have been in the Church where you worshipped, and by name (of course with others of my flock according to their needs), have invoked the Almighty God of nations, that he would vouchsafe to guide your policy for our country's welfare, and our Church's blessing.

* * * * * *

I say this now, because at such a time it was—I mean in the year 1849—so late as Ash-Wednesday, 1849—I find a note in my journal, thus:—'Lord and Lady John Russell at the Holy Communion this day. This looks well. Oh, that we could make them love the Church!' I give you, my lord, the very genuine simple words of my private journal, such words of course never expecting to see the light.

* * * * * *

But what has all this to do, you will say, with auricular confession and penance? Why this much, that on that day you did hear and join in that solemn service of the Church which is called 'the Commination Service;' and in that service you heard these words—'Brethren, in the primitive Church there was a godly discipline, that at the beginning of Lent, such persons as stood convicted of notorious sin were put to open penance, and punished in this world, that their souls might be saved in the day of the Lord, and that others, admonished by their example, might be more afraid to offend. Until whereof (until the said discipline may be restored again, which is much to be wished), it is thought good,' &c. The idea of penance is, then held in the Church of England as a thing desirable.

"With regard to auricular confession, and absolution by the priest, you will see the doctrine of the reformed Church clearly set forth in the first prayer-book of Edward VI.

* * * * * *

If you find fault with those clergy who do, for the comfort of penitent souls, receive their confessions when tendered—if you find fault with them for going to the priest in difficulties, and when they cannot find their own way out of conscientious scruples, and misgivings of sin—if you find fault with priestly absolution, and the announcement made to sinners that they may repent and be saved; then you find fault, not with the clergy, but with the prayer-book; not with me, my lord, but the Church.

* * * * * *

I am not much afraid that you care about the infallibility of the Church, or her power of the keys, or the muttering of the liturgy; I should rather be afraid that these are put forth, because you believed that they would prove popular objections, to the mob. I really believe that the one, and the only one, real objection and alarm in your Lordship's mind is this—the Queen's supremacy. I think, from what I have observed in the course of Dr. Hampden's appointment to the see of Hereford, and Mr. Gorham's appointment to the living of Bramford Speke, that your opinion concerning the royal prerogative in the matters of the Church is very high indeed; that you arrogate for the Crown something which approaches the actual Papal power, against which, in the Pope, himself, you so vigorously protest. And then we must remember that the royal prerogative now is nothing more than the Prime Ministers prerogative; and the Prime Minister's prerogative is the people's prerogative. Hence the strength of the cry which now rises up against any party in the Church which either denies or limits it. It is easy to see why parliaments, why meetings, why parish vestries, why all assemblies of men, of whatever creed, or whatever kind, or for whatever purpose banded together, decry what is now called 'The Papal Aggreson.'

* * * * * *

"It suits your Lordship, because it is a popular outcry, to set the people on a false scent about 'No Popery,' in order to strengthen your own secret schemes within—of strengthening the royal power in the things of the church. All the bishoprics, deaneries, canonries, a great number of livings, and offices and places in or about the Church, are yours. You are contending therefore for the continuance of your own advantage when you contend for the continuance (in your sense of it) of the Queen's supremacy. When you contend for a royal headship over the Church, you are contending for your own power to appoint a Dr. Hampden to all the sees of England, and a Mr. Gorham to all the parishes of England, that by so doing you may, by the weakness of the clergy, and their division, and their jealousies of each other, ride through the storm yourself triumphant. I leave it for your consideration, whether you really have any love for the truth, and any desire to increase the strength of Christ's Church, as such, when you speak of the royal supremacy, or whether it is only from a sort of statesman's etiquette that power should always be in his hands.

Mr. Bennett next proceeds to state what he considers to be the nature of the union between Church and State, and embodies the idea of the Royal Supremacy in these propositions:—

"1. I have hitherto acknowledged, and do now acknowledge, the supremacy of the crown in ecclesiastical matters, to be a supreme civil power over all persons and causes in temporal things, and over the temporal accidents of spiritual things.

"2. I do not, and in conscience cannot, acknowledge in the crown the power recently exercised, to hear and judge in appeal the internal state, or merits of spiritual questions touching doctrine or discipline, the custody of which is committed to the Church alone by the law of Christ.

"3. I therefore, for the relief of my own conscience, hereby publicly declare that I acknowledge the royal supremacy in the sense above stated, and in no other.

"These propositions I believe have been subscribed by about one thousand eight hundred clergy.

Denouncing the doctrine that the Church is dependent upon any temporal crown, or on acts of Parliament, Mr. Bennet thus concludes:—

"What is the general character of the Church of England; its general tone,—the beating of

its pulse—the circulation of its blood? Statesmen as such know very well. And how to rule her and make her subject either to the blandishments of worldly delights or the threats of world by violence, they know very well. Its Erastian spirit—is barren, and generally speaking, lukewarm care for souls when contrasted with the Roman Church, we feel humbled in acknowledging. What a bitter and biting sarcasm that is, my lord, of the new Cardinal Archbishop of Westminster, when he speaks of conceding the parks and the palaces of Westminster to us, retaining the lanes and streets of the poor for his archbishopric? In parallel with this, I would ask you to read what Dr. Arnold says. He speaks of the Church of England as never recovering the 'aristocratic and regal selfishness of its birth' [Life and Correspondence, vol. ii., p. 382.] I quote Dr. Arnold, let me remind you because he is one of your own.

"But now to bring this letter to a conclusion, I would say to you, my lord, in the language of Hosius to the Emperor Constantine:—

"Stay, I beseech you. Remember that you are a mortal man. Fear the day of judgment. Keep your hands clean against it. Meddle not with Church matters. Far from advising us about them, rather seek instructions from us. We may not bear rule upon earth; you, O Emperor, may not bear rule in the things of worship. I write this from a care for your soul.—Ath. Hist. Arian, ad Mon. 44.

"I pray God, my lord—even yet daily more and more will I pray—that you may be spared from being the instrument, under God's hand, for the destruction of the Church of England. It is a fearful thought for a man to dwell upon, that possibly he may be the appointed channel in the councils of God for some sweeping calamity about to descend upon this great nation. I presume you would really think that the loss of her Church would be a sweeping calamity. Yet the loss of her Church is by no means, at the present moment, in her peculiar position, an impossible thing. May I, a very humble individual entreat you to pause, to stay your hand, to arrest the downward course of her fall, before it be too late. For myself, and those around me here, while we will give ourselves only the more sedulously to prayer and the sacraments, and the good works of the poor, we will not give way one single inch in the duties we owe to the Church. The spirit of Pilate may be in the rulers—the spirit of Judas in the brethren—the spirit of Gallio in the nobles—but yet let us hope that there may be the spirit of Peter and Paul in the Priests and Bishops of the fold. For ourselves, the greater the fierceness of the people's madness, so much the greater our patience; the more violent their outcries of wrath, the more earnest and the longer our prayers.

"I have the honour to be, my lord, your lordship's humble servant and parish priest,

"Wm. J. E. Bennett."

In a postscript Mr. Bennett states that the ceremonies observed at St. Barnabas Church continue in all respects, save two, the same as were observed on the 11th of June, when the church was consecrated by the Bishop of London. The two points in which alterations have been introduced are in the celebration of the holy communion, which is now in accordance with the forms displayed at All Saints, Christ Church, and St. Pancras, and in the burning of lights on the altar—an observance for which authorities are quoted in Dr. Hock's "Church Dictionary."—*Catholic Standard.*

THE NO-POPERY HUBBUB.

TO THE RIGHT HON. LORD JOHN RUSSELL.

My Lord,—You have driven the country fairly out of its wits. With as little ceremony as Jove threw Vulcan over the crystal battlements of Heaven, and for a purpose equally disinterested, has your Lordship extruded the most practical nation in the world from the fair domain of common sense. Your small mind, incapable of moving in a circle larger than the circumference of a four-penny-bit, has at last hit upon an expedient less ingenuous than ingenious for attaining that celebrity heretofore denied to exertions less zealous, though more respectable. Though "Circumstance, that unspiritual god and miscreator," has long raised you to a position of greatest eminence, you are sensible that your first exhibition of qualifications for such a situation has yet to be made. Your influence with your countrymen on all subjects in respect of which they can exercise a sound judgment, having tended but little to your own glory and their advantage, you have resolved to try what may be done with them in a question upon which they have never been particularly sane, and upon which, thanks to your Lordship, they are now ecstatically mad. Having failed to attain anything like a historic reputation, by the action of your mind upon their virtuous propensities, you have not disdained to appeal at their unworthy qualities—

"Si Superos nequeo flectere, Acheronta movebo."

Whether, in playing the part of a Lapland witch, and selling your winds to men who will, not improbably, brew from them such a hurricane as will burst over our heads in the shape of a civil war, you have best consulted for your own reputation, and the welfare of your country, is a problem which as yet is written in the stars, and which time alone can transcribe into more legible characters. Meanwhile you must not be surprised if men who have not the good fortune to think as highly of your sagacity as you do yourself, should watch your proceedings with a feeling of anxiety which would no doubt be superfluous,

did the world's estimate of your character accord more strictly with your own.

To say that the case between the Pope and your Lordship lies in a nut-shell, is to assign to it more extensive limits than the exigencies of the case require. Like your own capacity, my Lord, it may be bounded in the hollow of a cherry-stone and "think itself master of infinite space." His Holiness, finding that the number of his spiritual subjects in this country has of late years enormously increased, and is still hourly augmenting—an unpleasant fact, from which you hope to escape by the profound Whiggish expedient of ignoring it—has perceived that it is desirable with a view to the convenience both of his clergy and his laity, that the Catholic Church should be governed by a more regular and canonical than suffices for a mere missionary establishment. This could only be effected by the substitution of regular Bishop for Vicars-Apostolic, and his Holiness proceeded to appoint his Bishops accordingly. But no sooner had he taken this step than your Lordship began to act like one possessed. Mr. Isaac Hawkins Browne is famous for having converted lava into buttons; but it was reserved for your Lordship to reverse the prodigy, and earn immortality, by converting buttons into lava. The act of the Pope—in itself the most legitimate and inoffensive that can be imagined—has been effected in the manner least calculated to wound the feelings and shock the prejudices of the Protestant community. His Holiness, in the exercise of the same power whereby a predecessor of his created in London that Bishopric into which Mr. Broomfield has intruded, has erected Westminster into an Archbishopric; but he did not, nor does he, arrogate to himself any temporal rights in respect of that archdiocese; nor does he lay claim to as much of the land over which it extends as might suffice to sod a lark. He was aware that Henry the Eighth, in his anxiety for the salvation of immortal souls, assigned the whole revenues of a monastic establishment to an old woman who made a dumpling for him;* but his Holiness took care so to model his own conduct as to give no colour to the apprehension that he intended to emulate the example of that saintly monarch. He does not profess, nor does he contemplate to attempt, the smallest interference with the revenues of any church or institution whatsoever, at present in the possession of the Protestant Church. With the sees now usurped by the Protestant Prelates, he does not interfere. Over the Ancient Abbey Church of St. Peter, at Westminster, he seeks not to exercise the least jurisdiction. True, it was founded by Catholic monarchs for Catholic purposes, and the *Sursum Corda* once re-echoed through those walls, to which demands for twopence are now more familiar sounds; but his Holiness does not pretend to disturb a state of things so much more congenial to the feelings of the English people. The "man in possession" still stands at the door, with his leather pocket full of brass money, and there he may stand, for any attempt his Holiness will make to remove him, till the stars sicken at the day of doom. Of all this your Lordship is as well aware as you are of the not very important fact of your own existence; and yet you have not hesitated to raise the "No-Popery" war-whoop, and to indulge in antics so repugnant to common sense, that it is impossible to compliment your sincerity otherwise than at the expense of your sanity. It is inconceivable that any man—even a man of your Lordship's calibre—could be such a potatoe as seriously to suppose that the Pope intended or that, even though he intended, he was not in a position to attempt—any aggression on the crown and dignity of her Majesty. There is no parallel in history for the panic you have raised, unless it be in the case of Lord Digby, who, for having driven through Kingston-on-Thames, in a coach-and-six, attended by a few livery servants, was adjudged to have appeared in a hostile manner, to the terror and affright of his Majesty's subjects, and to have levied war against the King and Kingdom!* And you talk, forsooth, of the penalties of *præmunire*, and threaten to disinter, for our persecution, those penal enactments of bygone days which have made Protestantism so much more successful in converting the sons of the Catholic Church into martyrs, than her own children into saints. It may be in the recollection of your Lordship—though, probably in that of very few besides—that some years ago you wrote a tragedy, in which nothing was half so tragic as the sufferings of your audience. Believe me, I would not be so unfeeling as to allude to this unhappy production, were it not that I wish to illustrate my position in the strongest manner possible, and I know not how I may better do so than by representing that the renewal of the statutes in question, at this hour of the day, would be almost as cruel as to inflict *Don Carlos*† on the audience of the Haymarket.

Your Lordship's determination to abate "no jot of heart or hope" in the devotedness of your countrymen's attachment to the

* Vide Hume's History of England.

* Vide Hume's History.

† Please apply at the Pastry Cooks, passim.

"glorious principles" and "immortal martyrs" of the Reformation, is perhaps, the most remarkable instance on record of a sanguine temperament. Before you require them to gird up their loins for fidelity, even unto death to the "glorious principles" of the Reformation, perhaps you would be so good as to indicate the quarter to which they are to apply for an intelligible definition of those aforesaid principles. Must they go to Bishop Philpots or to Mr. Gorham?—to Bishop Bloomfield, who acknowledges the Pope as the "Head of one great branch of the Church Catholic," or to Dr. Croly, who sees in his Holiness "a worshipper of idols?" Heretofore, it had been generally supposed that amongst those principles to which you apply the epithet "glorious," was the doctrine of Baptismal Regeneration. That verity was believed to be the corner-stone of the Christian edifice; but it is mainly through your Lordship's instrumentality that the world has been brought to understand how erroneous was any such supposition. The primary and most essential of all the dogmas of religion has been discarded with as little remorse as the "Man in Brass" has been omitted from the Lord Mayor's Show, and the English people, of whose heroic constancy you rant so pompously, have missed it just as much. And to whom do you allude, my Lord, when you talk of the martyrs of the Reformation? Do you refer to the few hundreds, who, in the time of Mary, fell victims to a politico-religious phrenzy, or do the countless thousands, whose blood ran in rivers during the reigns of Henry, Edward, and Elizabeth, rise up before your affrighted imagination? To men of honest hearts the burning of Latimer, Hooper, and that other martyr—(Cranmer)—who made a bon-fire of the unfortunate Joan Borcher, is not more horrible than the slaughter of Fisher, the murder of More, and the miserable butchery of the last of the Plantagenets. But your Lordship is one of those delicate sentimentalists whose horror at a bloody dagger very much depends upon the hand they discover at the hilt. More than one-half of your "Immortal Mertyrs" are apochryphal, and as for your "glorious principles," you will not get two men in England to agree in a definition of them—yet you are so enthusiastic as to expect that your countrymen will be faithful to the last extremity, under circumstances so mystical and perplexing. Really, my Lord, this is the funniest thing since your tragedy.

And to crown the absurdity of your proceedings, you have the presumption to decry, as the "mummeries of superstition," religion which is the ancient faith of Christendom, and which is still professed by millions of those whose stipendiary you are. Your Lordship is emulous of imitating the example of that small crab, which undertook at the request of Juno, to bite Hercules in the heel. Ah! my Lord, the Catholic religion will flourish in beauty perennial, and never fading vigour, when the mummeries of Whiggism are forgotten, or remembered like bad authors, and worse statesmen, only to be despised.

For whatever comes of this wild delirium, you must be responsible. If evil comes of it in vain will you seek to take refuge under your good intentions. Like Lord Baltimore, after committing an atrocious offence, you may exclaim—"*Hic murus atheneus esto, nil conscire mihi!*" but the judicious will take your hypocrisy for what it is worth, and the candid of all parties will know you for what you are the parricide of the country you are paid to serve, and the only real aggressor on the monarch you have sworn to protect.

In the spirit of a conventionalism, empty and meaningless as your own professions, I subscribe myself, my Lord, your Lordship's obedient and humble servant.

CEPHAS.

The Erictheum, London,
Dec, 1, 1850.

A SENSIBLE PETITION.

The inhabitants of the town of Bangor (N. Wales) have set an example which deserves to be universally followed, in sending up to the Queen the subjoined petition very numerously signed. We recommend it to general adoption:—

'That your petitioners beg to express their earnest attachment to your Majesty's throne and person, and their determination to maintain the just prerogative of the crown against all encroachments civil or ecclesiastical. But that your petitioners nevertheless consider that the only effective safeguards against the usurpation of the Pope and the superstitions of popery will be found in those weapons by which the Reformation was originally achieved, namely, the force of truth and the diffusion of knowledge, and also in the extension of the sympathy of the government and of the people of this country to those nations who have still to struggle against spiritual tyranny upheld and enforced by the arm of temporal power. That your petitioners therefore humbly conceive that it is of primary importance that the universities and schools of this land should be rendered seminaries for the instruction of youth in the pure principles of the Protestant faith, and in the rudiments of an enlightened secular education.'—*Examiner.*

foundations of our Protestant Church are undermined by men who dwell within her walls, and those who sit in the Reformers' seat are traducing the Reformation." "Our glory is in jeopardy," says a sixth. "Why all this tenderness for the very centre and core of corruption?" asks a seventh. "Among other marvels of the present day," says an eighth, "may be accounted the irreverent and unbecoming language applied to the chief promoters of the Reformation in this land. The quick and extensive propagation of opinions, tending to exalt the claims of the Church and of the Clergy, can be no proof of their soundness." "Reunion with Rome has been rendered impossible," says a ninth, "yet I am not without hope that more cordinal union may, in time, be effected among all Protestant Churches." "Most of the Bishops," says a tenth, "have spoken in terms of disapproval of the 'Tracts for the Times,' and I certainly believe the system to be most pernicious, and one which is calculated to produce the most lamentable schism in a Church already fearfully disunited." "Up to this moment," says an eleventh, "the movement is advancing, under just the same pacific professions, and the same imputations are still cast upon all who in any way impede its progress. Even the English Bishops, who have officially expressed any disapprobation of the principles or proceedings of the party, have not escaped such animadversions." "Tractarianism is the masterpiece of Satan," says a twelfth

But there was a judgment more cruel still, because its apparent tendency lay the other way; but it was the infelicity of the agents in the movement, that, the National Church feeling as it did, their doctrines could not be sheltered except at the expense of their principles. "A Bishop's lightest word, *ex Cathedrâ*, is heavy," said a writer of the "Tracts for the Times." "His judgment on a book cannot be light. It is a rare occurrence." And an Archbishop answered, "Many persons look with considerable interest to the declarations on such matters that from time to time are put forth by Bishops in their Charges, or on other occasions. But on most of the points to which I have been alluding, a Bishop's declarations have no more weight, except what they derive from his personal character, than any anonymous pamphlet would have. The points are mostly such as he has no official power to decide, even in reference to his own diocese; and as to legislation for the Church, or authoritative declarations on many of the most important matters, neither any one Bishop, nor all collectively, have any more right of this kind, than the ordinary magistrates have, to take on themselves the functions of *Parliament*."

It is hardly necessary to prolong the exhibition of the controversy, or to recall to your recollection the tone of invective in which each party relieved the keen and vehement feelings which its opponents excited: how the originators of the movement called Jewell "an irreverent Dissenter;" were even "thinking worse and worse of the Reformers;" "hated the Reformation and the Reformers more and more;" thought them the false prophet of the Apocalypse; described the National Church as having "blasphemed tradition and the Sacraments;" were "more and more indignant at the Protestant doctrine of the Eucharist;" thought the principle on which it was founded "as proud, irreverent, and foolish, as that of any heresy, even Socinianism;" and considered the Establishment their "upas tree," "an incubus on the country;" and its reformed condition, "a limb [illegible] set, which must be broken before it [illegible] righted;"—and how they were called "[illegible]erstitions," "zealots," "mystics *to punish us*," "[illegible]ants," "Oxford hereties," "Jesuit is obvious [illegible]tampers with Popish necessary [illegible]," "a synagogue [illegible]grass," "walking about [illegible]ed Church, polluting the sacred edifice, and leaving their slime about her altars;" "whose head," it was added "may God crush."

Is it not then abundantly plain, that, whatever be the destiny of the movement of 1833, there is no providential tendency towards a coalition with the Establishment? It cannot strengthen it, it cannot serve it, it cannot obey it. The party may be dissolved, the movement may die—that is another matter; but it and its idea cannot live, cannot energize in the National Church. If St. Athanasius could agree with Arius, St. Cyril with Nestorius, St. Dominic with the Albigenses, or St. Ignatius with Luther, then may two parties coalesce, in a certain assignable time, or by certain felicitiously gradual approximations, or with dexterous limitations and concessions, who mutually think light darkness and darkness light. "Delenda est Carthago;" one or other must perish. Assuming then that there is a scope and limit to the movement, we certainly shall not find it in the dignities and offices of the National Church.

(To be continued.)

DUBLIN REVIEW.

The Life of the Venerable J. B. de la Salle, founder of the Christian Schools, with an Historical Sketch of the Institute to the present time. Translated from the French of Père Garreau, S. J., *and also an Account of the Rise and Progress of the Society in Ireland, by the Christian Brothers.* William Powell. Dublin: 1843.

We have particular satisfaction in announcing this little work to our readers; our recommendation it will not need, for we are persuaded that no publication could be more generally acceptable, none more seasonable, than the life of the venerable founder of the Christian Schools. The great want of education for the children of the poor, and the difficulty of obtaining any for them, worthy of the name, has of late fixed the attention of Catholics most strongly upon the Christian brothers. Those who have seen their schools are not likely to be satisfied with any other; they are indeed perfection: their rule, matured by the experience and most religion has nearly two centuries, produce[d] verse as the decision, and peace, as make a s[tate] from the derful to say! in itself an harmo[nious] people, pleasurable object of contemplation; much more so when it is considered [how] each individual child is there the object of the most charitable and patient solicitude. The admirable education of these schools is in no one point defective; sound secular instruction, amply sufficient for the majority of the boys receiving it, and an excellent preparation for those whose talents may incline them to make further progress, is added to such religious teaching as it falls to the lot of few to receive: and how sweetly is all inculcated! Many a boy escaping from a rough and vulgar home, must here have learned to associate religion and knowledge with the very happiest hours of his life; even the aspect of these venerable brethren must make a salutary impression upon the minds of children.

To our thinking no parish is complete without one of these schools, nor can any pastor be *entirely* contented with the condition of his flock unless he can unburden his soul by placing his little ones under the charge of these Christian instructors; and yet there are but seven of these schools in England;—in England, where upon every account they are so greatly required. When we read an account of the "irrectible joy" with which their pious founder accepted an invitation to a district of France, infected with Calvinism; "seeking nothing more conformable to the object of his institute, than to labour in rooting out heresy," we could not but hope that he will intercede for us, surrounded and on all sides endangered by this great evil. May his prayers (which soon we hope it will be lawful publicly to implore) avail us for the increase and prosperity of his institute amongst us; and meanwhile let us not be wanting to ourselves.

We are sure that no Christian will read this admirable work without feeling his courage stimulated to the overcoming of difficulties, and his devotion heightened by the example. Wise as the serpent, yet harmless as the dove, although forced into contact with a most corrupt age, amidst all its entanglements he kept his soul fixed solely upon his God. Crosses were multiplied upon his patient head; storms from within and from without buffeted his infant institute; it struck the deeper root, and had attained to great prosperity, when the dispersion of all religious societies in 1790, called upon the brothers to take their part in the martyrdoms and sufferings of the clergy. When the fury of the Revolution had passed by, this order was one of the first to reassemble: its unpretending usefulness recommending it to the favour of Napoleon. It is now prosperous in France; it has sent out branches to many countries, and received a new ingraft, or rather a sister and ally, from our own favoured land.

FLOWERS OF HEAVEN.

Connexion between Religion and Morality.

CHAPTER XIII.

MODERATION.

(Continued from page 348)

"But" reply the pantheists, "although temperance was good in the first ages of the church, as a remedy for the ills of the Roman world, which its passions and brutal debauches had enervated, it is no longer in its place in this age of light and purity. You require simple manners, austere morals, frugal enjoyments; whereas we, on the contrary, call for nectar and ambrosia, royal robes, the luxury of perfumes, dances, nymphs, music, and the theatre—in a word we wish to found a democracy of terrestrial gods."*

A democracy of gods! Thirty-two millions of sensualist divinities in France alone, and the whole globe for a pantheon! They were infinitely wiser in ancient Rome, where the demigods alone were aristocratically chosen out of the patrician class. But we have a difficulty to be solved; the royal robes, the

* De l'Allemagne, par H. Heine.

THE BENGAL CATHOLIC HERALD.

'One body and one spirit—one Lord, one Faith, one Baptism.'

No. 8.] CALCUTTA: SATURDAY, FEBRUARY 22, 1851. [VOL. XX.

THE BENGAL CATHOLIC HERALD.

Calcutta: Saturday, Feb. 22, 1851.

REFUSAL OF A CATHOLIC TO MAKE USE OF THE PROTESTANT BIBLE WHEN MAKING OATH BEFORE A MAGISTRATE.

We subjoin an extract from an English Newspaper of recent date, in which a Catholic, a Convert from Protestantism, refused to make use of the Protestant version of the New Testament in taking an oath before a Magistrate, on the grounds, that, were he to do so, he would thus recognise that version as a genuine authentic one—an admission which would be contrary to his principles as a Catholic.

As the subject here alluded to is one of great moment, especially in every part of the British Empire, on account of the general admixture at home and abroad of Protestants and Catholics in every department of the state, it appears to us, to be deserving of notice. In order then to place the matter in a just point of view before our Readers, it is proper to recall to mind the definition of an oath which is received among Catholics, "*an oath is an invocation of Almighty God, to witness the truth of what we say, and to punish us if what we say be false.*" Now, it is obvious, that, whenever it becomes necessary for the public or the private welfare of others, that any person should be required to give testimony under the sanction of an oath, it suffices, that he call God to witness the truth of his evidence in such a way, as will inform those present and concerned in the proceeding, that he makes his statement, under the solemn and awful obligation, which arises from his having invoked God to witness, that he speaks the truth. Thus much and no more is required of the person swearing, in order that he should become responsible to God and to Society for his testimony.

It is hence evident, that it is a matter of utter indifference, what particular, external, conventional form may be employed in any country, for the purpose of ascertaining, that the party, who may come forward to give his evidence, undertakes to do so, under the sanction of an oath. Of course, when we say, that the external form used in swearing is a matter of indifference, we must be understood to speak of such forms or ceremonies, as are consistent with the propriety and reverence, which reason and natural Religion dictate on such an occasion.

Now, whatever be the character of the Book which may be employed for administering an oath, it is manifest, that, if in the countries where this usage prevails, it be the general understanding of the Community, that the witness who gives his testimony, after having gone through the prescribed form

of receiving in his hands or kissing a Book, does so under the sanction of an oath, he is, to all intents and purposes, bound to state the truth, as fully and faithfully, as if the Book were brought down immediately from Heaven and he were miraculously assured, that every line in it was dictated by the inspiration of the Holy Ghost.

Whilst we speak thus, we take leave to remark, that, although the conditions we have laid down fully suffice for the valid administration of an oath and for the incurring of all the moral and legal obligations attached to it, yet, we deem it of great moment for the upholding of the great reverence due to so grave a solemnity, that the whole Ceremonial connected with it, should be in accordance with the religious feelings and impresaions of the Individual, whose oath is required for the confirmation of his testimony. An oath is a solemn act of Religion, by which the Person taking it recognises the omnipresence, the infinite veracity and the omnipotent avenging justice of the Deity upon those who profane his Holy Name, by calling upon God to bear testimony to falsehood. Like every other act of Religion, it should therefore be accompanied by truth, justice and judgment, and every circumstance and ceremony attendant on its performance should be calculated to impress both on the person swearing and on all present a deep sense of the awful responsibility incurred by him, who thus invokes the Almighty to exercise mercy or vengeance upon him, according as he shall speak truth or falsehood. The justness of this reasoning was not long since felt and acknowledged by the Government of India. We publish today the interesting correspondence, which took place on the occasion, to which we have just made reference, and we annex to it an extract from the *Dublin Review*, which as it bears upon the same subject, will prove gratifying and instructive to our Readers :—

CRIMINAL COURTS.—At Westminster, *Mrs. Eliza Denman* was brought in custody of the police of the V. division, charged with knocking and ringing at the house of her husband, Mr. John Denman, 5, Beaufort-street, Chelsea, without lawful excuse.

The chief usher handed the New Testament, as usual, to Mr. Denman, who had entered the witness-box as complainant, but he refused to be sworn.

Mr. Broderip, observing the delay, inquired its cause.

The Chief usher replied—"This gentleman refuses to be sworn, unless upon a Catholic book. I have offered him the one with the cross upon it."

Mr. Broderip—Do you object to that? Mr. Denman—I don't object to the cross.

Mr. Broderip. What do you object to? Mr. Denman—To the contents of the book.

Mr. Broderip—How? Mr. Denman—This is the Cambridge edition, and it is not the same as the Catholic version.

Mr. Broderip—You are a Catholic. I presume? Mr. Denman—Yes, a Catholic—a Roman Catholic.

Mr. Broderip—What possible objection can you have to be sworn on this book? Mr. Denman—I have the greatest possible objection—that I cannot be bound by it.

Mr. Broderip—I never heard such an objection made before. It is the authorized edition of the New Testament, used in all courts of justice in this country, and I cannot see what difficulty you can have in the matter. You call God to witness that you are speaking the truth. Mr. Denman—My conscience must be satisfied. This translation is not in accordance with the Roman version.

Mr. Broderip—Can't you be satisfied by calling God to witness the truth on the ordinary book?

Mrs. Denman (with apparent astonishment) —Mr Denman, you were educated for a Protestant clergyman.

Mr. Denman—I am convert to Romanism. —*Atlas for India, Jan. 7.*

MANNER OF ADMINISTERING OATHS TO CATHOLICS.

To the Military Secretary to Government, Fort William.

SIR—I have the honor to forward to you, an extract from a letter which I lately received from a Catholic Commissioned Officer of one of H. M's. Regiments in the Bengal Presidency.

EXTRACT.

"About the end of last month a Catholic Officer of H. M.—Regiment was examined before a General Court Martial, as a witness for the prosecution.

After this Officer was sworn in the usual manner on the Bible, the Deputy Judge Advocate at this station, was told that he was a Catholic, and put the question to him whether he considered the oath he had taken binding? His reason I presume for asking as Military Judge so improper a question in an open Court, was, that there was not a paper cross on the Bible upon which he was sworn. I was subsequently examined as a witness on the defence and perfectly ignorant of what occurred with Lieut. ——, the Bible was handed to me in the usual way, a blue paper cross was suddenly thrust on it by the Deputy Judge Advocate; being quite unprepared for this, and moreover, being in the act of taking my oath, I was unable to object to that which I considered intolerant and bigoted." End of the extract.

"In reply to this communication, I returned an answer, a copy of which I have the honor now to enclose. I feel confident that Government will not sanction the continuance of a custom so offensive as that, now complained of, must be to Catholic officers and soldiers.

I may add, that although as far as regards the validity of an oath, it is in Catholic principles unimportant, what external rite be adopted in its administration, yet, that a due regard to the usage observed by Catholics, where it is customary to take an oath, by kissing the Bible or Testament, would dictate the propriety, of having a Catholic Bible or Testament, impressed with the sign of the cross, kept at each Military Station, for the use of Catholic witnesses. Such a mark of deference to their religious feelings would give in their regard, additional solemnity to the administration of an oath, and thus conduce to impress better on them, the awful nature of the obligation they incur, when they call upon God to witness the truth of the testimony, they are about to offer.

I have the honor to be, Sir
Your most obedt. servt.
✠ P. J. Carew *Archbishop.*
Vicar Apostolic of Bengal.

Cathedral House.
Calcutta, April 28, 1847.

Cathedral House,
Calcutta, April 4th. 1847.

My Dear Sir,—The most brief enquiry into Catholic doctrine, on the subject of Oaths, would convince any one desirous to know the truth, that according to that doctrine, the substance if I may so speak of an Oath, consists in the person who swears, calling God to bear witness, that who he thus appeals to heaven, will in his testimony speak the truth. It is hence, that the solemn awful obligation of an oath is derived; as to the external ceremony used in swearing, that is different in different countries. In some places the ceremony of kissing the Bible is used; in others the person swearing, raises up his hand, or places it on his breast. The particular ceremony to be adopted is then of no real moment, and may vary according to the usages or customs of different nations; the object of it being merely to signify to those present, by the use of some conventional, apposite, outward rite, that the individual whose oath is required, binds himself in God's presence to speak the truth. It is hence clear, that whether the book used, be, or be not a Bible, whether it be, or be not impressed with the sign of the cross, it is wholly unimportant, as far as related to the validity of the oath. For this it suffices, that the rite employed be such, as imports conventionally, that the person swearing solemnly, calls God to witness, that he will speak the truth. It must be very painful to you, or any instructed Catholic, who knows all this from his childhood, to be offended when taking an oath, as you have been.

I remain, dear Sir,
Your's faithfully,
✠ P. J. Carew, *Archbishop,*
Vicar Apostolic of Bengal.

(NO. 261.)

To the Vicar Apostolic of Bengal.

Rev. Sir,—With reference to your letter of the 28th April, last, I am directed to inform you, that instructions have been issued by the Right Honourable the Governor General, for furnishing to each Station where European Troops are stationed, a Roman Catholic Bible, impressed with the sign of the Cross, to be kept there, under charge of the Deputy Judge Advocate General, or Station Staff Officer, for the purpose of swearing witnesses of the Roman Catholic persuasion.

I have the honor to be
Rev. Sir,
Your most obedient servt,
Wm. N. Sturt, Major.
Offg Secretary to the Govt. of India, Military Dept.

Council Chamber,
16th July 1847.

A recent occurrence at a Court Martial in Bengal has suggested to us, that it would be useful to call the attention of the parties concerned to the following extract from the 34th number of the *Dublin Review May* 1842. *Note to the Article on "Southern Africa in* 1840. Vol. xi. p. 14.

"Our attention has been drawn to the following observations contained in the *Cape Town Mail*, of the 29th of January, 1842. In giving insertion to this extract, we do no more than what is fair towards Chief Justice Wilde; but in expressing regret that we should have given circulation to what we (in common we are quite sure with the able writer of the article) rejoice to find to be an erroneous representation, we trust we may add that the explanation suggested in the report carries upon the face of it an acquittal of the writer of our article of any intention to misstate or misrepresent.—*Ed. Dub. Rev.*

"William Cassidy called.—

"When the oath had been administered to this witness in the usual way, the Chief Justice asked, Are you not a Catholic?

"The witness replied, Yes.

"The Chief Justice observed,—I take this opportunity of saying that I have been given to understand under very good authority, that it is not necessary to swear Catholics upon the cross in order to bind the conscience of the witness,

This mode of swearing Catholic witnesses in courts, has been pursued in conformity with general practice, as, for many years of my professional life, I saw it adopted towards such witnesses in the courts at home, and as it has long obtained in this colony. I was much concerned to find, however, that this practice had been considered in certain quarters, if not generally, as wanting something in the delicacy of feeling towards parties of the Catholic persuasion. I now eagerly, therefore, take this opportunity, in my place here, of abjuring the most remote intention of imputing any distinction as to conscientious obligation, between one or the other class of witnesses. The form did not originate here; but as the rules of proceeding in this court are, under the Charter, to be framed with reference to the corresponding rules and forms in use in her Majesty's courts of record in Westminster, the form of administering the oath to Catholics as there used was adopted. Under the explanation I have already alluded to, the witness in the box has not taken his oath on the cross, and no distinction whatever will be, in this respect, hereafter, most probably, made by the court."

THOUGHTS UPON THE PRESENT ROMEWARD MOVEMENT IN ENGLAND, IN CONNEXION WITH THE PAPAL SUPREMACY.

To the Editor of the Bengal Catholic Herald.

For good or for evil we are living in times when popery is presenting a more formidable aspect in this country, than has been the case for the last century and a half. Turn where we will, the signs are apparent, we meet them in small matters and in great, in Sermons, in pamphlets, in tracts, and in the lives of Hermits and Saints. *John Bull Newspaper.*

Unless an early and a decisive revolution take place, the reformation will be first compromised, then abandoned, and then condemned. We go on dealing heavy blows upon popery, but every stroke seems to send ourselves back, as if we were floating on the bosom of a faithless buoy. *Introduction to an essay on Luther's Life, by J. S Williams.*

For myself then, I trust I may say that I fully recognise the Church of Rome as the mother and Queen of Churches. That I do not knowingly reject any part whatever of the authentic teaching, or condemn any practice expressly sanctioned by her. That as far as I am not prevented by positive restrictions, I make her system my guide both in public and private. And I ardently desire to be united to her, to pay in positive acts, the homage which I now offer in will and intention. Really I am not conscious of a single ecclesiastical taste, or religious aspiration that does not tend towards Rome, rather than in the opposite direction. *Extract of a Sermon lately delivered by a Protestant Clergyman, as given in the London Freeman's Advertiser.*

Sir,—Bright and cheering are the opening prospects of Catholicity in England: what a thrill of joy pervades the mind, at seeing Protestant England on the eve of becoming Catholic once more? Thus realizing the truth of Bossuet's prediction, that sooner or later she would return to Catholic Unity. Lately a dreadful storm of angry feeling swept over the land, threatening destruction to every surviving remnant of Catholicism, when all on a sudden, this mighty tornado subsides into a settled calm, leaving not a trace of its former impetuosity behind, save bitter regret that ever it was got up. And though deep and mournful are the lamentations of some, that this mighty hurricane of angry feeling has calmed down so very soon, yet all their wailings, cannot arrest the tide of public enquiry into the faith that is now so rapidly flowing into that hitherto benighted land. Truth is great, and must eventually prevail. It may be repressed for a time, and error take its place for a while. But sooner or later, the mistake will be rectified, since time, the true criterion for discerning what is right, from that which is wrong, will finally decide between them. As truth is ever opposed to error, there can be no compromise between them. For as well might one expect to see fire and water coalesce, as truth and error to reign together in peaceful harmony. Wherever then truth resides, error must quickly recede before it. And this is what we see exemplified at present in England, where Catholic truth is fast taking the place of Protestant error. Protestantism being an erroneous system, cannot long withstand the mighty lustre of truth, clearly visible in the tenets or dogmas of Catholicism. Therefore it is that we see that long proscribed creed, now taking the place of the former, merely because it has truth on its side,—having being founded by the author of truth itself who promised, that he would be its unerring guide unto the end of time.

On the other hand Protestants begin now to see and acknowledge, that either Catholicity must be true, or Christianity altogether quite an imposition, since it embraces, holds or teaches nothing at the present day, but what was clearly taught in those early times, when all agree that error was unknown; such are the acknowledged confessions at the present day of English Churchmen. If proof be required, it can be given; one of the extracts prefixed to this letter, will suffice clearly, to point out in what channel the tide of public opinion is rapidly flowing. But lest the prefixed extract should be considered as an isolated testimony, undeserving of much attention, at the present excited moment, I shall just give a few extracts from an address to His Eminence Cardinal Wiseman by certain Protestants of London, as they are given to the *Record Newspaper*. "We the undersigned Members of the Church of England, (says the address) beg leave to approach your Eminence with unfeigned expressions of respect for your person and office as Bishop of the Church of God, accompanied by that cordial disclaimer of the

sentiments avouched by so many of our brethren and fellow-churchmen, which befits those who believe that the cause of religion is to be upheld by other weapons, than those of intemperate and uncharitable zeal. We venture to offer to your Eminence the tribute of our sympathy, or condolence under the painful disappointment of hopes unexpectedly thwarted and countenance unworthily withdrawn; yet this we do presume to suggest, that the opposition ostensibly directed against your Eminence, is really pointed at ourselves. At those amongst us, who trusting to the sacramental element of the Church, aspire after that oneness of heart and spirit which Christ our common master has enjoined upon us, and that charity which His blessed Apostles have bidden us to follow, to cherish and to maintain. We pray you, therefore, to accept of this simple avowal of our feeling, which the circumstance of the case, and our own convictions seem to call for, as an earnest that the clamour of the many is not to be regarded as the unequivocal voice of the Church."

I remain, Sir,

Your most obedt. servant,

C. C.

Calcutta, Feb. 18th, 1851.

WUZEERABAD.

Extract from a letter addressed by a Friend at Wuzeerabad, to a resident of Calcutta.

"I must send all my Pay Bills to Jullunder (150 miles hence) if I had a Pay-Master here I would receive Pay on the 1st of every Month, as it is I must wait till the 15th. Behold one reason, secondly I was near the Cashmere Hills, visiting Sealkote where a few of my people are. A visit to Sealkote is a serious thing, had I many worldly goods I would make my will, happily my riches will never set the Indus on fire, you run two risks, one from a sun stroke and another from a cut of a sword. For the Natives would most willingly give an European his *Coup de Grace* if they can find an opportunity There is no accommodation on the road, it is a Jungle indeed; Nature has provided a magnificent Canopy for the Night, you have the sky over you. Just imagine a civilized son of Erin arriving at a forest glade, about night-fall, see him selecting the highest Hill to pitch his Blankets on, and then imagine him examining the ground to ascertain if there are any snakes about the place, that is what I call comfort, perhaps a shower comes, and then you are wet with the dews of Heaven, rather unpleasant. At times, then your men refuse to move, then your provisions are consumed and you have your choice to dine on grass or on the leaves of the trees. If you will, you can live on good humour, the Natives will sell no food, some act thus from hatred, and some on the simple principle, no one gives what he has not. When you begin to move the sun is shining fiercely on your head an old Dolay or Palkee is a poor cover, if you take a fancy to light a cigar, down goes the Palkee, and all the bearers squat around to behold the phenomenon of an European—smoking—process. When you arrive at the place for changing bearers you have none to carry you, then you must draw out an old sword and enter the first village, if you meet the head man so much the better, take him by the back of the neck and attempt to pull him out; he will very soon find the New Bearers for you, thus you advance and in two days, you perform a journey of ten hours—see all these difficulties. Were it not for an old Faqueer I would be in a lamentable state, he has always something ready. I sit cross legged on the ground and eat while he is admiring the dexterity by which a Feringee can imitate a real Faqueer; little the old chap knows what pain I suffer from this elegant position; then he exhibits the Lions of this place. Amongst other things, he took me into the Forest to show me a spot elected as the Devil's special Punjab canteen-house, he says the Devil gives him three pice a day to live on, (I have met many such men from Meerut up to here) I do not know how it is, but these men live far away from villages and have no means of support. This same gent has very good Medicine and once saved me from a fit of apoplexy.

Let an European live four or five years up here and then go into civilized life. He would experience much the same sensation as if you marched an Ourang-Outang through Paris, or London; ah! dear me, this Punjab is a queer place truly, a human being must live in a clay Hut 12 feet square, then he considers himself alone, the ordinary race of mortals living under an old Blanket stretched out on two poles.

The women of 3rd Dragoon are living thus at the present moment, and lived thus when it rained heavily too.

I only wish my worst enemy to live a year or two in the Punjab at the end of that time he will be a kind of preserved living Mummy, for the air here is impregnated with saline particles, hence if you get a scratch take care of it in time."

Your obedient servant,

A SERMON DELIVERED IN ST. GEORGE'S CATHOLIC CHURCH, SOUTHWARK, ON SUNDAY MORNING, AUGUST 11TH, 1850, BY THE RIGHT REV. N. WISEMAN, D.D. BISHOP OF MELIPOTAMUS, V. A. L.

"BUT HE, WILLING TO JUSTIFY HIMSELF, SAID TO JESUS,—AND WHO IS MY NEIGHBOUR?" —LUKE X. 29.

These words are from the 10th Chapter of the Gospel of St. Luke, read in the Office of this Sunday. The answer to this question, my Brethren, appears to us now so natural and so simple, that we feel almost indignant at him who could thus interrogate the Son of God; and yet, when that question was put, there was but one upon earth who was capable of answering it. Had it been placed before the greatest of heathen sages, connected with the precept which has been just recited from the Old Law, he would have known no meaning that he could apply to the word concerning which information is asked, beyond its crude and literal meaning, which would not seem, even to him, to establish the commonest claim to affection. "Who is my neighbour?" he would ask. It may be, perhaps, he who lives in my immediate vicinity. It may mean one with whom I am in some way connected by ties of citizenship; but beyond some such narrow limit as this he could have no idea of what was meant by "neighbour," in a christian sense, who was to be loved as we love ourselves. Or, if the question had been put to the interrogator himself, to a man learned in the Jewish law, "Who is your neighbour" whom you are thus to love? he would have at once recurred to the mysterious lesson of his Law, that "Thou shalt love thy friend, and thou shalt hate thine enemy," and he would have drawn a line between those two classes of men, as caprice, or passion, or human interest might have dictated; though but a small sphere would have enclosed the one, while the great bulk of mankind would have been spread over a vast and unbounded extent, which is beyond that limit.

Then it was no chance, it was a providence that this question should have been put to Him, who alone could answer it, and who has made that answer so familiar, that now the least of christian children would know how familiarly to reply to it. Well may we thank him who was in some mode raised up to ask that question, that so we might have an answer; not merely because it brought forth from the rich treasures of our Saviour's wisdom that most beautiful, that most tender, that most divine of all his parables,—that of the good Samaritan, but because it led him to lay down that christian principle of charity which has become the very heart of christian society,—which has been the first great principle of all christian policy, and all christian civilization, and all christian enterprise,—thou shalt love thy neighbour as thyself. And "who is my neighbour?" With what deep wisdom did our blessed Redeemer answer this question, when he pointed out to the Jew, the Samaritan, in the character of whom was to be found all that was requisite to reply to this demand; for while he so powerfully and so touchingly reproved the enquirer, by giving the example of charity he desired in the Samaritan, he taught the Jew that as the Samaritan had included one of his race amongst *his* neighbours, so he likewise must learn to expand his heart, and to embrace all mankind in that new love, which was to be the great lesson, the great inheritance of the Christian race. For, my Brethren, the Samaritan was not an enemy of the Jew; he was worse than this,—he was his rival. He was looked upon with that peculiar feeling of low hatred which is a compound of contempt and of jealousy. The Jew might have been generous, and almost loving, towards the inhabitants of distant regions, whom he scarcely knew, who never came across his own path. He might, and did, no doubt, hate the Roman, who had usurped over him, and over the whole world, that dominion which the Jew claimed for himself and his race; but there was fear and awe mingled in that sentiment; and he felt, too, that under that mighty dominion of Rome he enjoyed security, and peace, and prosperity. But the Samaritan was one who had crept into the very heart of that land which should have been appropriated to him as his own inheritance. He had usurped a worship which the Jew considered as exclusively his own; he was the only one who presumed to offer sacrifices to God in a Holy place, and to despise the ordinances of Jerusalem; but at the same time, observed, even more strictly than the Jew, the spirit of the law. He was enterprising, and he was charitable, and he was kind, and known for his social virtues, and formed a reproach to those in the midst of whom he lived, and with whom he rejoyed that spiritual equality which the Jew considered exclusively his own.

Then when our Blessed Saviour thus taught the Jew that the Samaritan was to be included in the number of those whom he was to call his neighbours, he at once threw open the bounds of human love, and made it embrace whatever there might be among men which made them objects of antipathy to us,

and made us most naturally shrink from loving them.

(To be continued.)

HISTORY OF THE LIFE, WRITINGS AND DOCTRINES OF MARTIN LUTHER

By J. M. V. Audin

THE TWO BULLS 1520.

LEO X—1521

(Continued from page 75.)

Take, for example, the character of a Roman prelate, whose name does not merit the oblivion in which it is buried. The cardinal Raphael of St. George, appears but once in the religious disputes of the sixteenth century. Under the thick foliage of the fine trees of his villa on the banks of the river Tiber, he revelled in dreams of antiquity, poetry and song, and opened his palace to every artist. In England, whither he went to seek for the gold which his friends had promised him*, Erasmus often remembered Rome and his Maecenas. "Indeed,"—writes he to the cardinal,—"the recollection of your villa haunts me. I think frequently on the sweet liberty, the bright sky, the promenades, the conversations,—precious as gold and sweet as honey, the rich libraries, and the amiable princes which I left there, and to whom I have bid adieu. Now that Leo has restored peace to the world, I burn with desire to revisit my old friends. Unhappy that I am, to have lost in you, a Maecenas, who made all his happiness consist in heaping favours and honours on me."

Listen to the answer of the cardinal Raphael.

"Come back then to the city, where you will find glory and gold. You ought not to despise gold; for it will be the support of your old age, and a compensation for the bitings of envy,—the inseparable companion of merit. Come back. All that are distinguished in literature fly to Rome, as to a common centre. We have crowns for men of genius, like you, and distinctions for those who wish to rise. Rome, and all the literary cities contend for you, as formerly the seven cities contended for Homer. In this struggle, Rome will not succumb,—Rome the country, the glory, the mother of all the children of literature."†

Scarcely had Erasmus rested after his long journey, when he received a message from Leo X., who gave him an audience on the following day at the Vatican. "I will never forget,"—says he in one of his letters,—"the grace, the beauty, the elegance of manners, which struck me on the first interview with Leo X. His noble countenance, the graciousness with which he received me, and the inexpressible charm of his conversation, delighted me. With all the gifts he has received from nature, Leo unites an ardent passion for the Muses, which he imbibed from Politian. In him shine forth all the qualities, that Plato requires in a prince: goodness of heart, and extensive knowledge. His predecessor was distinguished for his military disposition. Leo seeks his happiness in peace, and in the cultivation of the arts:—a glory which costs no one a sigh or a tear."*

During his sojourn at Rome, he seldom passed a week, without having an interview with the pope. On these occasions the discourse was on literature, and especially on Horace, whom the pope knew almost by heart. Erasmus quitted the capital of the Christian world, charmed with what he had seen. Then commenced between him and the pope a correspondence, which does honour to both.

"Why," says Erasmus to Leo, "cannot I cast myself at your feet, and offer you my homage†? The illustrious house to which you belong, like the Trojan horse, has given to the world in a few years combatants of a superior merit,—so many Ciceros, Virgils, Platos and Jeromes. Providence has reserved you for this world: you have caused morality and literature to revive."

It seems that Erasmus was dazzled at the sight of Italy. Let us imagine the Batavian philosopher, suddenly transported from his misty climate,—from his old books, from the narrow streets of his native city, into a bright and sunny atmosphere; introduced for the first time into palaces of gold and marble; traversing vast halls, crowded with mosaics, arabesques, paintings, and statuary,—vast museums which could scarcely contain all the masterpieces that the earth daily gave up. Let us follow him as he strolls under those arcades, adorned by the hands of Raphael and Julio Romano; or mingles with cardinals, whose rich robes contrast with the simplicity of his attire; or converses with artists, some of whom have pages in their train; or stands in the presence of the beautiful and majestic figure of Leo, who was the object of the

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* Sed quid loquor? Mentes aureas, imo plusquam aureas hic literis pollicebantur amici. Ep. 184. Lugd. Bat. 1703. t. III.

† Epist. Card. Raph. 180. 18. Jul. 1515.

* Erasmus, lib. 5. ep. 2.

† Atque utinam liceat vere beatissimis istis advolutum pedibus oscula figere. Familia ex qua nobis, velut ex equo trojano, tot eximii in omni doctrinae genere proceres paucis jam annis exsiluerunt, tot Ciceriones, tot Maroues, tot Platones, tot Hieronymi. Ep. 174.

homage and affection of all who surrounded him. Leo impressed him more strongly than all!

(To be continued.)

FLOWERS OF HEAVEN.

Connexion between Religion and Morality.

CHAPTER XIII.

MODERATION.

(Continued from our last.)

Excess engenders satiety, which is still less capable of enjoyment than poverty. When Caligula ordered gold dust to be sprinkled over the dishes of his table, it is probable that he ate but little of them and when the son of the comedian, Esop, dissolved in a cup a pearl worth thirty thousand crowns, which had been worn by Metella, it may be presumed that he gratified his vanity rather than his thirst. There is more pleasure in drinking out of the hollow of the hand, the water of a bubbling spring, when the body is fatigued with exercise and heat, than to empty a golden goblet of Tokay or Shiras, when thirst is not felt. There is more pleasure in eating a morsel of dry bread after a long fast, than in overloading the stomach with food which is unable to excite our appetite.

Extravagance in dress is also an infraction of the laws of moderation Necessity and shame first introduced human clothing: tho one made them simple, the other, modest. But ambition, vanity, the desire of pleasing both one's-self and others, were not long in perverting a good and salutary institution, by making it the instrument of pride of caprice, and of corruption.

At the establishment of Christianity, luxury was a powerful auxiliary of idolatry, for which it combated with all its strength, as long as there remained a god on the pedestals of idolatry. More then one Greek and Roman matron remained in the darkness of paganism, rather than renounce those pearls of the East, the light sound of which, as they hung from their ears, was so much loved by patrician ladies, as a Latin poet remarks;—as also those Indian corals, which they would not have given, according to the sarcastic observation of a bishop and martyr, to save one of their own children from death. This particular want of moderation, to which females are most subject, insinuated itself like a serpent into the very cradle of the Church. "I fear," says Tertullian to the Christians of Africa, "lest those foreheads which are so thickly covered with precious stones, will not leave room for the sword, that may be unsheathed to shed your blood for Jesus Christ."

This love, or rather this habit, of adorning one's self was one of the causes of the slow progress of Christianity among the pagans. The great St. Cyprian himself acknowledges that it had appeared hard to him, to exchange his rich robe, embroidered with gold, for the common garments of the people, which his new religion was to impose on him.

(To be continued.)

CARDINAL WISEMAN ON THE PAPAL HIERARCHY.

Last night Cardinal Wiseman delivered his concluding lecture on the new Roman Catholic hierarchy, at St. George's Cathedral. The congregation was unusually great—a large overflow of attendants being accommodated in the aisle and along the passages. Nevertheless, the strictest order and decorum throughout the service were preserved.

The Cardinal began his discourse by stating that he had explained to his hearers in former lectures what the Catholic hierarchy is not and what it is. He would proceed that evening, in his concluding lecture, to explain any difficulties which might arise respecting the manner of its institution. As he would propose the question which it was his intention to answer in the following words: The institution of a Catholic hierarchy might have violated no one's rights—it might have been strictly legal—it might even be a measure of the greatest importance to them as one of Catholic organisation, but still would it not have been better to have waived those rights and to have foregone that advantage, rather than have produced that excitement, that clamour, that ill-will which had been so generally produced by what had been done? Now, to one only on earth was it ever given to know and to foresee the full consequences of His great undertaking, and with them all clearly before Him to begin His work. He saw that it would cause vast revolutions, the confusion and the destruction even of nations. Before Him was the temple of Sion in flames—Jerusalem rased to the ground, and Judea captive. He saw the Roman empire dismembered, its sumptuous buildings overthrown, its literature and arts for a time debased, its institutions—those of civilisation social, moral, and political, overturned, and yet he performed His work. He saw His followers despised, persecuted, denounced, as the very enemies of the human race; His deacons stretched on the gridiron; His priests distended on the rack; His pontiffs bowing beneath the sword; and yet He accomplished His work,

He saw as the very effects of His work himself reviled, blasphemed, stripped, scourged, thorn-crowned, and crucified; and yet inexorably He finished His work. What would have become of us if He had not? But with His appointed ministry he had dealt more mercifully. From them, as less wise, less holy, and not divine. He instructed them in their duties, promised them the assistance of the Holy Spirit, and then sent them forth to do their work in total uncertainty of all, save that their work was His, still He had been pleased to place before them, and they had treasured in their hearts certain tests and criterions whereby they should know at any time whether what befel them were the consequences of performing the work he had committed to them, or were the results of a departure from His divine will. The Cardinal then illustrated his remarks by reference to the persecutions which assailed the efforts of the Apostles to spread the knowledge of the Gospel, and the early history of the Church when the primitive Christians, taking advantage of the breathing time intervening between different periods of persecution to extend and complete their ecclesiastical organisation, began to excite the alarms of the state respecting the rapid progress of Christianity. A new series of persecutions and destruction then commenced; but the early Christians did not take blame to themselves because they had not continued still to burrow, year after year, and century after century, under the catacombs, or because they spoke plainly and boldly, and did not crouch and bend before the possessors of the wealth and the influence of the land. No; so long as their conduct was true and faithful to their duty—so long as it was lawful and virtuous—they did what they believed to be right, and left God in His own good time to relieve and reward them. So, in our day, it was their duty, then, to study the rules which Christ had given, and to ascertain whether the consequences of doing what appeared to them clearly to be their duty to the Church were chargeable to their own imprudence, or were only the natural and foreseen sequences of faithfully carrying out the will of the blessed Redeemer. Now, he did not place the acts of their present opponents on the same footing as the conduct of the persecutors of the early Church. But they must remember it was not with Jew or with Gentile that they had been told that the Church of God was ever to be in conflict. They had been warned that there was another visible and enduring power, which waged against it perpetual warfare, and this was what Christ, through Himself and his Apostles, had denounced as the world. Now, the world and the Church were like the two sides of an equation—they could not be together; but when you have discovered on which side the one is, on the other side must its opposite be. It was important then to inquire on which side was the Church and on which side the world within the last few eventful weeks. Christ had told us that His true disciples would be hated, and calumniated, and execrated by the world. Now, never in their memory, or in that of many preceding generations, had such intense hatred, such scurrilous misrepresentations, or such bitter execrations been again and again publicly expressed in regard to their religion, its rulers, its clergy, its ministers, and its members. The walls of that city and its very pavement had been blotted with curses invoked upon the heads of fellow-subjects and fellow-men redeemed by the blood of the same Saviour—curses which, had they been uttered, the law would have punished; which, had they been printed, every modest tongue would have faltered to repeat them; and they would be told, perhaps, that this was only the rude way in which untutored minds expressed their religious zeal How strange, indeed, must their religion be to take the name of God in vain, and thus violate one of the commandments. And who was it that urged on these minds to this unholy zeal, this un-Christian

hristianity? Or who were they among those that were in duty bound who had ever thought of checking the evil: He had not heard of a bishop or a clergyman who had protested against it, and it bore all the character of a public and national violation of one of the clearest precepts of the decalogue. The Cardinal proceeded to draw a parallel in more minute detail between the insults and opprobrium used during the recent excitement towards Roman Catholics and the Roman Catholic religion, contending that all the coincidences to which he referred were only additional proofs that the work which they had in hand bore the seal and impress of Heaven Among his other remarks, he said, when they heard it pronounced from the judgment-seat of that city, 'that a little imprisonment would do the Cardinal good,' or when a greater jurist declared that a process by which the new bishops would be placed in the felons dock and disgraced by being committed a few days to the common gaol might be advisible, these things called up to remembrance how a judge of old said, respecting one whose venerable and thrice holy name must not be uttered in connection with such infamy, that a scourge would do Him good, and that He should be chastised and then let

go. And when they heard that one belonging to that nation which in the coming year expects to gain its religious freedom in this country, an elder of this city, spoke before his fellow-countrymen that he would willingly, with his own hand, strike the mitre off the heads of the new bishops, oh! how one shuddered as he brought up the remembrance of the men who, in the Hall of Caiaphas were so ready to smite the head of the first Christian bishop. Nor has it been for want of right good will that they have not been brought before the civil tribunals, and visited with legal inflictions. For had there not been a sufficient cry that old and long-dormant statutes, if possible, should be put in force against them: that obsolete legislation should be searched in every nook and corner, to see if in some of its neglected folds there could not be found lurking some unrepealed clause that could be turned against them? Even those who called themselves Liberals had proposed to re-enact the old Draconian code of persecutions, and to restore the laws by which Catholics were sentenced to death as felons and convicts; but the eyes of every one must at length be opened in consequence of what had so lately happened from the familiarity of their opponents' minds with the idea of punishing with death the discharge of a religious duty. One may well thank God that the law-making is not left in the hands of the clergy—of the avowed ministry of the Gospel of peace. At a time when it is difficult to find twelve men honestly to bring in a verdict of guilty against the murderer of his fellow-man—when by a process of years we have been purging the Statute-book of its bloodstains until we have confined the extent of its vengeance to the cry of 'Life for life,' that we should have seen a minister of religion make known to us that religious fanaticism can even yet gloat over the death-struggle of its victim, that there still live men who believe that it is doing God service to put Catholics to death! English civilization was comforted and soothed for a few hours in the supposed retractation of these atrocious sentiments; but the re action of habitual thoughts soon overmastered the momentary thought of repentance, and the returning wave of revengeful feeling washed over the mind only the more completely to lay bare the remains of that bigotry which we thought had been shipwrecked and buried long ago on our coasts. Talk of the inquisition and persecution in the Catholic Church! Oh! there were plenty of Protestant hearts in England which would soon institute the one, and plenty of arms who would carry out the other, if the law would allow them. And how had this persecuting spirit been manifested by those orgies of cruelty which had been repeated, and continue even until now, at which the inhabitants of our villages and towns are invited to mock executions, and of which it might be said that it was indeed well for those who were their objects, that it was their effigies only and not their persons that were in the hands of the people? He did not wish to blame those who were always led away by any unwonted spectacle, whether it was a Lord Mayor's show or the hanging of a criminal; but what was to be said of those who were better educated, and who were, and who at least ought to be, of more refined feeling, and who had been indulging the idle and the youthful part of the population with such degrading pastimes? Had they forgotten that the falcon was trained to dart on its prey, and dash its murderous beak into its heart, by the stuffed lure which was thrown up to it; that the Knight of Rhodes was trained for his encounter with the fearful dragons by first fleshing his weapons in the body of an artificial antagonist? And was it wise or Christian then to occupy our people day after day with these scenes, in which the appearance of brutal torture was hailed with shouts of applause, and the semblance of a cruel agony excited only cries of derison? But when they learnt that these things had been contrived and paid for by the ministers of one religion against the dignitaries of another church, whose ecclesiastical rank they were themselves obliged to acknowledge, their astonishment knew no bounds. Did they not see that these tastes, once diffused and encouraged amongst the people, are not so easily repressed, and they could have their objects without much difficulty changed, and that if a bishop was to be burned in effigy, it was not much trouble to change the colour of his habits. But these things were long since forgiven, and God grant that they might soon be forgotten. Soon now would they intone again their Christmas hymn, and the angels would sing, 'Glory to God in the highest and on earth peace—peace among men;' that they might soon return to their neighbourly and friendly habits, and that the Church might be restored to her mission of peace. And oh! that He, who to his other glorious titles added that of Prince of Peace, might descend mutually amongst men, and teach them that it was not in the whirlwind or the earthquake that the whisperings of the Divine Word were heard, but in the soft appeal to the conscience and the heart. Oh! that he might make his advent, as it was before, an advent of peace—a day of joy and the dawning of universal harmony—of blessing to the people; and if

cation to the ministry, protection to the Church, and salvation to the world!—*Chronicle.*

Selections.

CONVERSIONS.

A Lady, a Protestant of the Church of England born of European Parents, has been received in the course of this week into the Catholic Communion, by Rev. Mr. Mascarenhas, Vicar of the Dhurrumtollah Church.

Among the latest Conversions, we have to record the name of Mr. Scott, a candidate for Anglican Orders, studying under Mr. Anderson, of Leicester; this latter gentleman is a nephew of Archdeacon Manning.—*Tablet August 10th.*

Henry Worthington, Esq., of Fairfield, near Manchester, was received into the Catholic Church at the Oratory of St. Philip Neri, London, on August 12.—*Ibid.*

On Sunday last, forty Converts made public profession of their faith in the Church of St. Felix, Northampton.—*Ibid.*

Two distinguished Converts have been received into the Catholic Church by the Rev. Dr. Crowe, a native of Limerick, now attached to the English Mission and officiating in Bath; the Misses Woodward, highly respectable, amiable, and accomplished Ladies, nieces of Lord Middleton, and of the Hon. and Rev. Mr. Roderick, Rector of the Abbey Church, Bath, are the parties. The Rev. Mr. Crowe was presented about three weeks since with a splendid piece of plate by his grateful and attached Parishoners; and Converts are every day flocking into the Rev. Gentleman's fold.—*Limerick Examiner.*

The "Church and State Gazette," of yesterday, announces the Conversion of the following members of the two Universities:—Rev F. W. Trenow, B. A. St. John's College, Oxford; Mr. J. Maillard, Commoner of Trinity College, Oxford; Mr. T. Priggett, Commoner of St. John's College Cambridge: and Mr. J. Harper, M. A. Pembroke College, Oxford.

"Miss Yates, of Charlton-crescent, Islington, and several other Transitionnist ladies have been received into the Romish Church by Father Oakeley; and it is reported that several of the congregation of St. Margaret's Leicester (the vicar is Mr. Anderson nephew of Archdeacon Manning), are also about to join the Church of Rome.

Another correspondent reports,—"the conversion of Dr. Goltz, late Rector of Christ Church, Southwark, and Fellow of Christ College, Cambridge. He was received about a fortnight ago by the Jesuits in the Rue des Postes, Paris."—The Rev. F. Ballard, and G. N. Ballard Esq. late of Margaret chapel and Wadham and Worcester Colleges, Oxford, have become Oratorians.

It is said, that more than sixty persons have left Margaret chapel for the church of Rome since Father Oakeley commenced his Romanizing proceedings there, which have been so ably continued by his friend and successor Mr. Richard. No less than 5 of the licensed clergyman of that chapel have become Romanists, and a much larger number of those who occasionally officiated there, have gone to their own place.—*Patriot September 23.*

Amongst the recent perverts, says the *Church and state Gazette* is the daughter of a late Fellow of Exeter College, Oxford, who has been for some years under the *direction* of Dr. Pusey.—*Ibid.*

"*The Catholic Annual Register*" for this year gives a list of seventy clergymen who have left the English Church and joined the Roman Catholic Religion—*Ibid.*

Captain Patterson, brother of the clerical pervert of that name, and George Bowyer Esq. D. C. L. of the Temple, Editor of a Tractarian News Paper, and (it is believed) one of the contributors to the late *British Critic* has been received into the Romish Church. T. A. Drinkwater Esq. (of Mr. Andersons Religious community at Leicester) who was on the point of being ordained, but will now become a Romish priest was received by Father Oakeley. Archdeacon Manning is going abroad immediately; he will be accompanied by other celebrated Tractarians.—*Church and State Gazette.*

Agra.—On the 29th September, and 6th October last, six Protestant adults, two children, aged fourteen years each, and a native woman, were received into the bosom of the Catholic Church.—*Bombay Catholic Standard Jan. 20.*

THE QUEEN'S REPLIES TO THE PROTESTANT ADDRESSES.

Her Majesty's replies are characterised, first, by great caution in what is said of the Catholics. There is no specific observation made as to the proceedings of the Holy See; and the words thrown in by the civic corporation about civil and religious liberty, appear to be taken up as if either to re-assure the Catholics, or to throw dust in their eyes for the moment. She concurs with the Lord Mayor and Aldermen in their "attachment to the Protestant Faith, and to the great principles of civil and religious liberty." She compliments the Common Council on their "tried and consistent advocacy of the equal enjoyment of civil rights by all classes of their fellow-subjects." She tells them she is resolved "to maintain unimpaired the religious liberty which is justly prized by the people of this country." She hints to Cambridge that it is "her earnest wish that complete freedom of conscience should be enjoyed by all classes of her subjects."

On the other hand, the Corporation are told that the Queen will "uphold and maintain them" (the Protestant Faith, and principles of civil and religious liberty) "against any danger with which they may be threatened, from whatever quarter it may proceed."

The Common Council are not even encouraged so far as this; but their indignation against Puseyism is noticed and encouraged:—"You may be assured of my earnest desire to maintain unimpaired the religious liberty justly prized by the people of this country, and to uphold as its surest safeguard the pure and *Scriptural* worship of the Protestant "Faith." The City Lieutenancy, whose address spoke passionately of "a foreign potentate arrogantly assuming to himself the power to introduce "into this country a Romish Hierarchy," and who had asked for measures "to prevent all further "encroachments and attempts at usurpation by the "See of Rome," &c., are told that "the Queen will maintain the independence, and uphold the constitutional liberties of her people against all aggressive "encroachment," avoiding any more particular mention. Oxford has asked that her Majesty should take measures "to repress all aggressions and "encroachments of any foreign Ecclesiastical power against the rights of the Crown and the independence of the people." The Queen replies she is determined to uphold such rights and independence against "all aggressions and encroachments of any foreign power," omitting the word "Ecclesiastical." But there is infused into the reply a very strong tinge of hostility to Puseyism. She will "maintain the purity of our Reformed Church." She notices that "the supreme government" of it is by law confided to her; and she hints to Oxford that their "earnest endeavour to train up youth in faithful attachment" to the truths of Holy Scripture will have a powerful effect in strengthening the defences of our "Protestant Faith." Lastly, to the deputation from Cambridge (in whose address much was said about "the Bishop of Rome's intermeddling with "the government of our country, and ignoring the "ancient Episcopacy of our Church") her Majesty contents herself with expressing her satisfaction at "the zealous and undiminished attachment of the "English people to the principles of the Reformation;" and adds, in general terms, that it is her "constant aim to uphold the just privileges and "extend the usefulness of the Church established by law, and to secure to her people the full possession of their ancient rights and liberties."

On the whole, these replies, taken together, constitute a cautious development of the policy that Government seems to have taken from the moment the immense risk of Lord John's attack on the "mummeries of superstition" was apparent. As little is said about the Catholics as could have been said on such an occasion; as much allusion is made to the Puseyites as could have been made with dignity. It was safe to attack them—eminently unsafe to attack the Catholics.—*Tablet.*

"HER MAJESTYS' CLERGY."

A most felicitous title has lately been found for the functionaries of the Crown, by them selves denominated the Clergy of the Church of England.

Hitherto we have been somewhat at a loss for a fit name for these gentlemen. We could not call them simply *Clergy*: "Clergymen of the Established "Church" is lengthy and, besides, does not express the source and limits of their jurisdiction; "Parsons" is a vulgar phrase; and the term "Ministers" confuses them with Presbyterians, Wesleyans, Baptists, and others. But "Her Majesty's Clergy" is a title which is most satisfactory. It cannot be by themselves rejected without their incurring the imputation of disloyalty. It marks them off from the Catholic Clergy, from the ministers of other Protestant denominations than the Established Church; in fine, from all else that are called "Clergy" in the known world; it shows "whose they are and whom they "serve," and leaves them "alone in their glory." By-the-bye, it is very humiliating to this body to reflect that they are the only officers of the Crown whose authority it is lawful to 'deride and disavow." "If the Queen," says Cardinal Wiseman, who has put the thing very forcibly, 'appoint an admiral, or commander in-chief, or governor of a colony, or judge, every one is bound to obey that person in all that belongs specifically to his office, and any one would be punishable if he refused. But in regard to a Bishop, it is exactly the contrary. Precisely in those very matters which appertain to his office we are not bound to obey him. No one is obliged to seek doctrine from his teaching, sanctification from his ministration, or grace from his blessing." His blessing! The Cardinal naturally cannot separate in his mind the ideas of Bishop and blessing. But not so is it with the Bishops of "Her Majesty's Clergy." One of them lately besought his Clergy to accept his "worthless blessing." Another, as we have been told, when a wretched apostate who sought his patronage knelt to him for a benediction, after some confusion, handed the suppliant a sovereign! Poor Bishop! blessing had he none to give, but such as he had he gave. As for the Anglican Primate, he honestly declared, as our readers will remember, to a gentleman—late one of "Her Majesty's Clergy"—that he had no power to bless—"he could n't do it."

Altogether "Her Majesty's Clergy" cut a very sorry figure at present. One of themselves—"A Presbyter of the Diocese of Exeter"—thinks that it is perhaps owing to Sir Robert Peel's police system that they and the Premier have not caused "plunder and conflagration."—(They *have* caused outrage in Cheltenham). It is true that the "Presbyter" lays to Lord John's charge the whole blame of the present agitation; but certainly "Her Majesty's Clergy" have been accessories to it. Seriously, we cannot see how this body contributes to the support and honour of the British Crown. In England they are by a vast number of the people unloved and unhonoured. In Ireland their position is regarded, not only by Catholics, but also by many sensible Protestants of the empire, to be a nuisance which justice loudly calls upon the British Government to abate: while to foreigners they are a subject of derisive wonder. Her Majesty's Navy and her Majesty's army (in great part Catholic) are the envy and admiration of the world; but "Her

Majesty's "Clergy" are a reproach to the good sense of the English people. We think that her Majesty herself cannot set any great value on this lier "lot," expensive though they be, else why did she, on a recent occasion, dispense with their services in favour of Dr. Cumming, the apostle of the doctrine "every man his own Priest?" We may fairly conclude, that although Her Majesty be obliged by the Constitution to maintain "Her Clergy," she would not acknowledge them as "the Queen's Own,"—*Tablet.*

ALEPPO.

The Christians of Aleppo, we see by a short extract in the Telegraph, are to be compensated for the loss they have sustained by the insurrection of the 14th and 15th October. Another rebellion was excited, which ended in the total defeat of the rebels themselves.—"Their property," says the Correspondent of the Telegraph, "will be devoted by the Authorities to indemnify the Christians for their losses, and to rebuild the three Churches which were burnt. In this affray no Christian fell."

BOMBAY.

CHURCH OF N. S. DE SALVACAO.

No. 39 of 1851.
Ecclesiastical Department.
To the Rt. Rev. Dr. HARTMANN,
Roman Catholic Bishop.

SIR,—With reference to your letters dated the 5th and 7th November last, I am directed by the Right Honorable the Governor in Council to transmit to you the Copy of a communication which I have this day addressed to that Section of the Roman Catholic Parishioners of the Church of N. S. de Salvacão who have taken upon themselves to transfer the Church to the spiritual juriadiction of the Archbishop of Goa.

I have the honor to be,
Sir,
Your most obedt. servant,
J. G. LUMSDEN.
Secy. to Government.

Extract from the letter here referred to by Mr. Secretary Lumsden.

No. 38 of 1851.
Ecclesiastical Department.

To,—J. de Monte and others.
Roman Catholic Parishioners of the Church of N. S. de Salvacão at Mahim.

Gentlemen,—I am directed to acknowledge the receipt of your letter of the 4th November 1850 and to communicate to you in reply the view which the Government has taken of the proceedings therein reported.

You observe that "having no confidence in either the ability or inclination of the Vicars Apostolic to govern the Churches here so as to ensure peace, it has long been in contemplation in this Parish to revert to the jurisdiction of His Grace the Archbishop of Goa."

In effect, Government are apprized by this letter that you have taken upon yourselves of your own and sole authority (whether constituting a majority of the Parishioners of Mahim or otherwise is at present unknown) to transfer the spiritual allegiance rendered since the year 1813 to the superior of the Carmelite mission by the Parishioners of the Church of N. S. da Salvacão, from Bishop Hartmann the present Head of the Mission and the acknowledged Roman Catholic Bishop of this Diocese, to a foreign Prelate between whom and the Government there are at present no relations, and whose pretensions to act independently of the Government in appointing Priests to your church, if ever advanced, cannot under existing orders be admitted.

It is therefore manifest from the foregoing recapitulation of the circumstances under which this transaction has taken place, that your declaration of the transfer of the church and Parish to the jurisdiction of the Archbishop of Goa was highly irregular and that in taking this step you assumed a power which the Parishioners do not possess and which a mere section of them had unquestionably no right to assume.

I am further directed to avail myself of the present opportunity to intimate to you that should the opinions of the Parishioners on a scrutiny taking place be divided in the propriety of disclaiming Bishop Hartmann's authority the votes of a *small* majority in favor of that measure will not be considered sufficient to justify the disruption of the relations so long maintained between the superior of the old carmelite Mission and the congregation of this church. Unquestionably attention will be paid to the expression of a strong and general desire to sever the connection. But so serious an act as the transfer by the Parishioners of the spiritual authority over their Parish from their recognized Bishop to another Bishop of the same church is a measure which must more or less affect the interests and happiness of each separate member of the congregation, and ought not to be lightly resolved upon or without very general conviction of its necessity.

It must not be overlook that supposing you effect your purpose and withdraw yourselves and your fellow Parishioners from the spiritual government of the virtual and acknowledged head of your Church in this island—the act may reasonably be regarded by many of your fellow Parishioners as of questionable validity. It therefore involves them in a serious responsibility which they may be anxious to avoid and yet unable to avert—They may find themselves driven to the painful measure of separating themselves from the seceding congregation, or may incur the risk of being censured as contumacious by the highest ecclesiastical tribunal which your Church acknowledges.

Under the above circumstances I am instructed to inform you that Government are constrained to disapprove your late irregular proceedings, which I am directed to add are cancelled. Government cannot acknowledge that the jurisdiction over the Church and parish of N. S. de Salva-

cese of Mahim is vested for the present in any other person than Bishop Hartmann.

If the Parishioners should still be resolved to refuse obedience to his authority, they will have recourse to the regular procedure which has been indicated in this letter. In the meantime you are not at liberty to deny him free access to the Church a right which is in incidental to his position as ordinary of the Diocese.

Government trust that no further measures will be required on their part in vindication of this decision.

Bombay Castle, 19th Jan. 1851. } I am, Gentlemen, Your obedient Servant, (Signed) J. G. Lumsden Secy. to Govt.

(True Copy.) J. G. Lumsden, Secy. to Govt.

THE ENCROACHMENTS OF ROMANISM.

We suppose that we may now assume the fact to be beyond a doubt, that Dr. Dodsworth has been, within the last few days, received into the Romish church. Both the *Tablet* and a Liverpool paper speak of the circumstance with decision, as having occurred at Dr. Wiseman's private chapel, about the middle of the last week. Two other clergymen, are stated to have taken the step at the same time. Serjeant Bellasis was 'received a few days previous. It is about a fortnight since—as our readers will easily recollect—that a couple of letters passed between Mr. Dodsworth and the Bishop of London, on the subject of a slight misudderstanding. The general impression which any one would have received from those letters was, that Mr. Dodsworth was one of the most loyal and obedient of the church's ministers. Yet in point of fact, as we now discover, he was, at that very moment, in heart a Papist! How many more—how many hundreds more—of the same kind have we among us. Who that knew the men would have drawn any distinction a week ago between Mr. Dodsworth Mr. Bennett, Mr. Richards, or Mr. Murray. All appeared to be of one mind. Nay, more we believe that they *were* and *are* of one mind still. There is a gentleman of the name of Sir J. E. Harrington, who has been carrying on the controversy in Mr. Bennett's behalf lately, and who is, we believe, Mr. Bennett's church warden. Well, a clergyman now in England met with a Sir J. E. Harrington in Rome last spring, and supposed that this 'church warden of St. Paul's, Knights bridge,' in the same person. But at Rome the Sir J. E. Harrinton who was there last spring *prostrated himself before the Host*, and even knelt in worship of 'the handkerchief of St. Veronica.' If there are not two gentlemen of the name, what else than a Papist is Mr. Bennett's church warden. But this is not the only circumstance connected with St. Paul's Knights Bridge, which has recently come to our knowledge. Romanism has been practised in a congregation for some time past in its most perverse points. We speak from very accurate information when we say—that parents have discovered that there sons were in the habit of frequenting haunts of dissipation, and indulging in habits of gross vice, and then of going to Mr. Bennett or his curates on each Saturday night to be confessed and absolved—then to pursue the same round on the following week. It is on the young that these delusions are generally practised. A gentleman of rank was recently living at a well-know watering-place in Devonshire where Tractarian practices, and especially those of the confessional, were rife. He had two daughters rather young. One of the curates succeeded in impressing these young ladies with the advantages of confession, and at last the habit became a settled one, that whenever their parent went out to dinner a note was dispatched to the curate, who came over and confessed his young pupils. A suspicion somehow reached the parent, and suddenly returning one evening he detected the whole affair, and quickly turned the rev. gentleman out of doors. The same system produced still worse results, very recently, we believe, in Bath. A priest of the Romish Church—we are informed on highly respectable authority—has recently been found to be 'missing,' under the following circumstances:—A gentleman, professing Protestant but liberal opinions allowed his lady to form an aquaintance with the said priest. The result was—first, her conversion to Popery: and then, by the facilities offered by the confessional, her corruption, and a breach of the seventh commandment! These horrors are fast multiplying around us. But they bring one antidote. They are producting a considerable reaction in the minds of the people of England.—*Herald.*

THE ALEPPIAN PERSECUTION.

The brigands who have caused so much slaughter in Aleppo, during the last ten days, have received the just award due to their cruelty. The Governor, Musapha-Zariff, having received an encrease of five or six millions of men to his force on the 5th November' caused the ringleaders in the affray to be arrested. The populace desperately demanded the liberation of the insurgents, when the Troops were compelled to fly to arms. The Governor then commenced the "bombardment," which lasted three days; the suburbs occupied by the rebels were destroyed and the regular troops, rushing in on them, succeeded, without risk, in driving them away from the Town, where order and peace were again restored, 1800 men fell in this enterprize. The Cavalry were sent in pursuit of the run-aways; the total of killed was 400. The goods of the rebels were confiscated, to indemnify the Christians for losses sustained by the destruction of their Churches; and to provide for the families of those who were massacred on the above occasion.

The French Consul M. de Lesaps distinguished himself by his admirable conduct on the occasion. Thanks to his energetic endeavors to harbor the destitute families who found an Asylum in the Consul's Mansion! Four Convents were supported by him; in which upwards of 2000 persons, including Jews and Turks, were sheltered and saved from the fury of the tyrants who would otherwise in all probability have put them to the torture.—*Ami de la Religion.*

THE BENGAL CATHOLIC HERALD.

'One body and one spirit—one Lord, one Faith, one Baptism.'

No. 9.] CALCUTTA: SATURDAY, MARCH 1, 1851. [VOL. XX.

THE

BENGAL CATHOLIC HERALD.

Calcutta: Saturday, March 1, 1851.

THE RECENT MIRACLES AT RIMINI AND IN THE VICINITY OF AVIGNON.

"Dieu peut-il faire des miracles? c'est-a-dire, peut-il déroger aux lois qui'l a établies? Cette question sérieusement traitée serait impie, si elle n'était absurde: ce serait faire trop d'honneur à ce ui qui la résoudrait négativement, que de le punir: il faudrait l'enfermer." J. J. Rousseau, 3me lettre de la Montagne

"God cannot work miracles to deceive men himself, nor permit evil spirits to impose upon men, when the error would be invincible, which would be the very same thing as if he worked them himself." Clarke's Evidences of Nat. and Rev. Rel. p. 228.

We notice in our issue of to-day, an account copied from the *L'Univers*, of a miraculous occurrence, which is stated to have lately taken place at Saint Saturain les Apt, in the neighbourhood of Avignon. As the remarks we intend to offer on that occurrence, are equally applicable to the recent no less extraordinary events at Rimini, we have included these several singular Phenomena, in the heading prefixed to this article.

Before we enlarge upon the subjects of our present notice, we may observe, that, we feel it to be our conscientous duty, to treat of the grave matters under consideration, in such a way, as will, whilst satisfying the pious docility of Catholics, be also calculated to convince the well disposed of our separated brethren, that the credence, which Catholics render to narratives of supernatural events, is wholly in accordance with the dictates of reason and of religion.

If we may so speak, and we wish to do so, solely for the greater satisfaction of others not of our communion, the whole scheme or system of Christianity is one, whose claims to credibility repose chiefly on the truth of the miracles, or in others words, of those deviations, from what are called the laws of nature, which are recorded in the New Testaments, as having been operated by Jesus Christ in person, or by his Apostles or Disciples.

The same may be said of the religious dispensation to which Christianity succeeded. At every period of the ancient dispensation, until the arrival of the time, when it was about to give away to the New and Eternal Testament, miracles marked its career and proved its divinity, both in its origin and in its development, until its course was consummated, by the advent of the Redeemer.

More than once, the Saviour, in language unmistakeably perspicuous, solemnly assured the first Pastors of his Church, that the wonders, which his followers would work in times to come, would far surpass, even those, which he himself had accomplished.* It

* He that believeth and is baptized, shall be saved: but he that believeth not, shall be condemned. And these signs shall follow them that believe: In my name they shall cast out devils: they shall speak with new tongues;—

would be strange, indeed, if, notwithstanding such an assurance on the part of the Divine Founder of the Christian Church, her History, for eighteen centuries, should prove, in what regards miracles, a mere blank, destitute of any record, which would bear testimony to the fulfilment of Christ's prediction.

That such a void, which would justly be deemed so incongruous with the Saviour's promise, does not occur in the history of the Church, is testified by a countless succession of Catholic Writers, of every age and country, many of them illustrious for sanctity and learning. In effect, the testimony of those distinguished personages on the continuation of miracles in the Church is so powerful, that it would, in all probability have never been impugned, had it not been, that their evidence served, not only to establish the miraculous events recorded by them, but also to prove, that that religious communion, in which these wonders were operated, was alone the true Church of Christ.

In order to prevent a result so injurious to Protestantism in all its countless denominations, the advocates of the Reformation have had recourse to every species of sophistry, which could throw discredit upon the testimonies, adduced to prove the truth of these miracles. But, as the task of investigating the evidence in favor of each particular miracle was too onerous, and was also attended, in some instances, with consequences by no means expected or wished for, by the adversaries of the Catholic Faith, it occurred to the well known Rev. Doctor Conyers Middleton, to enter upon a new, and so far as regards professing Christian Writers, a hitherto untried course in the field of controversy, by means of which, all the pretensions of Catholics, to the continuation of miracles in their Church, were to be at once, and for ever, blasted and destroyed.

But alas! for the short sightedness of mortals. How often does worldly wisdom bring confusion upon itself, by the very counsels, on which it had confidently relied for success. So it unfortunately happened to Dr. Middleton,

'Incidit in Scyllam Cupiens vitare Charybdim.'

No sooner had his 'discourse concerning the miraculous powers, which are supposed to have subsisted in the Christian Church from the earliest ages' been published, than it was assailed on all sides, by his own brethren among the Protestant Anglican Clergy, as a production subversive of Christianity. And such undoubtedly was its open and perhaps not unintentional tendency. We repeat, that the subversion of Christianity was, perhaps, the real object of the author, although apparently his design was, by overthrowing the credibility of all miracles recorded in Church history and not in Scripture, to set aside and extinguish the pretensions of Catholics in favor of their creed, from the alleged continuation of miracles in their Church. The grounds, on which the imputation here made rests, are, not only the accusations preferred against Doctor Middleton, by those of his contemporary brother Clergymen, who undertook to answer his "discourse on miracles," but also those alleged, by the Anglican Bishop Pearce, who seventeen years, previously to the publication of the discourse on miracles, designated Middleton's remarks on Dr. Waterland's vindication of Scripture, as the work of an Infidel in disguise. Thus then, according to these distinguished authorities, the very argumentation used by one of their own Rev. Brethren, to cast discredit on the miracles recorded in the annals of the Christian Church, would, if applied to the Gospel miracles, lead to the subversion of Christianity, and would justly subject the person who would resort to such reasoning, to the imputation of being an Infidel in disguise.

(To be continued.)

They shall take up serpents: and if they shall drink any deadly thing, it shall not hurt them: they shall lay their hands upon the sick, and they shall recover.—Mark xvi. 16, 17, 18.

Otherwise believe for the very works' sake. Amen, amen, I say to you, he that believeth in me, the works that I do, he also shall do, and greater than these shall he do.—John xiv. 12.

MIRACLE AT AVIGNON.

Translated from the French Journal "L'Univers" for the B. C. Herald.

SIR,—I hasten to send you some lines concerning the wonderful fact which has lately been accomplished at Saint Saturnin les Apt, in the Chapel of Calvary, vulgarly called the Chateau. Here is the fact, at least the substance of it: blood has been seen to ooze from the different wounds of the Christ, represented extended on the knees of the Blessed Virgin in a picture of the descent from the Cross, fixed over the high altar of the Chapel. At different times and on different days, large drops have been seen to form on the wound of the right side of the Saviour, then upon the hands and feet. Without mentioning the first apparition of blood which took place on the 10th of November last, in presence of three persons only, I shall tell you, that on last Friday, the 13th of this month, between the hours of eight and nine in the morning, six persons worthy of credit

have distinctly seen on the wound of the side, drops, in the form of tears, which Mr. Crement, a Medical Doctor one of the witnesses called in to prove the reality of the fact, collected in a white handkerchief, an operation which he repeated four times, the drops immediately succeeding each other after every application of the handkerchief. Mr. Crement published an account of this, on his return from the Chapel. This is not all, today, the 16th of December, about the same hour as on Friday, the miracle has been renewed not only on the wound of the side, but on those of the feet and hands. The fact can be proved by the whole parish more than five hundred persons having been eye witnesses of it. —— H. Foust.

The Editor of the *L'Univers* gives the following account of the miracle On the 20th of November whilst the sub-prefect and some other persons were examining the picture and collecting from it a notable quantity of blood; the Bishop followed by the clergy and the principal authorities took their places in the sanctuary. After the lapse of some moments, a piece of linen was presented to his Lordship who upon applying it to the picture obtained from it large drops of blood, this piece of linen was then shewn to the assistants. After this last application, the blood ceasing to ooze from the wounds of the Saviour, the authorities had the picture taken down for examination, when no traces could be seen of any liquid whatever. Then the visitors retired to make room for new comers. The whole day the Chapel was crowded with persons from all parts.—J. S. Jean.

An official letter announces that the miracle was repeated on the 21st of December and that the blood continued to flow for some moments. A Committee has been named by his Grace the Archbishop of Avignon to enquire about the nature and reality of the miracle. This Committee is composed of the Reverend Messrs. Barrúse Justamond Sermand, Caval and Barelle.

December, 1850.

VERY REV. DR. LANGLOIS.

The Catholics of Calcutta will read with pleasure the following letter addressed to the Archbishop by the Very Rev. Dr. Langlois, the Superior of the Seminary for foreign Missions at Paris.

My Dear Lord Archbishop,—I have the honor to send to your Grace a parcel of letters for Messrs. Rabin, Krick and Bernard, which I beg of you to forward to them: not long ago we received a pretty long letter from Mr. Rabin, informing us of his safe arrival at his new destination; and giving us an account of the great kindness he and his companions experienced from your Grace, also of the generous exertions of the Catholics of Bengal in favor of the Mission of Thibet. It would be impossible for me to express my gratitude and that of our community, for the signal services your Grace has rendered our dear brothers for the support of the Missions of Thibet. We continually beg of our Lord to be himself your reward, and to pour down upon yourself and your flock his most abundant Benedictions, recommending myself to the pious prayers of the priests, and religious ladies under your Grace's charge: I am with the most profound respect,

Your Grace's humble and obdt. Servt.
Langlois.

To His Grace the Most Rev. Dr. Carew.

July 9th, 1850,

LETTER FROM J. B. RICHARDS, ESQ., OF CULNA.

To His Grace the Most Rev. Dr. Carew, Archbishop, Vicar Apostolic of Western Bengal.

My Dear Lord Archbishop,—I have the pleasure of sending the accompanying donation,* from one of the Protestant Ladies who having visited the Orphanage at Moorgyhutta on Monday last, requested me to hand this sum to your Grace for the benefit of the Orphans there.

I take this opportunity of expressing the very great satisfaction we all felt on visiting your different establishments, and we must beg of your Grace to make our best thanks to the Clergymen of the College, and the Ladies of the Convent and Orphanages for their polite attention.

The Orphanage at Intally cannot fail of exciting the kindly feelings of all who visit it; how truly gratifying it must be to your Grace, to see the *comfortable* and *happy Asylum* you have provided for these otherwise destitute children: with respectful compliments and best wishes of my family and self to your Grace.

I remain,
Yours very faithfully,
J. B. Richards.

Calcutta, Feb. 22, 1851.

A SERMON DELIVERED IN ST. GEORGE'S CATHOLIC CHURCH, SOUTHWARK, ON SUNDAY MORNING, AUGUST 11TH., 1850. BY THE RIGHT REV. N. WISEMAN, D.D. BISHOP OF MELIPOTAMUS, V. A. L

"BUT HE, WILLING TO JUSTIFY HIMSELF, SAID TO JESUS,—AND WHO IS MY NEIGHBOUR?"—LUKE X. 29.

(Continued from our last.

Such, then, my Brethren, is the great principle which our Blessed, Saviour laid down and gave to His Church, and which has been the rule of her conduct from the beginning. And you will allow me, therefore, this morning to trace for you this principle in the action of the Church, to show you the influence which those words have exercised over the whole of the world, over society, and over all that has sprung from it in the whole of the world, wherever the Christian name has been known or heard. Whatever our Blessed Saviour undertook upon earth, whatever he did for man, whatever he bestowed upon him, he wished to imprint with two characteristics, —which to human ingenuity and human power would have seemed inconsistent one with the other. All was intended by him to be, at the same time, universal and yet one. He redeemed the whole of mankind. There was no exception to that great work which formed the object of his existence upon earth; but all men, of whatever race, of whatever country, and of whatever age, were to be redeemed by one single action, at the same instant. There were to be universality and unity in that act; and faith, which springs from this great mystery, and which seemed as intended to act upon that portion of man's constitution, which proverbially is supposed to be the most various in its action,—his mind; that faith which, therefore, it might have seemed impossible to impress with these peculiar characters, was in like manner intended to be universal, and yet one; one faith, one doctrine, was declared to all nations,—to all the world; and it was the wise and holy intention of Divine Providence that all mankind should believe the same faith, should possess the same faith,—the learned and the unlearned, the civilized and the savage. Whatever might be the variety of their ideas, and their thoughts, and their wishes, upon every other subject that interested them, they were intended to be placed at the same level in regard to that supernatural revelation which is communicated through His incarnate Word. All, whoever they might be, wherever they might be called into existence, were to believe the same; a oneness of Faith was to be as sure a characteristic of His teaching as universality. And so likewise with regard to His Church; He meant that society of the faithful united to Him to be as completely one, as are the members of the same body a part of the same being,—as are the scattered portions of the same kingdom subject to the same rule. And that kingdom of the Messiah, which was to extend to the bounds of the earth, was to be under one kingship, one headship, one rule, and one law.

Then in like manner with regard to charity; our Blessed Saviour, having given this as a great gift, as a new virtue, and unknown to the generations that had gone before His time, stamped it likewise with the same impress of His own power, and made the precept as to loving mankind universal, so as to embrace the whole of mankind, yet at the same time to be performed by one single act, centred completely in each individual; so that the whole of mankind should be thus as firmly knitted in complete and entire love as the various elements which compose one man are united in self-love within his heart; for all our neighbours must be loved even as we love ourselves.

Then how was this to be accomplished? For it would appear as if love of God's nature were diffusive rather than concentrated, as if we had in loving others, to love those who, as it were, went forth from ourselves, instead of gathering them unto us. Love, which had not been known upon earth as a virtue, but merely as an instinct, or a passion, was of earthly growth. Each plant gathered around itself the kindly influence of that which was immediately in its neighbourhood, and they might entwine their branches together, in close friendship, they might bask in the same sunshine, or enjoy the same congenial soil, and thus have a sympathy, as it were, a growth and an expansion; but rooted to the spot, fixed on that soil, how were they to partake of whatever was beyond their sphere, their reach, or their consciousness; This was the great problem to be solved,—to give to charity or fraternal love the same characteristic which belonged to every other great gift of the new Law—and thus it was done.

The concentration of love is naturally from earth to heaven, in the same manner as men, in whatever part of the world they are, naturally turn their eyes towards one and the same sun, and admire and glorify it; and as in return from that sun are shed forth over every part of the earth rays which come from itself with diffusive power, and thus may be said to form an intermediate means of communication between things which are most distant upon earth,—so God gives first the

precept to love Him, to love Him with an intensity of love, to love Him with all our heart, with all our soul, and with all our power; and all men thus loving God—(O! that they did so! but such is the design and the wish of His blessed love)—all men loving Him, who alone is the great, the one object of universal love, towards whom all, from every corner of the earth, may turn, and in whom they will find enough to love and to adore; all the affections of mankind being thus drawn towards Him and centred in Him; and He, manifesting to all that love Him that He is universal love, and loves all that He has made, and man, that He has redeemed above all; then from Him descend over the whole earth those rays of fraternal charity which make us perform that great mysterious act of love, unknown to men before the magnificent revelation of Christianity, but which is one of its most wonderful privileges, the loving all other beings—all other things in God, and for His sake; reading, as it were, in Him that love which He has for all mankind; and thus endeavouring to make a likeness to Him—the natural result and fruit of love seeking and striving to the utmost to love all as He loves them. And surely it is not too much, then, to ask that we should love them as we love ourselves, for He has loved them as He loved Himself, and more. for He has given Himself, and stripped Himself of His glory, robbed Himself of His majesty, abased Himself, and, as it were, declared Himself for man, and has even submitted to ignominy, and died to redeem him. Then, instead of having to strive for what is beyond the power of man, to feel the distinct and tender love for what we have neither seen nor known,—this love of God inspires us to love all other things, because it is through God that we love them,—our affections first rise to Him,—there all is concentrated, and thence all is dispersed.

Now what must necessarily be the working of a principle like this? the intense love, that is, of God, and, as a consequence, as intense a love of our neighbours? Why, that throughout the Church, in every age, in every place, all distinctions between men have vanished before the Church, because before God they are equal; and whatever of distinction or division there was of old has been broken down, and active charity has sought to pursue its objects everywhere, without reference to any natural, social, or domestic tie.

(To be continued.)

SOME ACCOUNT OF THE REASONS OF MY CONVERSION TO THE CATHOLIC CHURCH, BY A LATE CLERGYMAN* OF THE ANGLICAN COMMUNION, IN LETTERS TO A FRIEND. FIFTH EDITION. LONDON: JAMES BURNS, 1849.

The individuals for whom the following Letters were written, and at whose request they are printed, are now themselves members of the Catholic Church. They have desired their publication, partly as an answer to numerous inquiries and objections, and because they express, in a general way (although, of course, each one has, in some degree, his own special views and feelings), those grounds and convictions on which they have themselves acted. Also they are not without hope that some persons may be induced to read these Letters, who have not read other things on the same subject; and that something in them, coming at the right time, or falling on a more prepared state of mind, may, by God's blessing, convince those who have hitherto been unconvinced by abler writings.

At least, it is hoped that what is here said may be sufficient to prove that those who have submitted to the Catholic Church have not done so unadvisedly: that secession from the Anglican Communion is not that absurd and indefensible step which it is commonly represented to be; and that it is possible to adduce reasons in its behalf which not only relieve their authors from the charge of "mental imbecility,"† but really demand the grave consideration of earnest and thoughtful men.

Nothing has more astonished the person who put forth the present remarks, than such charges against converts as "apostacy from the Church," "renunciation of the faith," "desertion of their spiritual Mother," &c.,—phrases which have been very commonly used of late, and that too by writers professing high views of the unity of the Church, and a decided belief that the Roman is a part, and in some respects a better part of the Church than their own. It is hoped that in the following Letters it will appear that those who have yielded to the claims of the Catholic Church can in no sense be said to have committed apostacy, or to have renounced any one article of the faith. The present publication may therefore, it is hoped, be instrumental in preventing for the future all such unmeaning accusations.

It may not be amiss also to allude to the attempts now so commonly made to stifle inquiry,‡ by debarring persons from reading what is put forth by Catholics, and especially by converts. Surely this is quite indefensible on any fair ground. Surely nothing can be more unreason-

* The letters containing the account here noticed are ascribed to the Rev. Mr. Newman.

† ——"it cannot be alleged that this infatuation has in any case amounted to positive mental imbecility."—*English Churchman, Aug.* 36, 1847.

‡ To such a length have these attempts been carried, that it is now the policy of most of the Anglican papers to refuse the insertion of advertisements of Catholic publications! It seems scarcely credible that such shifts should be resorted to.

able or unfair than to make serious accusations against the motives and conduct of those who have thought it their bounden duty to act in a certain way, and then to refuse to read the statement of the grounds on which they have acted, and the defence of their conduct.

And not less strange does it appear, that persons insisting on the unity of the Church, and the essential oneness of the Roman and English Churches in matters of faith, should yet refuse to hold any communication, or to exchange thoughts and feelings, with members of that body which they acknowledge to be a true Church, on subjects of the deepest interest to both parties.

The writers of this Advertisement have only to add their most solemn testimony to the removal of all those doubts which for a length of time harassed their own minds, and to the complete satisfaction of all their expectations and needs, which they have experienced in the fulness of the grace, and in the living presence of the Holy Catholic Church. Knowing the slowness of their own hearts to believe, and the difficulties which impede the progress of inquirers, they would repress all too sanguine hopes in regard to the friends they have left behind. But they cannot cease to importune the Giver of all good, that He would lead them in His own time and in His own way, into that land, which, while they seem to be seeking for it, and it is close at hand, they will not enter. Oh, let them not repress thoughts and rising convictions; let them not resist the yearnings of their hearts; let them not allow worldly position or prospects to stop inquiry or stifle the voice of conscience; let them not turn away from books which only ask a fair and candid hearing; but with a solemn sense of their responsibility for rejecting truth, as well as accepting error, let them read, meditate, pray, and decide as those who must give an account for the course they pursue on this most solemn subject, and at this most eventful period of our history.

LETTER I.

My Dear ——

You have asked me to give you an account of the reasons which have induced me, after much consideration, and at the sacrifice of many feelings and some worldly advantages, to abandon the Communion in which I was brought up, and to join myself to the Church of Rome, as the *one* only Church, claiming in the name of Christ, and as His representative on earth, the obedience of all Christians in all nations. The arguments which finally prevailed with me are the same which have induced so many before me to act as I have done, and which have been so well and ably put forth in many recent publications, which are accessible to all. I might refer to these as containing all I have to say; and I am in the habit of doing so. Still you wish to have my own account of the way in which these arguments were brought home to myself personally. I cannot hope, nor do I wish, to say any thing new on these subjects; but since you express the wish that I should write, I will not refuse to comply with your request; and amply shall I be repaid, if what I shall say may influence but one person to do as I have done.

I shall not attempt any laboured or methodical argument, either of the whole controversy, or of any particular point; but shall just give a history of the manner in which the subject was brought before my own mind, the way in which I was convinced, and in which the prejudices and objections I had entertained were removed.

We all remember the time when little or nothing was ever said by the English clergy about the Holy Catholic Church, its visibility, unity, and authority as the teacher of the faith; of the evil and danger of schism; of the fallacy and mischief of saying that the Bible, and the Bible alone, was the rule of faith, &c. We well remember the time when these doctrines first began to be taught, and how rapidly they spread—partly from their own intrinsic truth and manifest importance, and partly through the ability, earnestness, and high character of those who first propagated them. They were received by many, and warmly and heartily embraced; among others, by myself.

The doctrines then chiefly insisted upon were these: that the Church was a *visible* society, set up by Christ Himself to teach the truth, to convey grace, to decide controversies, and to regulate all matters affecting its own welfare; that the Church was governed by duly ordained ministers, deriving their authority in succession from the original founders, the Apostles; that the continued existence and indefectibility of this Church was guaranteed by the express promise of Christ; that union with, and submission to, the Church was necessary to salvation; that heresy, which is denying what the Church teaches, is a deadly sin; that schism, which is separation from the Church, and rebellion against its legitimate authority, was also a deadly sin; that Scripture was not, and could not be, the alone rule of faith—for Scripture needed an interpreter; that men needed an authority in disputes and controversies, to which they might refer, and whose decree should be final; that Scripture *and tradition* was the true rule of faith.

These, it was said, were the doctrines of the English Church; by these she was distinguished from Protestants, both at home and abroad: she claimed to be Catholic and Apostolic, a part of the one true Church scattered all over the world, because she pos-

sessed a true succession in her Bishops, and held the true rule of faith—Scripture and tradition—and all doctrines which, by this rule, could be shewn to have been the doctrines of the Church from the first.

There was a common sense in the substance of these doctrines which ensured them a ready reception in the minds of many persons who had been wearied with the groundless theories, and hopeless disputes, and fanatical religion of former years. It came upon us like a new revelation for our comfort; and yet was so obvious, that we wondered how we had not seen before, that there must be *a Church*, a visible Society; that this Church must have authority; that if it had authority, it must be submitted to by individuals; that Christianity was an *historical fact*; that it was not now for the first time to be *discovered*; that we must inquire *what it is*, and not *make it* for ourselves. It was a comfort to be told that these were the doctrines of the English Church; that she claimed to be a part of the Catholic Church—one by legitimate descent, and unity of faith and doctrines in all essential matters with the Church of the Apostles, the Fathers, and the Saints; that she was *our* Church, the Church *to us*; that by union with her we were united with the Church Catholic all over the world, and with the Church of all ages from the Apostles.

The rule of Scripture and tradition was then used and applied to determine the Catholic faith. By the application of this rule, the rule itself was proved to be primitive and Catholic; by it the nature, constitution, and office of the Church were proved to be so likewise; by it also such doctrines as baptismal regeneration, the real presence of Christ in the sacrament of the Lord's Supper, the eucharistic Sacrifice, the power of the keys, or the doctrine of priestly absolution, were all proved to be primitive and Catholic; and all these doctrines, as well as the rule itself, were declared to be the distinctive doctrines of the Church of England, severing her, by a clear and broad line, from all sects and denominations of Protestants.

With respect to the Roman Church, we were told that it had abandoned this rule of Scripture and tradition, and substituted in its stead the modern dogma of the infallibility of the Pope; that, together with the rule, it had forsaken also the doctrines of the primitive Church, and had made unauthorised additions of its own, at direct variance with the old faith, and even destructive of it; and that it had imposed these additions on pain of anathema on all persons, as terms of communion with itself. Rome, we were told, dared not submit her teaching to the test of Scripture and tradition; and that this was at once the ground of dispute, and the key to the distinctive differences between Rome and England. we charged her with *additions* to the faith—additions which amounted to or involved contradictions of Catholic verities; as we charged Dissenters with denying the faith itself in regard to the Church, the rule of faith, and some most vital doctrines.

Thus the Church of England was clearly designated as a middle point, or *via media*, between the Roman Church and Dissent, or Protestantism. Against both it asserted the rule of Scripture and tradition, by which the one was proved essentially defective, the other glaringly corrupt. Much was written on this assertion, and the "*via media*" became a household word among Anglicans.* Mr. Newman's work on the prophetic office of the Church, and Mr. Dodsworth's sermons on "The Church of England a Protester against Romanism and Dissent," were among the most able and popular expressions of this view of our position and claims.

I embraced these views with sincerity and earnestness; the general principles laid down, and the great truths taught, commended themselves greatly to my mind. I seized almost with greediness upon the idea of the Church as a teacher and guide, and also upon her sacramental character, as the channel of grace, the medium through which individuals become partakers of the gift of the Holy Ghost, and members of the mystical Body of Christ our Lord. This was just what I wanted,—what my soul needed and craved for. In this view of the Church I found a basis for my faith, an authority above myself for my opinions and teaching, and in the Sacraments the connecting link between the visible and the Invisible, between God and the soul. A thousand difficulties were cleared up, and a connexion established between reason and faith, religion and ethics, which I had in vain searched for before and elsewhere.

These truths so occupied and engrossed me, that for a time I could only think of them in

* I have adopted this term to describe the persons I allude to, as being the most expressive and characteristic I could find. It is difficult to fix on any word or name which comprehends all, and no more than, one means, and which the persons themselves will consent to allow to be used. I am fully aware of the difficulty and consequent ambiguity. No one, for instance, could confound Dr. Pusey's tone with Dr. Hook's, or Mr. Dodsworth's with Mr. Bennett's, or Mr. Williams' with Mr. Gresley's or Mr. Paget's; or these again with the Bishops of Exeter and Salisbury; and yet these are all, in a sense, "High Churchmen." I have even heard one High Churchman or Anglican call another a "mere Anglican." The difficulty is in the very state of the parties; but I think the word used is at once the least offensive, and the most distinctive and comprehensive.

their simpler forms and consequences. I felt sure that they were true, *whatever* might be their consequences. I received and taught them, therefore, fearlessly and earnestly. They were most personal to myself and others, and carried us a long way beyond where they found us, without necessarily bringing us to any serious difficulties.

Meantime I took very much for granted, that both this rule of faith, and the doctrines above mentioned, were indeed distinctive tenets of the Church of England; and also, that in the appeal to tradition and the primitive Church, the Romanists were undoubtedly wrong. You must remember, that all my prejudices and feelings were on the side of England, and against Rome—that, therefore, I the more readily believed what the former said against the latter. I had been educated, as most of us have been, in the strongest objections to the worst representation of Roman Catholic doctrines. It never entered my mind that Rome could be right; and I accepted, without much examination, the theory offered to me to account at once for the existence and errors of that Church. It was a new, and seemed a most plausible idea to me, that the errors of the Church of Rome were simply *exaggerations* and *corruptions*, not wholly *false*; that every one of her doctrines had a foundation in truth and in antiquity; and that the Church of England had simply renounced the exaggerated or corrupt form of the doctrines, retaining all that was true; that it had carefully drawn the line, by the measure of antiquity, between what was *Catholic* and what was *Roman*. I was not learned myself—I could not be a judge in such a controversy. I took the authority of *my* Church in the matter, and was glad to have so good and plausible an account to give of the fact of the existence and state of the Roman Church.

Thus I continued for some time, working deeper and deeper, into my own mind the idea of the Church as a living Body, inhabited by the Holy Ghost, the teacher of truth, to nations and individuals, our guide in all controversies, and the alone appointed channel of grace to our souls. I became more and more convinced that such a Body, with such divine gifts, was an essential part of Christianity; that without it the Gospel would be incomplete, if not unintelligible, and Scripture would point to that for which it provided no fulfilment. I also became more and more convinced of the truth and immense importance of what were called the Catholic doctrines,—baptismal regeneration, the Real Presence, the power of absolution, &c. I fed upon them myself, and enforced them on others.

During this time it had never occurred to me to enter upon the controversy, whether these doctrines were indeed the distinctive and authoritative doctrines of the Church of England, or whether it could make good its practice and theory against the rest of the Catholic world. On the former point, the arguments and assertions of the writers of *Tracts for the Times* satisfied me; on the latter, I took it for granted, that the Church of England was *a* Church and *my* Church, and that therefore the controversy lay not between Rome and me individually, but between Rome and my Church. I believed also at this time, what was assumed throughout by the Tract-writers, or Anglicans, that the Roman Church was a *true* Church, though a corrupt one; that it might be in some respects more Catholic and Apostolic in its doctrines and practice than our own; that, indeed, it was allowable to consider it, on the whole, as *in a higher state*—to *prefer* it as a matter of taste and opinion, although duty bound us to our own Church. The prerogatives of the Bishops of Rome were also acknowledged and admitted. It began to be admitted, that theoretically there ought to be a positive visible unity; and that the Bishop of Rome, as successor of St. Peter, was the proper theoretic head or centre of this theoretic unity; that if things were as they ought to be, the Bishop of Rome would be Patriarch of the West and Primate of the world; that the schism or separation between the Churches was an anomalous state, made necessary and inevitable, indeed, by circumstances, but much to be deplored.

Behold me, then, thoroughly imbued with Catholic principles and doctrines, and yet a strong, decided, and hopeful Anglican, irresistable against all Low-Churchmen and Evangelicals in the doctrine of the Church and the Sacraments; confident against Romanists in the appeal to tradition and primitive Christianity; and protected, as I thought, by the authority of my own Church, and by the learning and ability of some of the ablest and best men of the day. I felt sure that the "movement," as the recent rise and sudden spread of Catholic doctrines in England was called, was destined to exalt the English Church to the highest pitch of Christian truth, ecclesiastical order, and ceremonial chasteness and beauty; that time only was wanted to bring about these effects in us; and that then we should win and almost compel the Church of Rome to acknowledge our catholicity, and, perhaps, to put away some of her own corruptions—at any rate, to withdraw her anathemas and unwarrantable terms of communion.

In these opinions I was not singular. You well know that they were entertained at one time by many; and I could mention the names of the very highest authorities of Anglicanism, among those who suggested to me, or encouraged me in, these notions. It took me several years to arrive at this state of mind; at the end of which, by some little reading, by constant and habitual reflection, and by the progress of events, I was inevitably led to, and in some degree prepared for, the further questions, which had been in a great measure passed over, but which now met us at every turn, and were pressed upon us,—Was Anglicanism indeed the theory and doctrine of the English Church? and could the position of the English Church, according to this theory, be maintained *on its own principles* against the Catholic world? The progess of events, and the progress of my own mind, working out the consequences of the truths it had received, brought me at the same time to these questions. The same questions had gradually got possession of the minds of some of the principal persons of the "movement;" and some of its best advocates and brightest ornaments gave it up, abandoned their position as thoroughly untenable, and submitted themselves to the Roman Catholic Church, as that alone which corresponded to their theories, which really taught and sustained their principles, and was that very thing which, without knowing it, they had all along been labouring for and sighing after.

The progress of my own mind, the progress of events, and the secessions and written confessions of these men, was to me a summons which could not be resisted, to consider how far I was justified in my principles and theory, and how far those principles justified me in my position. The character, ability, and learning of these persons had been constantly urged both as a sanction for the opinions they held, and as a "note" of the Church to which they belonged. It is clear, then, that whatever was gained to the English Church by the personal character and abilities of the persons alluded to, was not only lost to it by their secession, but became in so far a note against it.

The questions, therefore, which began at this time to occupy and engross my attention, were these: Was that body of principles and doctrines which I had come to hold as the Catholic faith, and to identify with Christianity, the distinctive and authoritative teaching of the English Church? Had I the sanction and authority of *my* Church for my faith on these essential and fundamental points? And, next, in the disputes that existed between England and Rome (on Anglo-Catholic views and principles), could we justify ourselves from the charge of schism, and of having given up, obscured, or neglected Catholic verities? Could we maintain and justify both our position and protest against Rome, *on Catholic principles?*

It was no longer a question with me, you will observe, whether or not there was a visible Church; whether the Church had authority to teach; whether submission to the Church by individuals was a duty; whether schism was a great sin, cutting off from grace. All these points were settled and assumed on both sides. So also were many great doctrines, as the real Presence of our Lord in the sacrament, sacramental absolution, and others. These doctrines were admitted on both sides to be undoubtedly Catholic, the denial or rejection of which was fatal to any pretensions to identity with the primitive and Catholic Church. The controversy now was not *about* these principles and doctrines, but *on the assumption of them*, what was the issue? Further reflection and examination of these questions convinced me with a force I have never been able in any adequate degree to express or communicate, that Anglicanism, both as a theory and in its peculiar doctrines, is NOT, *in any sense, the distinctive and authoritative teaching of the Church of England;* and, further, that the Anglican theory, as such, is *utterly untenable on its own or any Catholic principles;* that according to all the principles and doctrines which I had embraced, and which I found it impossible to give up, either the Roman Catholic Church was THE Church and *our* Church, or that there was no longer a Church on earth; that Christ's promises had failed: and that we were inevitably left each one to his own private judgment as to what is truth and what is error. I will endeavour to show you how I arrived at these conclusions in my next Letter.

(*To be continued.*)

HISTORY OF THE LIFE, WRITINGS AND DOCTRINES OF MARTIN LUTHER

By J. M. V. Audin

THE TWO BULLS 1520.

LEO X—1521

(*Continued from page 75.*)

There were then no levées like those of the Medici, whom commerce had invested with sovereign power, and who were, at once, the bankers of Europe, and the patrons of literature. Those of Leo in the Vatican surpassed all the splendours of the most brilliant

courts. Never before had such gifted minds met in the palace of a prince! A few words will prove this. There was Louis Ariosto, who came from Ferrara to Rome, to thank the pope for the excommunication he fulminated against whoever should publish his works, without his consent. This was a noble act, directed against the cupidity of certain sharpers, who systematically pirated every verse that fell from the bard of Rinaldo * Leo patronised Orlando, some of whose verses he was fond of repeating.†

Then came the bishop of Fossombrone, Paul of Middleburg, to present to his holiness the treatise *De recta Paschae celebratione*;—a work that would do credit to a Benedictin‡ of the seventeenth century; or Basil Lapi, the pupil of Vespucio, who came to dedicate to him his work, *de aetatum computatione et dierum anticipatione*;—for Leo turned his attention to the reformation of the calendar. He had written to the fathers of the Lateran council, to the learned of Italy, and required them to transmit to him the result of their researches on this reform, which was so long desired, but which could only be effected under the pontificate of Gregory XIII. There might be seen Celio Calcagnini of Ferrara, who, long before Copernicus, taught the rotation of the earth,§ notwithstanding the apparent opposition of the Bible; or, perhaps, a deputation of some poor religious of the order of St. Dominic, who came to lay at the feet of the common father of the faithful their remonstrances at the sufferings endured by the Indians, who were butchered, imprisoned, or sold as slaves, by the conquerors of the new world. The pope had stigmatized this horrid traffic in the name of humanity and religion.‖ On these grand occasions all ranks were confounded; and the black habit of a Dominican friar might have touched the purple robe of Castiglioni, the most accomplished courtier of his age, the frequenter of palaces and courts. He had written "the Courtier;" a work much more serious than its title would indicate, and in which may be studied the comic side of Italian society in the 16th century.* Near this writer, habited with such grace and splendour, might be remarked a dwarfish being, endeavouring to look big, and who, at the sight of Leo X., environed by his courtiers, gave a laugh of of satanic malignity. It was Aretino, who proclaims himself to be the scourge of princes, and who is only known as one overflowing with satire and irony. According to Bandello, Aretino attracted the stiletto and the club, as naturally as the loadstone draws to it the iron; and his back resembled a nautical chart, being marked with the numerous inflictions of those whom he had lampooned. Having been driven from Arezzo, his native city, on account of some sonnets, he came to Rome, almost in a state of destitution. Leo X. lodged and clothed him, and made him rich presents, Among other acts of his kindness, he once gave him a sum of money, that might have been offered to a prince,—not to bribe him into flattery or to secure his silence,—for Aretino had calumniated even his benefactor,†—but because the fame of his talents had preceded him to Rome. Follow Aretino, when he leaves the pope, to his residence in the Piazza del Popolo. Hear him describe his situation in his own hyperbolic style: "The great annoy me with their visits: my stairway is worn away by visiters, as the steps of the capitol by the wheels of the triumphal chariots. No where is to be seen such a melange of nations as my apartments afford:—Turks, Jews, Indians, French, Germans, and Italians. I need not say that the Spaniards are not absent from the general rendezvous. I do not speak of the people. I cannot be for a moment without being persecuted by soldiers, scholars, friars, and priests. I am become the oracle of truth: one man comes to complain to me of his prince: another of a prelate. I am a universal secretary. Fail not to give me this title on the back of my letters."‡

"Il gran lume Aretin, l'unico Accolti."§

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* We read in Richardson, who copies Bayle, that, "Leo X. published a bull of excommunication against whoever would dare to criticise the works of Ariosto!" Richardson's Treatise on painting. t. III. p. 435. Bayle art. Leo X. Warton's history of English poetry, t. II. p. 411. The bull of Leo X. may be seen in the Orlando Furioso published in Ferrara in 1516, as also in the collection of the pope's letters, by Bembo, lib. X. ep. 40. It is thus seen how groundless the accusation of protestants against Leo, "who," says Blondel, "was not ashamed to publish a bull in favour of the profane poetry of Louis Ariosto, threatening with excommunication those who would blame it, or prevent the profit of the printer at the same time that he fulminated his anathemas against Luther." See Roscoe 336 t. 4. Chapter XXIV.

† Sermo illi erat suavis et blandus. Vita Leonis X. ab anonymo conscripta.

‡ Fabron in vita Leonis X. p. 275.

§ Quod cœlum stet, terra autem moveatur. Tirab. Storia della lett. Ital. VII. 3. 427.

‖ Requisitus sententiam pontifex judicavit non modo religionem sed etiam naturam reclamitare servituti. Fabr. in vita Leonis X. p. 227.

* "Yo vos digo que es muerto uno de los mejores caballeros del mundo," exclaimed Charles V. on learning the death of Castiglioni.

† In one of his letters, Aretino, vol. III. p. 86, acknowledges that he received a large sum from Leo X. "Della santa memoria di Leone, danari in gran somma." Mazzuchelli Vita di Pietro, Aretino, p. 19. And in another letter he says of Leo X., of Clement VII. and Julius De Medici, "Non d'altro lo pa. garono, servendo loro, che di strada ed injuria." Lettere del Aretino III. 16.

‡ Lettere vol. I. p. 206. Mazzuchelli. 57.

§ Ork. Fur. Cant. XLVI. st. 10.

There might be found there also another Aretino, whom Ariosto has celebrated,—

The son of Benedetto Accolti, author of a history of crusades,* which is yet read in Italy, and the brother of Pietro Accolti, who composed that magnificent specimen of latinity, the bull of excommunication against Luther. Bernard Accolti was a poet whom Rome, enchanted with his numbers, called the celestial. When he gave recitations, business was neglected throughout the city, and all descriptions of artisans and artists ran to listen to him. He was accompanied by a guard of soldiers, which Leo assigned to him as a mark of honour. When the name of Accolti was pronounced by the chamberlain of the Vatican, the holy father would rise and say, "Open the doors and let the crowd enter." The people would then rush into the palace of the pope. Accolti recited a sonnet in honour of the Virgin; the ears and souls of all would be enchanted. They would exclaim, "Long live the divine poet! Long live the heavenly Accolti!"†

(To be continued.)

CONVERSION.

Within the present week, a Hindoo lad was received into the Catholic Communion an baptised by Rev. John McCabe.

Selections.

CARDINAL WISEMAN ON THE PRESS.

(From the Daily News, Jan. 6.)

Our purpose in this article has been, before the closing of the year, the eventful year 1850, to record the impressions made upon our minds by the public mode of dealing with the hierarchy question. We have spoken of the establishment, though we have not expressed one quarter of our thoughts upon its unchristian mode of proceeding in regard to catholics. But the press, as it is called, has been the great instrument in provoking wrath and ill will, in a manner that will scarcely be credible in, perhaps, a few months. We could almost hope that some one would go to the distrustful trouble of collecting the articles of a great many papers on the opposition side; we believe that since the days of Martin Luther, and out of his works, the collection could not be matched in religious vituperation and polemical scurrility. We must do justice, however, to those papers which have fearlessly and consistently taken more just and temperate views. The *Chronicle* ever since Lord John Russell's letter, has been steadily the opponent of religious intolerance, and of the narrow policy of persecution. It has given freely admission to letters and paragraphs favourable to, or defensive of, catholics; and has, in fact, been the only fair organ for giving explanations of misrepresentations elsewhere gladly circulated. This has been our only ally in the daily press; and we trust that catholics, who take a daily paper, will know how to show their sense of this liberal course. The weekly press has been more just, with some exceptions. We regret, indeed, that the able articles in the *Weekly Dispatch* should have been sullied with irreligious language, which made it impossible often to recommend their perusal; but often this blot has been withheld, and then, indeed, we have been gratified by the bold, uncompromising, and truly masculine eloquence with which the charlatanism of Cumming and the "atrocities" of Mac-Neile have been lashed, and the hypocrisy of canting illiberality unmasked. The *Leader* and the *Economist* have been impartial and just. The provincial papers, too, have helped to enlighten the people, and keep down the ferment. The *Hull Advertiser*, for instance, the *Liverpool Mercury*, the *Portsmouth Gazette*, the *Manchester Times* and almost all the Birmingham papers, have done themselves honour by their independence of the London press, and by showing that they possess higher views, and more freedom from prejudice, bigotry, and servility, than the supposed genius and education, which pretend, through it, to rule public opinion. We hope that catholics who subscribe to local papers will have spirit enough to cast aside those which have pandered to the vile passions of religious agitators, and encourage such as have proved themselves friends in need.

But, after this scanty list of exceptions, the catholics, as well as their hierarchy, have now had to sustain, for more than two months, an unceasing attack. Almost every daily, and many weekly papers, have been, as the French say, a *bouche de feu*.

As to the latter, some are scarcely worth a notice. That "unscrupulous" compound (its own epithet to others) of bad drawing and bad writing, the *Illustrated London News*, which hitherto had been innocently amusing, must needs have its fling at catholics. We must not omit, however, one

* Lettere di Pietro Aretino, v. 46. Mazzuchelli, Scritt. d'Italia, I. 46.

† Benedetto, Life of Lorenzo of Medici, t. I. p. 110.

anecdote relative to it. There was given in it a view of the grand papal Guy Fawkes procession at Salisbury; but the artist, by way of showing what sort of gentry composed it represented one of the banner-bearers as picking a pocket. This was altered in the engraving. There is another weekly, the delinquencies of which have cost it dear. *Punch* was once the playful companion of everybody's railway journey. Those who did not wish to be crammed with often doubtful jokes, could glance with pleasure over the pages, richly dight with the "Manners and Customs of the English," or the adventures in travel of three early associates of our school-boy days. The practised eye ran eagerly through the sheet to catch a glimpse of that cocky little bird that perched on two twin letters; and where that the sight was sure to rest, for there was certain to be found a new and original combination of strong artistic skill, rare humour, infinite variety, delicate fancy, and deep observation of human nature and national character, the whole set forth by a masterly touch and an unerring pencil. Alas! the little bird, the very genius of *Punch*, which occasionally had been seen to hop down from its literary perch on to the ground, has now flown clean away, and has left a blank not easily to be filled up. And why? Because Punch had become old and drivelling, had taken to preach and be a saint, had lost all his good humour, had turned sulky and then pugnacious and ill-tempered; and, not content with this, had come down to his old street occupation of playing the hangman. *Punch* was before Mac Neile in wishing catholic bishops to be sentenced to death, and then mercifully transported as felons. Was not this gentle and sweet of him? But jesters seldom know, that, under real wit, and wholesome cheerfulness, and brilliant genius, there may lie deep in the heart a sacred honour, and solemn convictions, which, as they elevate and purify, in their exercise, those gifts, so are they prized more highly by their possessor. It was in a catholic breast that the bright talents of Mr. Doyle were lodged; and he has given the word a proof, rare in our generation, that there are principles, even in the young and aspiring, which can triumph, not only over considerations of honourable profit, but over the pleasure of pleasing, and the encouragements of early fame.

The *Examiner* has played a strange and inconsistent part. We do not think it worth while commenting on it, because we cannot find what principle can have guided it in its changeful views. It may amuse a later age to reconcile with itself that liberality which deprecated judicial or legislative proceedings against catholics, and in the same page gently insinuated the propriety of a personal attack by the mob, as in the gallant assault upon the unarmed Haynau. "This illiberality of the illiberal press, as exhibited also in the *Daily News*, may appear surprising to persons not acquainted with a common experience, that none are less liberal than those who make a parade of liberality, so soon as their own ideas are departed from. Where liberal principles are only a stalking-horse or a sign-board, they may be, and often are, combined with most narrow selfish views, with ungenerous and sectarian judgments of others. Where especially scepticism is the basis of liberality, it contracts the affections so thoroughly in regard to the morally great, and the virtuously beautiful, as to make these objects of dislike. Hence whatever is mechanically powerful or materially grand is to it an object of adoration; but the sublime influences of religion, its exacted sacrifices, its spiritual rule, its unity of faith, its intentness upon the eternal future, are all to it unrealities and obstacles to worldly progress. Hence liberality generally excludes catholicism from its predilections. Liberality means freedom to all, with one exception.

There is another paper, which we should not care to glance at, but for one sad reason. When we have read, occasionally, articles of the *Globe* upon the late agitation, the brilliancy of illustration, the richness of apt quotation, the wit of reckless satire, and the inaccuracy of detail, confirmed what we have heard, that they are the productions of a pen once more innocently employed on the literary forgeries of Father Prout. It strikes us with a melancholy regret, to witness the prostitution of talents apparently destined for a nobler cause; to think of the heart, in which the convictions of early education and a sacred vocation, are day-by-day made objects of derision, and what has been taught as holy is scoffed at, as absurd. One so engaged we must leave to grace, acting perhaps through present remorse; we can only say, that though generally these have been the most telling articles against us, we have felt them the least. In other writers we saw that there was often the conviction of a hearty bigotry; in these there was the hollowness of the mere vanity to dazzle.

Passing over any claims to notice of more fashionable, and less influential, organs, we will confine ourselves to the *Times*, which boasts of a power somewhat imperial. And whatever that power may be, against us it has been all put forth. So unusual has been its virulence, so unsparing its language, so lawless its argumentation, that man have thought

it worth while to enquire, what peculiar object it had in view, and what motive so powerfully guided it. For our parts, we believe that the solution of the difficulty would be probably best found in its ledger—the illiberal and violent line paid best. The *Times* is a speculation and a speculation has no conscience. Who that has followed its chequered career, seeing it now on the white, now on the black upon the board, sometimes shifted by the easy glide of queen or rook, now jerked equivocally by a knightly move, has not long known, that in every case it is playing a game, and is only intent on winning? We well remember when it was the organ of orangism, and in highest favour with the ultra-protestants of Ireland, how Mr. Hume read to the House of Commons, amidst roars of laughter, a secret letter of elder date, from a leader of that party, which spoke of "that filthy concern, the *Times*." We remember, too, when it patronised Puseyism, and wrote articles in favour of the semipopish recreations of young high-churchmen, till the effertory provoked its master's wrath, and it began after scarcely a few days' decent pause, to unsay what it had said, and refute what it had been inculcating. To study, therefore, the motives which may have impelled its editorial council to make catholics its present game, and hunt them down mercilessly, would be to throw good time and thought away upon a very useless pursuit. It will continue the same course so long as it finds it profitable; it will change its tack when another answers better. The line of argument which it has pursued has been each day contradictory of the preceding, it would be easy to make every assertion refute itself, were it worth while reproducing what is by most now forgotten. When argument had failen, the daily repeated lesson was: "it matters not how law or precedent may stand, the people of England wish for the extinction of the catholic hierarchy, and who shall gainsay this sovereign will?"

Sic volo, sic jubeo, stet pro ratione voluntas.

Against this argument, the principle of all tyranny, we have nothing to oppose. Is it, however, gravely thought, by the editors of that paper, that the English constitution is quite so near being brought to

The good old rule, the simple plan,
That they should take who have the power,
And they should keep who can?

Once a great minister said that England had just been within a few hours of barter; are we now within a few days or weeks of barbarism?

Twice, of late, the *Times* has failed in a persevering attempt to crush; for in this lies its great power. Its constructed faculties are by no means great. It did its utmost last year, to annihilate Lord Palmerston; it struck out on its anvil, article after article; but it all proved a failure. Then came the effort to remove the Great Exhibition from Hyde-park; and this, too, proved unsuccessful. It has done all that violence, perseverance, and bitterness can do against us. It has admitted every thing that could be made to tell against us; but has denied insertion to our answers. It has kept no measures with us or with its own anger. We await calmly the result. Whatever legislative enactments may be preparing, however much they may be owing to the commotion so much excited by the press, we do not anticipate the slighest check to our religion, or the smallest disturbance to our ecclesiastical polity. We shall not be crushed.

ST. JOHN GUALBERTO.

He was a young Florentine noble, well educated according to the ideas of the time, and excelling in all manly exercises. While still young, his only brother, Hugo, whom he deeply loved, was murdered by a companion with whom he had quarrelled; and, urged by his own feelings, as well as the entreaties of his father and mother, Gualberto set forth to pursue the assassin. He was returning from Florence to the country-house of his father, on the evening of Good-Friday—

"Along the steep, narrow, winding road which leads from the city gate to the church of San Miniato del Monte. About half-way up the hill, where the road turns to the right he suddenly came upon his enemy alone and unarmed. At the sight of the assassin of his brother, thus, as it were, given in to his hands, Gualberto draw his sword. The miserable wretch, seeing no means of escape, fell upon his knees and entreated mercy extending his arms in the form of a cross, he adjured him by the remembrance of Christ, who had suffered on that day, to spare his life. Gualberto, struck with sudden compunction, remembering that Christ when on the Cross had prayed for his murderers, stayed his uplifted sword, trembling from head to foot; and after a moment of terrible conflict with his own heart, and a prayer for divine support, he held out his hand, raised the suppliant from the ground, and embraced him in token of forgiveness. Thus they parted; and Gualberto proceeding on his way in sad and sorrowful mood, every pulse throbbing with the sudden revulsion of feeling arrived at the church of San Miniato, and entering knelt down before the crucifix over the altar. His rage had given way to tears, his heart melted within him; and as he wept before the image of the Saviour, and supplicated mercy, because he had shown mercy, he fancied, that in gracious reply to his prayer, the figure bowed its head. This miracle, for such he deemed it, completed the revolution which had taken place in his whole character and state of being. * * He entered the Benedictine order, and took up

his residence in the monastery of San Miniato. Here he dwelt for some time a humble penitent; all earthly ambition quenched at once with the spirit of revenge."—p. 127.—*Mrs. Jameson's Legends of the Monastic Orders.*

CONFESSIONS UNDER TORTURE.

(*From the Delhi Gazette, Jan.* 11.)

A circular paper of instructions to Mofussil Judges and Magistrates, and the Nizamut Adawlut, will be found elsewhere. The Court wishes to check the loquacity of crime, and notes the ignorance of young magistrates as to the prevalence of torture. "Few young officers," they observe, "are aware how often confessions are not spontaneous."

This is the first time that official mention has been made, at least to our knowledge, of the general belief on this subject. The practice spoken of extends over the whole continent of India, and in every case of imputed offence, where the criminals are numerous or not-wealthy, we may rest assured, that the "question," as it used to be termed by the reverend judges of England, has been applied. At Madras, though every thief confessed before the magistrates, and recanted in presence of the judges, it was the habit of the authorities to ascribe all the out-pourings of knavery, to the workings of the guilty conscience. The theory was, however, a little bit damaged, when a clear case of torturing was brought home to a very active policeman. A friend looking in at the window of his chowkie, saw him engaged in arranging the arms and legs of a prisoner, at right angles with his body, and asked what he was about. "He won't confess, and so I've got to tie him up," was the quiet and satisfactory answer.

The Court do right to caution young officers on this point. A confession of guilt shortens the labour of justice so materially, that hard worked assistants may be expected to receive it in most cases with thankfulness, and it may seem a needless insult to challenge the truth of what a prisoner has said of himself in the way of inculpation. Where the influence of torture is most felt, is in the cases which are decided by authorities having summary jurisdiction. The poor wretches charged before them are never out of the hands of their first captors, and the same compulsion which brought forth confession prevents them from attempting to deny it afterwards. In cases which are sent up to the higher tribunals, the examples of recantation are almost as numerous as the number of previous admissions of guilt.

There is another part of the circular referred to, which induced a wish in our mind that the writer would become a contributor to the Delhi. We allude to the paragraphs about incorrect plans, in which the gentlemen addressed are told, that "a house and a tree need not be represented by precisely the same diagram." It is a pity to see a playful vein of sarcasm like this, thrown away in judicial papers, which are expected to be drawn up in grave terms. The writer must have a strong fellow feeling with that essentric Puritan, who set psalms to horapipes, on the plea that Satan had no right to a monopoly of the best music.—*Delhi Gazette, Jany.* 11.

THE BIBLE! THE BIBLE! THE BIBLE!

"The Bible! the Bible only! is the religion of Protestants!" exclaims good William Chillingworth.—"Very true," says the judicious Hooker, in his Ecclesiastical Polity; "but then you must submit to receive the Bible from the hands of Church-of-England men"—"Certainly, the Bible, by all means," adds the learned Margaret Professor; "yet the Bible is nothing without the Book of Common Prayer."—"Nay, nay, the Bible is not the thing you want, unless you discover in it all the great and precious truths contained in the Assembly's Catechism, and can submit to the wholesome discipline of the Directory," replies the pious and sober Presbyterian. "No, No, No," says the zealous Methodist, "it is the Bible collated with Mr. Wesley's Sermons, and Mr. Fletcher's Checks, that is the religion of Protestants." "And thou mayest read the Bible and the Checks likewise till Doomsday, friend, to no purpose, unless thou hast the light of the Spirit," adds the modest Quaker.—"A truce with your spirit!" exclaims the Swedenborgian, "why don't you read the works of the highly illuminated Baron; wherein are answered all questions, be they high as Heaven or deep as Hell?"—"You all are right and all are wrong," rejoins the Rev. Dr. Sturges, the Prebendary of Winchester, "provided 'the magistrate chuses' to say so; for it is his province to decide which shall be the '*National Religion;*' and if he take it into his head that all or any one of your sects are 'pernicious,' he will 'totally exclude you;' but if you be not very obnoxious to his views, he will kindly consent 'to merely tolerate' you; at all events, he will 'make a competent public provision,' by levying a tax on every soul of you, for those 'ministers' to whom he 'gives a decided preference."—*Oriental Christians Spectator.*

ARRIVAL OF THE NUNS FROM AGRA.—It is with the highest gratification that we announce to our readers, this day, the arrival of the four religious Ladies expected from Agra, as mentioned in our number of the 9th Ultimo. They are—Mesdames St. Leo; formerly Miss Maissat, from Ænnonay, (France); St. Thaddeus, formerly Mrs. Brissaud, from Grenoble (France); St. Francis, formerly Miss Eyre, (England); St. Peter of Alcantara, a Novice, formerly Miss Dalton—(Ireland). The Lady Superioress, Mme, St. Leo, though a foreigner, speaks English very fluently and correctly, and is gifted with very high qualities. They underwent every manner of hardships on the way; but, notwithstanding, they have arrived in good health and spirits. They belong to the Institute, called of "Jesus and Mary,"—lately established at Lyons with the approbation and under the patronage of the Archbishop, Cardinal de Bonald. Its branches have spread throughout France, and have been introduced in other countries, by their respective Bishops.—*Bombay Catholic Examiner.*

THE BENGAL CATHOLIC HERALD.

'One body and one spirit—one Lord, one Faith, one Baptism.'

No. 10.] CALCUTTA: SATURDAY, MARCH 8, 1851. [VOL. XX.

THE

BENGAL CATHOLIC HERALD.

Calcutta: Saturday, March 8, 1851.

PASTORAL INSTRUCTION FOR LENT, A. D. 1851.

TO THE FAITHFUL OF BENGAL.

PATRICK JOSEPH, *by the Grace of God and the favor of the Holy Apostolic See, Archbishop of Edessa, Vicar Apostolic of Western Bengal, to the Faithful under his care, wishes Health and Benediction.*

BELOVED BRETHREN IN JESUS CHRIST,

The solemn duty of exhorting you, to prepare the way of the Lord, during the holy Season of Lent, has again devolved upon us. We enter upon this duty, with joy and confidence—With joy, because of the blessed fruits, which have already resulted from the pastoral exertions of the Clergy, who labour among you—fruits, attested as well by the encreasing number of the Faithful, who devoutly approach the Holy Sacraments, as by that of the youth of both Sexes, who now happily resort to the several excellent Schools, which Divine Providence has enabled us to establish, for the purpose of imparting to them the benefits of education, and of instructing them in the sound faith and pure morality of the Holy Catholic Church.

The faithful co-operation, which you have hitherto afforded us, in our efforts to accomplish these great blessings, fills us with confidence, Beloved Brethren, that, encouraged by the distinguished success, which has rewarded your generous exertions in favor of religion and education, you will continue with a great heart, and a willing mind, to assist us, in diffusing still more widely, among the poor of our Communion in this Vicariate, the same inestimable advantages, in which the Catholics of Calcutta so largely participate.

These advantages have been attained here, chiefly by the co-operation of those among our Community, who, though free from the pressure of poverty, depend upon their own honest industry and exertions for a competent subsistence. For, but few, very few of the wealthy among our Brethren, assisted in acquiring them—on the contrary, for the most part, they ordinarily remained, almost unconcerned spectators of the generous sacrifices, so perseveringly made by their humbler Fellow Catholics, as if the success or non-success of the grand enterprize we had engaged in, was to them a matter of indifference. What has happened here my Brethren in this way, is not of unfrequent occurrence, in other Countries. With hardly an exception, it will be found, that God chooses every where, from among the humbler and the less affluent, those who are to be his instruments, in raising up to his honor, temples of Divine Worship, and Institutions to provide for the moral,

the educational, and the temporal wants of the destitute of every age and sex.

This being so, my Brethren, it is of the greatest moment towards the permanency and further diffusion of the Charitable and Educational Establishments, which have happily grown up amongst us, that, next to our reliance on the same benign Providence, which has hitherto prospered our exertions, we should hope for success, only from the cordial, unanimous and persevering co-operation of those classes of our Brethren, to whose zeal and charity we are mainly indebted, for the blessings, which, these Establishments confer so abundantly on our Community.

I need, not I trust, my Brethren, remind you, that it would be a just subject of reproach to us, to allow the burden of upholding the good work, which has been begun, to fall exclusively on those excellent persons who, have hitherto sustained it, by the exercise of a generosity, which whilst it fully accorded with their own noble disinterestedness, exceeded, perhaps, the limits, which worldly wisdom would have dictated to them.

In the success and permanency of our Institutions, every Member of our Community, whatever be his condition in life, is deeply interested. The rich are interested, not only because of the opportunity thus afforded to them, of obtaining a superior education for their own families, but also, because by means of our Orphanages, and Free Schools, numerous young Persons of both sexes will be trained up and qualified, to fill with credit to themselves and advantage to their Employers, the various subordinate offices of domestic and commercial life. The poor are still more concerned, because of the great benefits, which Parents of this class see conferred by them on their Children, and still more, because of the comfort they must receive, at the hour of death, from the assurance which these Institutions afford them, that their Children will find in them a Sacred Asylum, whose consecrated Guardians will wipe away the tears from the Orphan's eye and cherish him with an affection, as much exalted above that inspired by Natural feeling, as the Heavens are exalted above the Earth, or, as the enduring never failing Charity of the Gospel exceeds mere human foudness and love.

At the moment, in which we address you Beloved Brethren, nearly five hundred poor Children are receiving gratuitously in our several Institutions the blessings of a virtuous and useful education. Of this large number, about one hundred and fifty receive in our Orphanages, besides Education, a subsistence comfortable to a degree, which if equalled, is certainly not surpassed in any of the endowed Free Schools of this city. The truth of this statement has been so often confirmed by the testimony of Visitors of the first respectability, and of different religious persuasions, that merely to advert to it here, will suffice for our present purpose. Is it not for us, My Brethren, a just subject of honourable pride and exultation, that, Poor as our Community is, compared with every other denomination of Christians in Calcutta, unaided as it almost is by the Rich belonging to it, slighted and as it were ignored, as it is by Government, in all that regards the care of its religious and educational wants, and despoiled, as it has been, by bigotry, of any share, in the control of the chief charitable funds of this City, the bequests of Catholics and designed without doubt, primarily, for the temporal and spiritual succour of their indigent fellow citizens of the same Faith,—Yet notwithstanding, in spite of all these appalling difficulties, our Orphanages and Schools are a theme of admiration and edification to our separated Brethren, and from time to time, receive from many of their most respected associates in Religion, the tribute of the highest commendation, and sometimes too, the kind aid of pecuniary assistance.

But, whence, it may be asked, does this gratifying state of things arise? Are there not to be found here similar and infinitely better endowed Establishments among our separated Brethren? Unquestionably there are —but, reflect, for an instant, I pray you, My Brethren, on the vastly different spirit, which must ordinarily animate the conductors of these several Institutions? Without intending to disparage the zeal or the ability of the Functionaries, immediately charged with the direction of the Protestant Institutions now referred to, yet, it is evident, that engaged as they either generally are, or about to engage in the anxious concerns inseparable from the Matrimonial state, their hearts, truth itself declares, must be divided, they must be solicitous the Wife how to please her Husband and the Husband his Wife. —They must be naturally solicitous for their own worldly advancement, in order to be able to provide for the settlement of their children, and their anxiety on this point, must oftentimes oppress them with sorrow, and unfit them for the calm and uninterrupted discharge of the numerous duties, annexed to the care of a public School. I pass over the other countless anxieties, which must engross the hearts of Parents, and which in proportion to their very goodness and the tenderness of their love for their offspring, must embarrass and disturb them, in the unceasing round of offices, which they have daily

and hourly to fulfil towards those under their charge.

The admirable and holy discipline of the Catholic Church, by exempting the Ministers of her Sanctuary and the Inmates of her cloisters, from all these perplexing and corroding cares, enables them to devote soul and body, all their energies of mind and heart, wholly to the faithful discharge of such duties of Religion or education as may be entrusted to them, and the same wise discipline instructs them, to labour with fidelity, and cheerfulness in the humblest, as well as in the Highest offices of their respective vocations,—remembering that they labour, not for this World or its sordid wages, but for God, who has promised to reward for all Eternity, even a cup of cold water given in his Name, to the least of the little ones of Jesus Christ.

Behold, My Brethren, and reflect with gratitude to God, on the admirable disposition of his Providence, which, whilst it provides for the Children of the Faithful, in the Priesthood and in our religious Institutions, the most devoted and gifted Pastors and Instructors, yet by means of the same heavenly Economy, enables us in the midst of poverty, to impart to the little ones of our Beloved Flock an education, in no respect inferior to that, which the great wealth of our separated Brethren, plentifully aided as they are by Government, can secure for the Youth of their Persuasion.

Is it not then your duty, my Brethren, to show, that you duly appreciate the singular advantages conferred upon you and upon your Children by our Orphanages and Schools, by encouraging and assisting, according to your respective circumstances, these invaluable Institutions; in order, that, by your co-operation, the blessings they impart, may be more generally diffused among our Community, and that the Institutions themselves may be established on a sure and permanent foundation, for the benefit of future generations.

We have chosen to address you, my Brethren, on this important subject, at the approach of the Holy season of Lent, because we cherish the hope, that the pious exercises and instructions peculiar to that sacred solemnity, may dispose you, to consider more maturely your obligations, as Christians and especially as Catholic Parents, to co-operate with us in the great work, we have so earnestly recommended to your notice.

With the particular duties of prayer, fasting, alms-deeds, and the devout frequentation of the Sacraments—all peculiarly incumbent during the season, especially consecrated to the commemoration of the forty days and of the sufferings and death of Christ for our Redemption, you must be sufficiently familiar, by the unceasing instructions of your Pastors. On these points therefore, we need not now dwell, confident as we are, that your exemplary compliance in the ensuing Lent, with your obligations, will prove that the labour and zeal of your Pastors have not been expended in vain.

Remember, my Brethren, that during His stay on earth, the Saviour, on every occasion, exhibited a pre-eminent tenderness and love for children. It was of them he said, "*suffer little Children to come unto me, for of such is the kingdom of Heaven*". It was when speaking of them, he declared, that it were better for a man to have a Mill Stone fastened round his neck and be cast into the midst of the Sea, rather than scandalize the least of these little ones, for, added the Saviour, their angels always see the face of my Father who is in Heaven. If the presence of these blessed Spirits before the Most High, should terrify any one from scandalizing the little ones of Christ, surely the same presence ought to be a powerful incentive to the faithful, to exercise the works of mercy, corporal and spiritual in their behalf. If the angels report to God the injury done to them by scandal, assuredly they will, for they are Spirits of charity not of vengeance, with unspeakable joy, cause the heavenly throne to resound with supplications in favor of those, who have not only suffered little Children to come to Jesus, but have themselves conducted them to him, by providing for their spiritual and temporal welfare, and thus entitled themselves, to participate largely in the glorious benediction, promised by the Spirit of God in the Holy Scriptures. "*They that instruct others into justice, shall shine as the Stars, throughout all Eternity.*"

In the words of the Apostle Paul, we beseech you, in conclusion, beloved brethren, by the mercy of God, that you present your bodies a living sacrifice, holy, pleasing unto God, your reasonable service, and that you make use of the different gifts which you have received from the Divine grace, according to the rule of faith. Loving one another with the charity of brotherhood, with honor preventing one another. In carefulness not slothful; in spirit fervent, serving the Lord; rejoicing in hope; patient in tribulation; instant in prayer; communicating to the necessities of the Saints; pursuing hospitality; being of one mind, one towards another; not minding high things, but consenting to the humble; providing good things not only in the sight of God, but in the sight of all men.

The Grace of our Lord Jesus Christ be with you all. Amen.

Given at the Cathedral House, Calcutta this 1st day of March, A. D. 1851.

✠ P. J. Carew.

Archbishop of Edessa,
Vicar Apostolic of Western Bengal.

J. McCabe.

Secretary to the Archbishop Vicar Apostolic.

*** Copies of this Pastoral and of the Regulations for Lent, 1851, are affixed to the Doors of all the Catholic Churches, Chapels &c. of Western Bengal.

A SERMON DELIVERED IN ST. GEORGE'S CATHOLIC CHURCH, SOUTHWARK, ON SUNDAY MORNING, AUGUST 11TH., 1850. BY THE RIGHT REV N WISEMAN, D.D. BISHOP OF MELIPOTAMUS, V. A. L.

"BUT HE, WILLING TO JUSTIFY HIMSELF, SAID TO JESUS,—AND WHO IS MY NEIGHBOUR?"—LUKE X. 29.

(Continued from our last.

Look at that venerable man, who bears upon his countenance the clear marks of high and noble birth and refined education: nay, in whose solemn and austere, but at the same time benignant countenance, you may suppose that you behold the venerable features of some sacred Pontiff. See him bending over the rough labour to which his hands have not been accustomed, breaking with feeble and aged hands the soil that is committed to his cultivation. Who is that? It is the venerable Paulinus, one of the noblest of Rome's sons, one of the most learned of her Bishops, a man respected and revered by the whole of Italy and Africa. And wherefore do we see him thus changed from his natural condition? Because he has given himself as a slave to the conqueror,—to the devastator of his diocese, concealing his dignity that he may purchase the freedom of his flock, that he may ransom them from slavery.

See in latter times the meek and cheerful St. Peter Nolasco, even giving himself up to bonds, that he may free the slave; the slave who at the time when the question was asked, "Who is my neighbour?" would not have been accepted by the wisest and best of men, as an object of kindness or of love. And wherefore? Because he has, in his love of his God and in his love of his Redeemer, truly read the lesson, that He became as man, and that He humbled Himself, and suffered it other that He might rescue man, the captive of Satan and of sin; and thinks that he cannot better copy Him, than by imitating, in regard to man, that very example of charity.

And who is that? A poor, and, outwardly, a mean looking person, who has not in his countenance a trait of great or noble achievements, who, a short time before, had been followed by crowds of children mocking him in the streets—who had been treated by the wise of this world as no better than insane, and had been chained up among those who were suffering from mental malady. And now see that magnificent hospital which has been raised in the Royal City. A fire has broken out there—it is full of patients, without power to move themselves. Every one shrinks from lending them assistance, and he, who unaided, and despised, has contrived—God only knows how—to erect this first magnificent building, that was founded to receive the sick, is to be seen there, running to and fro, fearless of the flames, and carrying one after the other to a place of safety, so that not the hair of the head of one is scorched. This is the ignoble John of God, as he was before man, but now glorified in the Church, and who, because he was an instrument of Divine Providence, to manifest, and to bring to that magnificence to which its development has arrived at, charity, which regards the sick, and the feeble, and the decrepid. And how has he learned this, that poor and bookless man? By loving God above all things—by loving man with an intensity of that love, which takes in the whole heart, and soul, and strength of man, and learning that the love of his God is to be again diffused in the form of charity—upon whom? Upon those that first love us? Upon those whose great qualities, whose virtues, and whose amiable gifts, render them worthy of our love? No: upon the Samaritan or the Jew, upon whoever is in distress, upon every one who needs our help—that great and universal charity, without any distinction of colour or of race. *(To be continued.)*

SOME ACCOUNT OF THE REASONS OF MY CONVERSION TO THE CATHOLIC CHURCH. BY A LATE CLERGYMAN (REV. MR. NEWMAN) OF THE ANGLICAN COMMUNION. IN LETTERS TO A FRIEND. FIFTH EDITION. LONDON: JAMES BURNS. 1849.

LETTER II.

My Dear ——,

I said, at the conclusion of my last Letter to you, that I became convinced, that Anglicanism was not, in any sense, the distinc-

tive and authoritative teaching of the Church of England. Let us now consider this point.

That only is the distinctive and characteristic teaching of a Church which is taught authoritatively by the Church. Whatever other doctrines may be held *within* the Church by individual teachers, are not doctrines *of* the Church. Authoritative doctrines must be expressly and explicitly taught as such by the Church as a Church. They must be her ordinary recognised teaching; and obligatory, at least, upon her clergy.

Now can this be said, in any degee, of Anglicanism? Any of the doctrines distinctive of Anglicanism—and which, if the English Church were what Anglicans say it is, would be and must be enforced, and to deny which would be the heresy—may be taught, or most positively contradicted, indifferently by any or all of her clergy, from the Archbishop to the Deacon. As matter of fact they are so denied by the majority of the Bishops, and also of the other clergy. The doctrines are denied, and the theory or view of the Church by which the doctrines are themselves proved to be Catholic is denied also, and the very opposites asserted. The question is not, whether the doctrines be *true* or not—whether they be Catholic, and whether they ought to be and must be held by the Church;—but are they the doctrines *of the Church of England?* are they taught *authoritatively* by her? If they are so, how can I ascertain or prove it? If I ask the Bishops, they say, No. If I ask the clergy of any one distinct parish or diocese, I think I may safely assert that four out of five will say, No. If I ask the Ecclesiastical Court, it says, No. If I ask the majority of the members of the English Church, they say, No. If I ask the Catholic world if such has ever been or is its impression of the Anglican Church, it says with one voice, No.

If I am referred to the Prayer-book as containing these doctrines in an explicit and authoritative shape, this is the very point in dispute. The Prayer-book is accepted on both sides as a common standard; *its meaning* is the thing disputed. The difficulty is to reconcile the Articles with the Liturgy—to decide what is the teaching of both taken together as one authority. It is a dispute whether the Articles interpret the Liturgy or the Liturgy the Articles, and what is the proper interpretation on either hypothesis. Who is to decide all this? It has never been decided; and until it is decided, can there possibly be said to be any authoritative teaching in the English Church?

But if the matter be referred to my own judgment, then I must say I think that, on the whole, the evidence is very decidedly against Anglicans. I do not think that on any one point have they the documentary evidence clear in their favour, except on the one subject of Baptismal Regeneration; and even that has to struggle with very much that is also authoritative, and which militates against it. On every other point I think it literally impossible that any person or persons, thinking as Anglicans think, could have compiled, sanctioned, or tolerated the composition of such documents as those to which they appeal for proof that their opinions and theory are those *of* the Church of England. Observe, in order to prove his point, an Anglican must not only shew that his doctrines are true and Catholic—that they may be found, traces of them at least, scattered here and there—that he is permitted to teach them, and that many great divines and bishops of his Church have taught them;—but he must prove that they are the *authoritative* doctrines of his Church. If he only appeals to the rational evidence of the doctrines themselves and their confirmation in Scripture, this is Protestant ground. If he comes to me with his Prayer-book and Bible—still, these are but *books*, and *he* their interpreter, and I may dispute with him for ever. If he appeals to *facts*, facts are all against him. The majority of the present day are against him both as to the truth and as to the authoritativeness of the doctrines; the majority of the Church of England, taken at any one time since the Reformation, would be against him. Some divines have, indeed, taught one or more of his doctrines at almost all times; but many of these even have denied others of his Catholic list. Anglicanism *as a theory*, as a complete set of doctrines viewed in one, as a faith or creed, is *absolutely a novelty*. Some divines may have held some of the doctrines; but how many have held *all?* And how many have held all on the Anglican theory, and held that theory and those doctrines to be the distinctive authoritative teaching of the Church of England as such? And yet, even if this could be proved (which I utterly deny), it would fall short of any thing like the necessary proof, so long as the doctrines, the theory, and the claims of authority, had all along been denied by the majority of their own body and class, and had never for one single year been simply and naturally acted upon by the Church.

I beg you particularly to observe, that Anglicans profess to hold, and to urge on others, their doctrines, *on authority*,—on the authority of the Church as *their* Church. If they have not this, their whole theory falls to pieces; their doctrines are mere opinions

matters of private judgment; nay, they are condemned by their own theory, because they have asserted the necessity of Church authority, they have proclaimed the insufficiency of private judgment; and they have not the one, and are forced upon the other. The Catholic faith, and dogmatic teaching of the Catholic faith, are, on the Anglican theory, *essentials* of a Church. That the faith, as understood by Anglicans, as taught dogmatically by the English Church, is believed only by themselves; the whole world beside themselves, the majority of their own communion, all the sects, and all the Catholic world, had never heard of such a thing, refused to believe it, condemned it, or ridiculed it; and yet are there found men gravely declaring that, notwithstanding all this, though no one knew it, or knows it, or believes it, but a comparative few, that Anglicanism *is* the authoritative and distinctive teaching of the English Church! May I not stand excused, then, my dear Friend, if, on consideration of all these circumstances, and many more which I cannot particularise or express, I came to the conclusion that I had been deceived or deluded, or had deluded myself, in asserting the positive authority of the English Church for Anglicanism in its doctrines and theory? I became convinced that we were only a sect or party within the Church, trying to impose our views upon the Church, urging them in an open field with much skill and energy, but certainly not learning them from, or supported in them by, the body corporate of which we were ministers. That is, in fact, while speaking in the name of a Church, and professing the necessity of Church authority and Church guidance, I found myself without a Church at all.

In this dilemma I held fast to my doctrines and my principles. I could not part with or disbelieve them; but, alas, I was obliged in honesty to acknowledge that I had no Church, no living Church, as a living guide to whom I could point and say, She taught me these doctrines; She is my witness and my authority. I could point to *individuals* and to *books*, but not to a Church. But it was a Church I wanted most; a Church was at the bottom of my whole theory; the foundation being knocked away, all fell to the ground. I must either give up my doctrines, or give up the idea of a Church, or give up the English Church. I determined, after some hesitation, to do the latter. I was as much convinced that the idea of the Church, as an essential part of Christianity, was true, and that the general outline and main doctrines of the Catholic faith were true, as I am now convinced that the English Church does not correspond to that idea or teach those doctrines.

Many arguments were used to dissuade me from this conclusion. I was told that the English Church held the true rule of faith, Scripture and tradition; and that *therefore* we might hold all the doctrines proved by this rule. But what avails a rule, if we have not a ruler? What avails it to have a standard, if we have not a judge and interpreter? I might as well say that I have the Bible, and all truth is contained in the Bible; and therefore I may hold that all is contained there. True; but the Bible needs an interpreter, it is said. And do not the Bible and tradition need an interpreter as well as the Bible alone? If the one is obscure, is the other plainer to an individual man? If the one is difficult, is the other easier? If the one rule is insufficient because it is a dead letter, does not the other too require a living voice? When will Anglicans perceive and admit, that no *rule of faith*, however accurate, is adequate to the wants of our case; but a *living Church*, speaking *now*, speaking *to us*, and interpreting the rule for us? This is the great fallacy of Anglicanism; it puts a rule in the place of a guide—a dead and past Church in the place of a present and living Church.

If it was said that the English Church did interpret this rule for us, I had only to say all that I have said above in disproof of any such authoritative interpretation as can alone satisfy the necessity of the case.

Dr. Pusey says, in a letter I have seen from himself: "The English Church does in her Liturgy, including the Creeds, *teach definitely* the deposit of the faith, so that any *devout mind* which used the Liturgy would, by God's grace, be guided into truth." But the *fact* is, that Dr. Pusey disagrees materially and essentially from numbers of his brethren and superiors in the Church of England as to what this deposit is. They positively contradict one another flatly, and he is in the minority. Will he deny this? or will he answer, that they cannot have used the Liturgy with "*devout minds?*" Is not this assertion of the "*definite teaching*" of the Prayer-book a reckless contradiction of facts, or an insinuation of want of sincerity and piety in those who differ from him? I know men whose piety I can no more doubt than I can that of Dr. Pusey, and whose character and sincerity I esteem as much, who seriously hold the very contradictions of Dr. P.'s opinions as taught by the Prayer-book. What, then, becomes of this assertion?

I was told also to "wait," and that Catholic doctrines would spread—they would *become* the recognised teaching of the Church. But I myself saw no prospect of this. I was fully persuaded in my own mind that Anglicans

must either cease to be Anglicans, and become something else,—mere Protestants, indifferentists, or Catholics; or that they must sink into an ineffective neglected sect, a proved failure. But again I answered;—if we could, by our energy, spread Anglicanism all over the Church, this would not make it authoritative or permanent; the other theory might at any time be revived, and Anglicanism demolished, just as we see has been the case in many particular parishes. It is not what we may be able to effect or produce, but what is the *authoritative teaching* of the English Church, that is the question. Is there any? and is it Anglicanism? As I have said, my conviction is stronger than I am able to express, that there is *no authoritative teaching in the English Church; since any one may teach or deny as he will, and as often as he will, any one of several doctrines considered by all to be either essentially false, or vitally necessary; and that if there be any authoritative teaching, it certainly is not Anglicanism.*

So much, then, for Anglicanism being the authoritative or even authorised teaching of the Church of England. I must reserve for another Letter the consideration of the case of the English Church, even on the supposition that Anglicanism is its authorised and authoritative teaching.

(To be continued.)

FLOWERS OF HEAVEN.

Connexion between Religion and Morality.

CHAPTER XIII.

MODERATION.

(Continued from our last.)

When the Gospel was at length triumphant, and the pagan idols had given place to the true God, luxury laid aside its former timidity, and in the churches were seen women, dressed in garments of gold and silk, adorned with diamonds, and carrying on their ears as St. John Chrysostom says, the means of supporting thousands of the poor. These women slept on beds of massive silver, incrusted with gold; and walked, as Seneca remarked in the time of Nero, on mosaics of precious stones, where the rays of the sun dimmed by the lofty windows of variously painted glass, fell fantastically on walks, wainscotted with ivory, or on a group of brass or marble statues. This magnificence was not easily reconciled with the spirit of Christianity: and was accordingly decried by the sacred orators of that epoch, so fervent and so beautiful, albeit these shades of vanity.

"This is what the Lord says to the daughters of Sion, who are ladies and princesses," says St. John Chrysostom, applying to the women of Antioch the prophetic words of Isaias:—"'Because the daughters of Sion are haughty, and have walked with stretched-out necks, and wanton glances of their eyes, and made a noise as they walked with their feet, and moved in a set pace, the Lord will make bald the crown of the head of the daughters of Sion, and the Lord will discover their hair.'"*—The evangelical orator adds:—"your attachment to these vanities renders you so unwilling to give alms. It is now very rare to find a woman, who would wish to deprive herself of a gold chain, or diamond, to relieve the poor; and how, indeed, could she renounce the least of these ornaments in order to assist the wretched, when she herself would suffer any thing rather than part with them? How do you dare, women! to violate the sanctity of our temples, by making them the theatres of your extravagance? Do you not see that it exasperates the hunger of the poor, whose nakedness and destitution cry for vengeance against your rich clothing? How can you kiss the feet of Jesus,—of him who vouchsafed to be born in a stable, while you are arrayed in ornaments which insult him, and are destitute of those which are dear to his heart? Every woman who wishes to approach Christ must adorn herself with virtues, not jewels."†

This sacred eloquence dissolved the fetters with which vanity had for a time shrouded the Christian heart; and on returning from these celebrated homilies, many a patrician lady might have been seen distributing her ornaments to the poor she met with on her way;—sometimes even, abandoning all things to attach herself to Jesus Christ, she exchanged her gold tissued cloth for the dark coarse stuff worn by the humblest Christians, and transformed her gorgeous palace into an hospital for the sick. Paula and Melella did this.

These victories gained over the worldly pomp of the Christian females of the first centuries, were reproduced, from time to time, in the middle ages. St. Bathilda, queen of France, one day appeared in public, with garments covered with ermine and embroidery; she was observed by a Religious, who looked disapprovingly at her as she passed. "Father," said Bathilda, who had caused him to approach to her, "does this magnificence displease you?—But what can I do: I am queen, and must resign myself to my lot."—"These gold-covered garments," replied the monk, "weigh you down too much to the earth; you must have lighter clothing to ascend to heaven."—

* Isaias iii. 16, 17.
† Serm. 79.

"He is right," said Bathilda with a sigh; and on the following day, she put on the woollen garment of penance!

How these triumphs of moderation over extravagance are far removed from our manners!

(To be continued.)

Selections.

PASTORAL LETTER OF CARDINAL WISEMAN.

To the Clergy and faithful of the archdiocese of London and Diocese of Southwark

Nicholas, by the Divine Mercy, of the Holy Roman Church, by the title of St. Pudentiana, Cardinal Priest, Archbishop of Westminster, and Administrator Apostolic of the Diocese of Southwark.

To our Dearly Beloved in Christ, the Clergy Secular and the Faithful of the said Archdiocese and diocese.

Health and Benediction in the Lord.—If this day we greet you under a new title, it is not, dearly beloved, with an altered affection. If in words we seem to divide those who till now have formed, under our rule, a single flock, our heart is as undivided as ever in your regard. For now truly do we feel closely bound to you by new and stronger ties of charity; now do we embrace you in our Lord Christ Jesus, with more tender emotions of paternal love; now doth our soul yearn, and our mouth is open to you—(2 Cor. vi. 2)—though words must fail to express what we feel on being once again permitted to address you. For if our parting was in sorrow, and we durst not hope that we should again face to face behold you, our beloved flock; so much the greater is now our consolation and our joy, when we find ourselves, not so much permitted, as commissioned, to return to you, by the Supreme Ruler of the Church of Christ.

But how can we for one moment indulge, in selfish feelings, when, through that loving Father's generous and wise counsels, the greatest of blessings has just been bestowed upon our country, by the restoration of its true Catholic hierarchial government, in communion with the See of Peter?

For on the twenty-ninth day of last month, on the Feast of the Archangel St. Michael Prince of the Heavenly Host, his Holiness Pope Pius IX., was graciously pleased to issue his letters Apostolic, under the Fisherman's Ring, conceived in terms of great weight and dignity, wherein he substituted, for the eight Apostolic Vicariates heretofore existing, one Archiepiscopal or Metropolitan and 12 Episcopal sees; repealing at the same time, and annulling, all dispositions and enactments made for England by the Holy See, with reference to its late form of ecclesiastical Government. And by a Brief, dated the same day, his Holiness was further pleased to appoint us, though most unworthy, to the Archiepiscopal see of Westminster, established by the above mentioned letters Apostolic, giving us at the same time the Administration of the Episcopal see of Southwark. So that, at present, and till such time as the Holy See shall think fit otherwise to provide, we govern and shall continue to govern, the counties of Middlesex, Hertford, and Essex, as Ordinary thereof, and those of Surrey, Sussex, Kent, Berkshire, and Hampshire, with the islands annexed, as administrator with Ordinary jurisdiction.

Further we have to announce to you, dearly beloved in Christ, that as if still further to add solemnity and honor before the church to his noble act of Apostolical authority, and to give an additional mark of paternal benevolence towards the Catholics of England, his Holiness was pleased to raise us, in the Private Consistory of Monday, the 30 h Sentember, to the rank of Cardinal priest of the Holy Roman Catholic church. And on the Thursday next ensuing, being the third day of this month of October, in public consistory, he delivered to us the insignia of this dignity the Cardinal's Hat; assigning us afterwards for our title in the private consistory which we attended, the church of St. Pudentiana, in which St. Peter is ungroundedly believed to have enjoyed the hospitality of the noble and partly British family of the senator Pudens. In that same consistory we were enabled ourselves to ask for the Archiepiscopal Pallium, for our new see of Westminster, and this day we have been invested by the hands of the supreme Pastor and Pontiff himself, with this badge of metropolitan jurisdiction.

The great work, then, is complete; what you have long desired and prayed for is granted. Your beloved country has received a place among the fair churches, which, normally constituted, form the splendid aggregate of Catholic communion: Catholic England has been restored to its orbit in the Ecclesiastical firmament, from which its light had long vanished, and begins now a new its course of regularly adjusted action round the centre of unity, the source of jurisdiction, of light, and of vigour. How wonderfully all this has been brought about—how clearly the Hand of God has been shown in every step we have not now leisure to relate, but we may hope soon, to recount to you by word of mouth. In the mean time we will content ourselves with assuring you, that, if the concordant voice of those venerable and most eminent councillors to whom the Holy See commits the regulation of Ecclesiastical affairs in missionary countries, if the overruling of every variety of interests and designs, to the rendering of this measure abroad necessary,—if the earnest prayers of the Holy Pontiff and his most sacred oblation of the Divine Sacrifice, added to his own deep and sedulous reflection can form to the Catholic heart an earnest of heavenly direction, an assurance that the Spirit of truth, who guides the church, has here inspired its Supreme Head, we cannot desire stronger or more convincing evidence that this most important measure is from God, has His sanction and blessing, and will consequently prosper.

Then truly is this day to us a day of joy and exaltation of spirit, the crowning day of long hopes, and the opening day of bright prospects. How must the Saints of our country, whether Roman or British, Saxon or Norman, look down from their seats of bliss, with beaming glance upon this new evidence of the Faith and Church which led them to glory, sympathising with those who have faithfully adhered to them through centuries of ill repute, for the truth's sake, and now reap the fruit of their patience and long suffering. And all those blessed martyrs of these latter ages, who have fought the battles of the Faith under such discouragement—who mourned, more than over their own fetters or their own pain, over the desolate ways of their own Zion and the departure of England's religious glory; oh! how must they bless God, who hath again visited His people—how take part in our joy, as they see the lamp of the temple again enkindled and rebrightening, as they behold the silver links of that chain which has connected their country with the See of Peter in its Vicarial Government, changed into burnished gold; not stronger or more closely knit, but more beautifully wrought and more brightly arrayed.

And in nothing will it be fairer or brighter than in this, that the glow of more love will be upon it. Whatever our sincere attachment and unflinching devotion to the Holy See till now, there is a new ingredient cast into these feelings; a warmer gratitude, a tenderer affection, a profounder admiration, a boundless and endless sense of obligation, for so new, so great, so sublime a gift, will be added to past sentiments of loyalty and fidelity to the supreme See of Peter Our venerable Pontiff has shown himself a true Shepherd, a true Father; and we cannot but express our gratitude to him in our most fervent language, in the language of prayer. For when we raise our voice, as is meet, in loud and fervent thanksgiving to the Almighty for the precious gifts bestowed upon our portion of Christ's vineyard, we will also implore choice blessings on Him who has been so signally the divine instrument in procuring it. We will pray that His rule over the Church may be prolonged to many years, for its welfare; that health and strength may be preserved to Him for the discharge of His arduous duties; that light and grace may be granted to Him proportioned to the sublimity of His office; and that consolations temporal and spiritual, may be poured out upon Him abundantly, in compensation for past sorrows and past ingratitude. And of these consolations may one of the most sweet to His paternal heart be the propagation of Holy Religion in our country, the advancement of His spiritual children there in true piety and devotion, and one ever increasing affection and attachment to the See of St. Peter. In order, therefore, that our thanksgiving may be made with all becoming solemnity, we hereby enjoin as follows:—

1. This our Pastoral Letter shall be publicly read in all the Churches and Chapels of the Archdiocese of Westminster and the Diocese of Southwark, on the Sunday after its being received.

2. On the following Sunday there shall be in every such Church or Chapel a solemn Benediction of the Blessed Sacrament, at which shall be sung the *Te Deum*, with the usual versicle and prayers, with the prayer also *Fidelium Deus* Pastor et Rector, for the Pope.

3. The Collect *Pro Gratiarum Actione*, as Thanksgiving, and that for the Pope, shall be recited in the Mass of that day and for two days following.

4. Where Benediction is never given, the *Te Deum* with its prayers, shall be recited or sung after Mass, and the Collects above named shall be added as enjoined.

And at the same time earnestly entreating for ourselves also a place in your fervent prayers. We loving implore for you and bestow on you the Blessing of Almighty God, Father, Son, and Holy Ghost—Amen.

Given out of the Flaminian Gate of Rome, this seventh day of October, in the year of our Lord MDCCCL.

(Signed) NICHOLAS,
Cardinal Archbishop of Westminster.
By command of His Eminence,
FRANCIS SEARLE, Secretary.

PASTORAL FROM THE ROMAN CATHOLIC PRIMATE.

(*From the London Morning Chronicle, Dec. 9.*)

The *Tablet*, in a second edition, has given the following *resumé* of a pamphlet preparing for publication, in the shape of a "Letter of his Grace the Lord Primate to the Clergy of the Archdiocese of Armagh." The subjects discussed in this manifesto are mixed education, the Queen's Colleges, the projected Roman Catholic University, and the letter of Lord John Russell on the "Papal Aggressions." According to the version of the *Tablet*, which is the only one yet available, no reference is made by Archbishop Cullen to the expected decision of the Pope on the questions of the Queen's Colleges, regarding which so serious a difference of opinion prevailed amongst the bishops at the Synod of Thurles, in September last. And the belief is gaining ground, on account of the long delay, that no unqualified condemnation of those institutions, amounting to a positive interdict as regards the attendance of the laity, is likely to emanate from Rome. Dr. Cullen is most earnest and energetic in his advocacy of a Roman Catholic university, which up to this time, has not received anything like the extent of support, in the form of contributions, which had been calculated upon. I now subjoin the *Tablet* analysis of that portion of the pastoral referring to the Queen's Colleges and Lord John Russell's letter:—

"His Grace next comes to the question of the Queen's Colleges. His Grace remarks, in opening the subject—'We have been several times asked, 'What has the Pope to do with the education of our people, or the establishment of our colleges?' No Catholic, who understands

the nature or extent of the power of the successor of St. Peter, and of the Vicar of Jesus Christ upon earth, would ask such questions, or put in doubt his right to instruct Catholics, and direct them as to the system of education which they should adopt, as useful and beneficial, or which they should reject, as detrimental to the interests of the Catholic faith. He proceeds to quote the testimony of various holy fathers as to the spirit of the Catholic Church on this subject. Having, as we have seen, told the people of Ireland what they are to think of the decrees of the Synod of Thurles on the one hand, and of 'certain anonymous memorandums' on the other, the Primate goes on to show the actual evils that have arisen from the principles of mixed education on the Continent, and the results already showing themselves in the Queen's Colleges. Taking France first, he quotes the Nuncio's famous letter, the Pastoral of the Bishop of Viviers, and the late pamphlet of the Bishop of Langres, regarding which his Grace corrects the misconceptions conveyed in Sir R. Kane's address of October 25. The Primate rapidly passes in review the working of mixed education in Belgium, Germany, and America. He then comments, with great moderation, but overwhelming force, on the fact of the publication of an infidel work, dated from Queen's College, Cork, within a few weeks after its institution. 'If such things be done in the green wood, what,' asks the Primate, 'shall not be done in the dry? If these institutions, whilst they are yet green and tender, catch the unholy fire so quickly, how awful the flame they must emit when sufficiently seasoned by age for the action of the consuming element?' He shows that the fault is not merely in individuals, but that, as the prophetic wisdom of the Supreme Pontiff declared, they are intrinsically hostile to the faith. He then adverts to Lord John Russell's letter, and shows how it affects the question. This man has dared to talk of the 'mummeries of superstition' in connection with Catholicity. What, then, are we to expect of him as a guardian of Catholic education? Are we to place confidence in the teachers appointed by a man who avows his hatred and contempt for the Catholic Church? Let those who still doubt read over again Lord John's letter, and study it well. The Primate then recommends the noble undertaking of the Catholic University to the zeal and charity of the faithful, showing in a powerful manner, the dangers to which, in places of mixed or purely Protestant education, faith must necessarily be exposed by the heretical leaven infused in the works used in these institutions, in all the higher departments of human knowledge—ethics, political economy, history, metaphysics, and logic. The growth of a purer and sounder educational literature his Grace looks to as one of the noblest fruits to be hoped for from a Catholic university, combining at once all that is orthodox in religious teaching with all that is practically useful in the Provincial colleges. He exhorts us by the example of the splendid universities Catholic zeal has founded in the smallest European States—Belgium, Bavaria, and every little state in Italy, not to mention the great institutions which, in spite of all drawbacks, Ireland has already founded—Houses of the Presentation, of the Christian Brothers, of the Orders of Mercy and Charity, of the Foreign Mission at All Hallows, etc. The glorious work may then be achieved if we only set about it.

"The Primate concludes with some noble observations on the re-establishment of the hierarchy in England, remarking also with dignity on the attitude taken in this regard by Lord John Russell in the letter which the Premier has had such cause to repent."

OPINIONS OF THE PRESS ON PAPAL AGGRESSION.

(*From the Weekly News, December* 14.)

The daily press is unanimous in its approval of her Majesty's replies. Each journal, however, has its peculiar interpretation of the language employed, and that the unanimity must be of short duration. The *Times*, *Herald* and *Post* think that a pledge has been now given that the Crown will be advised to use its powers, executive and legislative, to vindicate its own rights and the constitution of the land from the encroachment of the Pope. The *Times* remarks that the exhortation contained in the reply to the University of Oxford to educate the youth entrusted to them in the truths of Holy Scripture, so as to be a bulwark to the Protestant faith, "is as marked a condemnation as the decorum of the occasion could admit of those Romanising teachers who profess shame at the Reformation, who avow their intention to unprotestantise the Church of England, and who regard the Bible as acquiring all its value from the *imprimatur* of an infallible Church." The *Morning Chronicle* rejoices inasmuch as nothing is said of penal enactments and the evident modification of No-Popery zeal on the part of the Premier.

"The only passage," we are told, "into which the Premier has succeeded in introducing objectionable phraseology is that portion of her Majesty's answer to the Oxford Address, in which she has been advised to refer to our Reformed Church, the Supreme government of which under God is by law confided to me"—a position which is erroneous so far as the legal supremacy of the Crown, in *all* causes concerning *all* subjects of the realm, is confused with a spiritual control over the English Church. The introduction of this subject is the more to be regretted, because it was wholly foreign to the subject-matter of the Address. Neither the Pope nor any other foreign prince or prelate has attempted any interference with the Reformed

Church, for the purity of which her Majesty is so naturally solicitous.

The *Daily News* thinks that it is pretty certain now that we must have a reform in the Church. The royal replies "indicate an accord between the people and the sovereign that must result in something more than words and enthusiasm. Unless we have a thorough reform, "Lord J. Russell's letter would be worse than political insanity; it would be senseless bigotry."

"A thorough reform of the Church of England, we say, but not in a mere fiscal sense; not only in re-arrangement of its revenue; not only in a re-distribution of its parochial divisions; not only in an augmentation of its working clergy, and in a reduction of its episcopal pomp and revenues; not, in short, such a material reform as, three years ago, Mr. Horsman asked for and was denied by the Whig Government; even that would not now satisfy Lorn Ashley; for he, who then shrank from touching the fabric of the old building lest it should fall, now threatens it with destruction unless separated and cleansed from the mediæval weight that oppresses it. Greatly, as material, external reform was required, something more is now needed; for, at last, we have discovered that the Church, as it now exists in practice, is not the church which the Reformation founded in this land."

A singular letter signed "Carolus," one of of those who think "we have had enough and more than enough of anti-Papal agitation." appears in the *Times*, favoured with large type, and accompanied by a leading article of ambiguous comment. The general opinion is, that it proceeds from the pen of an "official," or has been put out from Printing-house-square, as a *feeler*; one or two orators at No-Popery meetings have declared the author to be a Roman Catholic in disguise! After so much has been *said*, "Carolus" wants to know what is to be *done*. "We cannot touch the Pope himself and we cannot unfrock his bishops. To wage war with the dioceses would be to fight the empty air; to put any restraint on the Roman Catholic clergy would be religious persecution; this all men eschew. Nothing that I know of remains nothing at least that is accessible, and tangible but to make a legislative attack on the episcopal titles either by an extension of the existing law, or the enactment of a new one. This would, indeed, be but a lame and impotent conclusion to an agitation which has shaken the isle from its propriety." Hence he thinks it is high time the subject should be allowed to drop, as he naturally regards with horror the prospect of a chronic state of religious discord and sectarian hatred.

SCENE IN A PUSEYITES CHURCH.

We copy the following from one of the Radical papers in Plymouth:—

On Christmas day we paid a visit to the district church of St. Stephen's Clowance street, Devonport. We had taken the precaution to drop a note-book into our pocket. After emerging into the street abovementioned, where this secluded church is situated, we observed in a dirty lamp a burner in the shape of a cross, fixed over the door as a sign of the entrance. Directly we entered we took a seat as near the pulpit as possible, and were glancing round at the smart things that met our eyes for they are placed there to be looked at, when we encountered the physiognomy of an old grey-headed man in spectacles, who said that, if we came there for the purpose of taking notes, it were better that we were absent. The next thing that attracted our attention was the meagre congregation; there being only twenty-six adults present, fifteen of whom were women. These included the male and female teachers of two or three schools, composed of a dozen children, or so, and these youngsters occupied the attention of the teachers in keeping them quiet. On the right and left, at the head of the chapel, were erected red screens, which were surmounted and ornamented with festoons of laurel. Within these screens were fitted reading-desks, and under them were ten boys, dressed in surplices with loose sleeves, who chaunted the whole of the responses. The branches of gas lights were hung with laurel, and bunches of evergreens were fastened to the side of the desks which the priests occupied. The officiating clergymen were the Rev. G. W. Proctor, incumbent, and his assistant, the Rev. Robert Heaviside. When the Nicene creed was being read, by Priest Heaviside, he faced towards the west, while Priest Proctor turned his back to the people, and looked against the wall. The bowings were without number, and the changing of places with the two clergymen just as numerous. The service having been gone through, Mr. Proctor, in his surplice, ascended the pulpit, and commenced his sermon, while we commenced taking notes, while so doing a thin spare man came and sat alongside of us, and pointing to the priest he desired us to look towards him. We complied with the strange request and we at once saw that his reverence had made a discovery. He eyed us most fiercely, and turning colourless, he discontinued his sermon, and amidst the full gaze of the congregation the following extraordinary colloquy took place:—Mr. Proctor (addressing our reporter, who sat very quietly in his seat): Sir, are you come here for the purpose of worshipping or not? Our reporter, was lost in astonishment at what he he heard, dropped his pencil, and looked round to see from whom this observation fell, but made no reply. Mr. Proctor: I see that you are writing? Reporter: I am. Mr. Proctor: Then

do you think, sir, it is becoming for you to come into a place of worship and write on such a day as this? Reporter: I apprehend it is not unbecoming of me to put myself in possession of your sermon if I think proper. Mr. Proctor: What do you say? Reporter: I say, sir, that this is a public place of worship, and I can write if I choose. It so happens, sir, that I am a member of the Church of England, and I shall remain and write. Mr. Proctor: I desire that you will resist. It is annoying the congregation and this is a sacred place. The reporter then resumed his seat, all eyes being turned upon him, and he dotted the above conversation, his book resting upon down his knee. Mr. Proctor proceeded with his sermon, for a few seconds, and as we were making good the lost ground, he turned upon us again and said, 'You are still writing?' The Reporter bowed an assent. Mr. Proctor: Now, sir, I tell you in the face of God and this congregation, that if you do not desist, but continue to write, you are committing an offence, in the face of Almighty God. We were perfectly paralysed—our pencil refused to do its office—the leaves of the note book appeared as if unable to receive the cyphers—and our hands were not sufficiently strong to hold either.

The tawdry bombast at the close of this paragraph is quite worthy the writer, and his making a parade of his trade of a reporter in church. If there were any necessity for his reporting"—we do not see the slightest—the man might surely have done it privately, and without thus shocking the religious feeling of the congregation, or insulting the minister in the pulpit.—*Exeter Paper.*

THE CHURCH QUESTION STILL.

At Nothingham, a Major Coke thought proper to represent certain actual or supposed ritual peculiarities of which he disapproved as 'treason to the Church, and to the Queen.' 'To put down this treason' would, in his opinion, 'be no infringement of civil and religious liberty.' If civil and religious liberty consists merely in the right to maintain opinions which is not distasteful to any person, however narrow and bigoted, it is scarcely worth the boasting which has accompanied its supposed advance and establishment. Major Coke is by no means the first fanatic who has felt a monkish antipathy to doctrines of which he admits that he does not even understand the fallacies. 'The Tractarians had thrown a bridge over the gulf between Popery and Protestantism; and they had so skilfully disguised the dangers, that if a man once turned his eyes that way, he would find himself in another country before he was aware of it.' With

[illegible] never [illegible]

the subject. But if dogmatists of his class were capable of reasoning on any question, we would respectfully suggest that ignorance and weakness, though a sufficient excuse for prudence and caution, furnish little ground for a pretension to guide others to the truth. After blustering about the 'treason' of suplices, and candles, the orthodox Major proceeded to prove his strict anglican orthodoxy by a sneer at the Prayer-book, which was, of course, greeted with 'enthusiastic' cheers by a calm and enlightened audience. If such exhibitions fail to satisfy those more rational members of the Church of England, who have been led to join in the recent clamour, of the inexpedience of continuing it, they will only have themselves to blame for the sectarian attacks which they will encourage. Deprecating all admixture of theological controversies with politics, we are willing to hope that the interests of religious parties will lead them to withdraw from the field of agitation before it is too late. There is only one sectarian interest which can be promoted by opening our hustings and county halls to the raving of intolerant fanatics. The destruction of the Establishment would inevitably result from the accomplishment of the wishes which are uttered and applauded by those who claim a monopoly of attachment to the institution. The meeting of the county of Oxford is pre-eminently distinguished by the speech of an orator well known in Exeter-hall, who professes to be a Protestant, and describes himself as a barrister, and who, we presume, calls himself a gentleman. After a grocer of Oxford had fitly amused the meeting by some dull buffoonery, ending in a demand for the separation of Church and State, Mr. Rochefort Clarke proceeded to give a definition of the law, from which, by some inexplicable process, it resulted that he had said 'enough to hang Cardinal Wiseman.' As it is evident that, in his capacity of agitator, Mr. Clerke, is as indifferent to law as a correspondent of our own, who maintains, in the teeth of acts of Parliament, the right of Roman Catholic prelates to take their titles from Protestant sees, and of Protestant dignitaries to dispense with statutable oaths, we feel as little disposition to discuss legal points with the Protestant persecutor as with the more peaceable and harmless Roman Catholic zealot. But it is to be regretted that an English meeting can be found to tolerate, and an Englishman of decent station to utter, the vulgar, and offensive ribaldry with which the Exeter hall brawler proceeds to express the personal animosity into which all religious feeling is often curdled in the veins of sectarian agitators. 'It was alleged that Dr. Wiseman was born in Spain of Irish parents. He (Mr. Clarke) had known an Irish reaper come into the parish with his wife, and they dropped a child. Was that, he asked, the origin of Cardinal Wiseman?—seeing the way in which the confessional brings the Catholic priest into contact with the female portion of their communion, he thought it just possible that Dr. Wiseman might be a Spanish male.' We owe an apology to Cardinal Wiseman for reproducing—even for the purpose of expressing the universal disgust which it will excite—this malignant and contemptible issue of indecencies. But no description which we could have given of Mr. Rochefort Clarke's style of argument could so adequately have represented the degradation of mind and of feeling

produced by the indulgence of the bad passions which find their vent on the more extravagant no-Popery platforms. It is incumbent on more conscientious and scrupulous controversialists to disconnect their cause, as speedily as possible, from the immoral virulence of language such as that which we have quoted. Professed religious politicians almost always lose all sense of religious restraint or obligation. It is satisfactory to find that the Protestant meeting in Ulster was but thinly attended. The Protestants, as more in earnest and more practically interested, have of late displayed natural and laudable caution. When one of the speakers at Belfast reminds the Minister that he cannot keep the Irish question apart from the English, he indicates at the same time the true position of the controversy, and the reason for abstaining from carrying it any further. In England we may amuse ourselves by a dilettante persecution of a minority. But Ireland will not consent to be left out of consideration, even if it were possible to distinguished between the two countries. Lord Clarendon cannot continue to administer the Government impartially, if his chief undertakes the conduct of a mere sectarian agitation.—*Chronicle.*

PROTESTANT MISSIONS IN CEYLON.

Extract from Sir James Emerson Tennent's, K. C. S. LL. D. recent work on Ceylon—with illustrations, Murray.

In 1802 the nominal Protestant christians amongst the Tamils of Jaffna were 136,000; in 1806 Buchanan, who then visited Ceylon, described the Protestant religion as *extinct*, the fine old churches in ruins, the clergy who had once ministered in them forgotten, and but one Hindoo catechist in charge of the province.

The defection among the nominal converts from Buddhism was equally sudden and sweeping; and those who continued to exhibit even an outward conformity to the reformed religion, practised *along with it* all the ceremonies of Buddhu; and had no higher idea of the new form of Christianity than was expressed by their designating it "The *religion of the East India Company.*" To the present hour every district of the island abounds with these anomalous Christians, or as they describe themselves, "Baptised Buddhists," who profess equally both religions. They bring their children in crowds to be baptised by the Protestant clergy, because the registry of their baptism is legal evidence in the courts of law to establish succession to property. The whole of the details in this part of the work as well as the reasoning founded on them, seem to us highly curious and important.

Prodigious numbers of nominal Christians who have been thus enrolled, designate themselves "Christian Buddhists," or "Government Christians," and with scarcely an exception they are either heathens or sceptics. There are large districts in which it would be difficult to discover an unbaptised Singhalese, and yet in the midst of these the religion of Buddhu flourishes, and priests, and temples abound. The majority ostensibly profess Christianity, but support all the ceremonies of their own national idolatry, and more or less openly frequent the temples, and make votive offerings to the idol. The rest are alternately Christians or infidels, as occasion may render it expedient to appear; and in point of character and conduct they are notoriously the most abandoned and reckless class of the community.

Sir Emerson Tennent recounts an amusing illustration of this facility of conformity, which is by no means confined to the lower orders of the Singhalese.

A Singhalese chief came a short time since to the Principal of a Government seminary at Colombo, desirous to place his son as a pupil of the institution, and agreed, without an instant's hesitation, that the boy should conform to the discipline of the school, which requires the reading of the Scriptures and attendance at the hours of worship and prayer; accounting for his ready acquiescence by an assurance that he entertained an equal respect for the doctrines of Buddhism and Christianity. "But how can you" said the Principal, "with your superior education and intelligence, reconcile yourself thus to halt between two opinions, and submit to the inconsistency of professing an equal belief in two conflicting religions? "Do you see" replied the subtle chief laying his hand on the arm of the other, and directing his attention to a canoe, with a large spar as an outrigger, lashed alongside, in which a fisherman was just pushing off upon the lake, "do you see the style of these boats, in which our fisherman always put to sea, and that that spar is almost equivalent to a second canoe, which keeps the first from upsetting? It is precisely so with myself: I add on *your* religion to steady my *own. because I consider Christianity a very safe outrigger to Buddhism.*

THE WEEK ABROAD AND AT ROME.

Even the anti-Popish ferment, which has so long embroiled the land, begins to grow as flat as thrice-boiled water. The second part of the Bennett correspondence, in which Sir John Harrington and friends are trying to convince the adder-deaf Bishop of London that Mr. Bennett has not resigned, fails to pique the attention; and the mind is too tired to relish that other correspondence, in which the Bishop of Oxford fences with a worthy gentleman who accuses him of winking at Tractarian observances among his clergy. Perhaps the most fatal contribution to the disquisition is the reply of the *Times* to the Earl of St. Germans. The leading Journal volunteers to lift the Ministry off the horns of the dilemma in which it had been placed. Lord St. Germans had asked how you could enforce in England an Anti-Catholic policy, unless you were to enforce it in Ireland too, equally in defence of 'the United Church of England and Ireland;' but how could you enforce in Ireland a policy which would undo

the work of the last twenty years? The *Times* pooh-poohs this defence to Ireland—'the spoilt child of the empire.' The journalist cannot understand how you are to slight the 'feeling of sixteen millions of English Protestants, for fear the feelings of one-half the number of Irish Catholics might be hurt;' or how you are to waive defending the Established Church in England and the English Protestants, lest you should weaken 'the ecclesiastical position of a small number of Irish Episcopalians,' and 'render in the least degree more precarious the tottering position of the unpeopled Establishment of the Protestant Church in Ireland, which is notoriously 'not the church of the Irish people.' We will not pause to scrutinise the confusion of the Established Church with 'the Protestants of England,' as if they were convertible terms. The argument of the *Times* amounts to this—that you *must* obey the feelings of the majority, *even* though you abandon 'the unpeopled Church' in Ireland, heedless of destroying the unity. Very good; but in that case, if you protect and freshly establish the Church of 'the majority in England, by a parity of reasoning you are bound to protect and establish the majority in Ireland. That would indeed be equality: if you sacrifice the small number of Episcopalians in Ireland,' perhaps you earn the right to sacrifice a small number of Romanists in England; but if you are bound to maintain and establish the Church of the majority in England, you are equally bound to maintain and establish the Church of the majority in Ireland. Such is the new horn upon which the *Times* sticks its protégés the Ministers.—*Daily News.*

CONVERSION TO THE CHURCH OF ROME.

The *Liverpool Mercury* of yesterday says:—'A Roman Catholic gentleman, resident in this town, yesterday received the following letter from a late clergyman of the church of England, who has just gone over to the church of Rome. If the intimation conveyed in the letter—that Cardinal Wiseman's acts are approved of by the Holy See—be correct, it would seem to negative the statement which has been published to the effect that negotiations were pending likely to lead to a withdrawal of the hierarchy from England:—

'January 1, 1851.

'Dear Sir,—This morning, along with Mr. Dodsworth another Anglican clergyman, a curate of Manning's—Mr. Serjeant Bellasis—and one or two more, received confirmation from the archbishop. The sacrament was administered in the cardinal's private chapel. A large and agreeable party sat down afterwards to breakfast, when the cardinal was gladdened with letters from Rome of the most cheering nature; everything approved of there. Knowing how pleased you will be, I write you a line with the good news of the happy conversion of two more English clergymen.'—*Daily News.*

NEW POLICE FORCE—SPIES ON THE CLERGY.

The following document was written by the incumbent of a large parish, in answer to a circular issued by 'the Committee of the National Club' and addressed to his church warden:—

I learn that a body of persons under the name of the National Club,' with the Duke of Manchester as their president, has lately been formed in London. A new ecclesiastical detective force is to be established. His grace's ambition is not of a high order; he aspires to descend, and has accepted the office of chief inspector of the new police. The objects of this society are—to issue pastoral letters to churchwardens, to invite the laity to become informers against the clergy, to give instructions how they are to be proceeded against to watch and control their opinions, to denounce the suspected, to try, judge, and condemn before their own dark tribunal. Against the principles and acts of this society I now protest, with that indignation which every person feels towards whatever bears the appearance of treachery. Such a society is a modern self-constituted Star Chamber, of intolerable tyranny and irresponsible power. I protest against this offensive intrusion and anti-Protestant aggression on the liberty and independence of my opinions, and to the best of my ability will resist this and all other inquisitions, whether English or Roman. Towards yourself I desire to express my respect and friendly sentiments, but, through you, my disrespect for this society, and my contempt for its authority.—*Chronicle.*

VERAPOLY.

Ecclesiastical Statistics of the Vicariate Apostolic of Verapoly, for the year 1850, not including the Vicariates of Quilon and Canara.

Roman Catholic Population ..	216,000
Of the Latin Rite	76,000
Of the Syrian Malabar Rite ..	140,000
Paschal Communions	163,000
Annual Confessions	176,000
Persons who received Confirmations.	3,380
Parochial Churches	136
Subordinate Chapels	192
Houses of Catechumens	3
Hospitals for both sexes	3
Catholic Free Schools	182
Converslons from Protestantism ..	24
Do. from Syro Nestorianism ..	563
Do. from Heathenism	1,417
Apostolic Missionaries	2
Native Priests of Latin Rite	58
Minor Clergy do. do.	48
Native Priests of Syro Malabar Rite	383
Minor Clergy do. do.	208
Seminaries for do. do.	16
Native Mission's Press.	1

During the year were promoted to the Holy Orders 39 Priests; 38 Deacons; 51 Subdeacons; 23 Acolothi; 16 Exorcists; 16 Lectores; 9 Ostiarii; and 41 Tonsures conferred.

Bishop Ap. Missionary; 21 N. Priests and 9 Minor Clergy.—*Bombay Catholic Examiner.*

THE BENGAL CATHOLIC HERALD.

'One body and one spirit—one Lord, one Faith, one Baptism.'

No. 11.] CALCUTTA: SATURDAY, MARCH 15, 1851. [VOL. XX.

THE

BENGAL CATHOLIC HERALD.

Calcutta: Saturday, March 15, 1851.

ST. THOMAS' CHURCH.

LENT, 1851, A. D.

1ST WEEK—1ST WEDNESDAY.

It affords us much pleasure to lay before our Readers an outline of the first Lenten Lecture, delivered at St. Thomas' Church, on last Wednesday by His Grace, the Archbishop, Vicar Apostolic:—

The men of Ninive shall rise in judgment with this generation and shall condemn it: because they did penance at the preaching of Jonas, and behold a greater than Jonas here.

The Queen of the South shall rise in judgment with this generation, and shall condemn it: because she came from the ends of the earth to hear the Wisdom of Solomon, and behold a greater than Solomon here. Matt. Chap. 12, Verse 41, 42.

My Brethren, just before the Saviour had put in contrast the docility of the Ninivites, and of the Queen of the South, with the perverse obstinacy of the Jews, he, notwithstanding the meekness of his character and his compassion for sinners, openly reproached them as an evil and an adulterous generation.

In this way our Lord would intimate to us, the true origin of their obstinate incredulity, and of their hatred of Christ and of the holy doctrine which he taught.

If we examine into the causes, which oftentimes keep men, at the present day, either estranged from the true faith, or from a strict compliance with the moral injunctions of religion, we shall be frequently disposed to conclude, that their alienation arises from very similar principles to those, by which the Jews were actuated during our Saviour's Ministry. For, as in the natural order, the eye that is unsound shrinks from, and is irritated by the light of the sun, so too, in the moral order, when the conscience is bad, the guilty party is agitated and provoked both by the presence and the principles professed by one, whose life and conversation are an unceasing condemnation of every thing evil, and, at the same time, a splendid illustration of the beauty and grandeur of perfect virtue.

If, moreover, we consult experience, we shall find, that this perverse hostility and blindness, of which we now treat, are ordinarily exhibited with greater and more inveterate bitterness, by those, to whom God had vouchsafed light and grace in abundance, than by others, much less favored by Divine Providence. The truth of this allegation is clearly intimated by the Saviour, in the comparison, which he makes in this day's Gospel, 1st, between the Ninivites and the Jews, and

next between the Queen of the South and the same people also. The men of Ninive, says the Saviour, did penance at the preaching of Jonas, and behold a greater than Jonas here.

The Ninivites were a Gentile people, strangers to those great truths of Religion, with which the Jews were familiar. The Almighty had never raised up among them, as he had among the Jews, a continued succession of Pontiffs, Prophets, and other holy and distinguished personages, to incite, by word and work, their fellow-Countrymen, to the worship of God and the practice of virtue. To the Ninivites, Jonas was an utter stranger and his first entrance among them was unaccompanied by the performance of any miracle, wrought for the purpose of satisfying them of the truth of his Mission. He even went among them reluctantly, and only because forced to do so by the almighty power and command. His Message to them was one of terror, and not one of encouragement and consolation. He neither possessed, nor affected to possess any prerogative of birth, power, learning or eloquence, which might impart weight and authority to his Ministry—and yet, notwithstanding the concurrence of all these untoward circumstances, the Ninivites, from the Monarch on his throne to the lowest of his subjects, listened with reverence and docility to Jonas, did penance at his preaching, were converted, from their evil ways, and obtained pardon from God.

The Jews, on the other hand, were a people, every page of whose history was interspersed with records of the wonders, which the Almighty had wrought amongst them for ages, in order to uphold religion, to reward virtue and to punish vice. In effect, they were a Nation who lived in the midst of wonders, and who beheld on every side vestiges and memorials, which unceasingly reminded them, that they were a chosen people, called by a special Providence, to be the depositaries of the true religion, and of the types, prophecies and ceremonies, ordained by God, to prepare the way for, and foreshadow the promised Messiah, the expectation of nations.

Such were a few of the distinguishing prerogatives and Characteristics of the Jewish people. Let us now advert to the circumstances, which attended upon the Saviour's appearance among them and their rejection of his Ministry. At the period of the Saviour's advent, the general impression prevailed among both the Jews and Samaritans, that the time for the coming of the Messiah had arrived. The answer of the Priests to the wise men from the East, and the conversation of the Samaritan woman with the Saviour at the well of Jacob, suffice to establish this assertion. The place too of the Saviour's birth, "Bethlehem," was acknowledged to be the locality, where the Prophets predicted, that the Saviour should be born. The tribe, moreover, to which the Saviour belonged, namely, the tribe of Juda, was that, from which all had agreed, that the Messiah was to spring.

The arrival of the wise men from the East, the testimony of the Shepherds who assisted at the Saviour's nativity and listened to the Heavenly anthem, entoned by angels at his birth, the very massacre of the innocents by which the prophecy of Isaias was accomplished, the glorious testimony of the Baptist in favor of Christ, and the voice from the heavens, which at the Saviour's Baptism proclaimed his Divinity, all these great and illustrious events, joined to the splendor of the miracles, which Christ wrought during his public Mission, and to the sublime sanctity of his doctrine and virtue, all these great and glorious events and circumstances, I repeat it, imparted to his ministry and Mission, a refulgence of evidence, which it is hard to conceive, that even Jewish perversity or incredulity could resist. And yet, notwithstanding this refulgence of testimony in his favor, it is a melancholy truth, that the Jews not only refused to recognise the Saviour as the promised Messiah, but, further more, that they never ceased to persecute him, until by their outrageous clamor "crucify him," "crucify him," they, in spite even of the remonstrances of a Pagan Judge, consigned him to an ignominious death on the gibbet of Calvary.

No Wonder, then, that the Saviour should have declared, that the Men of Ninive should rise in judgment and condemn the Jews, for having remained perversely impenitent and insensible to the preaching, the miracles and the example of a God-made-Man, whilst at the preaching of Jonas, a mere stranger among them, and unaccompanied by any of the wonders, which encompassed the Saviour's Ministry, they did penance, in sackcloth and ashes.

The Apostle St. Paul, in his first Epistle to the Corinthians, enumerating the evils perpetrated by the Jews and the punishments they incurred in consequence, adds these remarkable words, "Now all these things happened to them in figure and for our correction." In his Epistle to the Hebrews, the same Apostle says, "a man making void the Law of Moses dieth without any mercy, under two or three witnesses. How much more do you think he deserveth worse punishments who ..... hath offered an affront to the Spirit of Grace." If then the Ninivites will

rise in judgment and condemn the Jews, may we not also fear much more, that they will rise in judgment for the condemnation of bad Catholics, who, whilst in words they profess to believe, yet in their conduct contradict the faith, which with their lips they confess. Is there not reason to fear, least the kingdom of God be taken from them, as it was from the Jews, and given to others who will bring forth good fruit. Better were it, says St. Peter, never to have known the way of truth, than after having known it, to turn back from that holy commandment.

LENTEN PASTORAL OF THE RIGHT REV. DR. OLLIFFE.

THOMAS, *by the Grace of God, and favor of the Holy See, Bishop of Milene, Vicar Apostolic of Eastern Bengal, and Coadjutor to His Grace the Archbishop in Calcutta; to the Clergy and Laity of his Vicariate, Health and Benediction in the Lord.*

DEARLY BELOVED IN CHRIST,

We are about entering on that sacred season, which the Apostles, imitating the example of their Divine Master, set apart as a time of annual penance for the double purpose of inculcating the necessity of corporal mortification, and of making due preparation for the grand anniversaries of our adorable Redeemer's Death and Resurrection. Yes, it is an incontestable fact, that *Lent* was first instituted by the Apostles, because it is so attested by St. Leo the Great, and the celebrated Scripturist St. Jerome, (not to mention other ancient Doctors), both of whom flourished about 1400 years ago. The former thus writes: "*It was* THE APOSTLES, *who established Lent, by the inspiration of the Holy Ghost.*" *(Serm. 9. de Jejun.)* And the latter; *Following the* APOSTOLICAL INSTITUTION, *we observe a fast of forty days.*" And elsewhere he mentions the conscientious obligation of doing so: *The Montanists fast three Lents in the year; we fast only one. That they observe three, is a voluntary act; but we observe one, because* WE ARE OBLIGED." *(Ep. ad Marcel.)* Can anything be clearer? Nor is it difficult to discover the motive that actuated the first chief Pastors of the Church in appointing a periodical *Fast*; because they had witnessed a Man-God undergoing a similar penance, when He retired into a desert, and not only diminished the usual quantity of his parsimonious diet, but abstained from food altogether for the same lengthy period of forty long days, as is now prescribed for your annual observance (Matt. 4, 2.). And in truth so strict was His fasting that the Holy Ghost thought proper to record, that "*He was Anhungry*" at the end of it. (*Ibid.*) It ought not therefore to be a matter of surprise, or regret to any Christian, to anybody namely, who professes himself a follower of the abstemious Redeemer, that the Church should still enforce the observance of a practice, which was first established by the Apostles, as being so perfectly conformable to the conduct of their Divine Master. This motive alone should suffice to induce every Christian to adopt it with alacrity, as the pupil is not superior to his Teacher, nor the servant to his Master. (Luke 6, 40.) Hence it is that several other Christian Churches, though for centuries separated from ours, have retained this Lenten institution, at least in theory, if not in practice. Thus the Greeks and Armenians, especially in Constantinople and the rest of the Turkish empire, are so notoriously austere in this point, as *to appear* injudicious and indiscreet, by not attempering their fasting observances to their natural capabilities. Thus even the Protestant Church of England still officially prescribes this quadragesimal fast in her "*Prayer Book*," though her practice renders such an ordinance a dead letter.—Such is the firm persuasion even of our separated Brethren, that Lent *is* an Apostolical Institution!

Besides this first motive, there is a second, intimately concerning yourselves, dearly Beloved, that should induce you diligently to observe it. That is the victory of your corrupt passions. For if a PAUL who had been elevated to the third Heaven, and admitted to an insight of the Divine councils (2 Cor. xii.) considered it necessary to mortify his flesh, and even "to chastise" it, in order to escape the danger of everlasting perdition (1. Cor. 9. 27.), how can *you* flatter yourselves that such a step is superfluous, if not superstitious, and that eternal salvation can be obtained in an easier manner? For recollect that St. Paul acted thus, not whilst he was a Jew, and a persecutor of Christianity, but *after* his conversion, *after* the Lord of Heaven had descended from His throne to rebuke and pardon him! After his divine election as an Apostle, after having been supernaturally instructed in the ways of salvation, *he* still thought his soul would be in danger, unless he subdued the rebellious appetites of his flesh by fasting and other corporal austerities! —And you, my Brethren, do *you* deem yourselves more secure than St. Paul? Have you less violent trials, are you subject to less severe temptations? And if such were possibly the case, have *you* received as many heavenly gifts, as many celestial revelations? Oh! no, my Brethren, if you have hitherto

deed bodily penance superfluous, dismiss forward that delusion from your minds, ember that your souls, being encircled by corrupt flesh, are always influenced by its vicious impressions, and therefore that *its* subjugation is absolutely essential for *their* present security and ultimate salvation.

But besides these two powerful motives there is a third, far more noble and sublime that should impel you to practise both spiritual and corporal mortification. We say *spiritual*, as well as *corporal*, for the latter would be nugatory without the former; it would be rather hypocrisy than virtue. That third motive is the preparation you should make for the two above-mentioned glorious anniversaries. For how can you contemplate (as you will on Good Friday) your blessed Lord hanging upon a gibbet; between two robbers, as if the most atrocious of the three; crowned with thorns instead of gold, as if he were not a real Monarch; profusely bleeding from every pore, as if his virginal and innocent body had been the instrument of the most heinous crimes; how can you behold Him in such a pitiable plight, and this for your sins, without feeling compunction for them, and without punishing your flesh in imitation of His bodily sufferings? Oh! yes, rest assured that if you do so, you will be beautifully disposed for the celebration of the other anniversary of His admirable Resurrection; for as it is infallible, that nobody enter Heaven without a requisite that Christ be cross, because it was in order to re-on the himself should carry one, and as it is Enter His glory (Luke, 24, 26), your self equally certain that the greater the mortification shall have been here, ample shall be your reward hereafter (1 Cor. 9, 6.), so it conclusively follows, that the stronger your love of penance shall have been during Lent, the better will be your preparation for the grand Solemnity of your Redeemer's glorification; that is, for EASTER SUNDAY.

To come therefore to the precise method of observing Lent, you are aware that it is far more lenient here than in Catholic countries, and every where at present, much more so than it was in ancient times. One great difference between the ancient and modern modes of observance is, that the former did not permit any sustenance on a fast-day till sunset, while the latter allows some in the morning, diminishing only its quantity. This very circumstance therefore should increase your strictness in the present observance, in proportion to the mitigation of the ancient severity. Flesh-meat being also permitted more frequently than anciently, in fact *five* days out of every seven, that also should augment your present exactness. For this purpose, be more frequent than usual in assisting at the awe-inspiring and propitiatory Sacrifice of the Altar; in visiting your divine Lord concealed thereon under the Sacramental veils; and in some daily devotion to His ever blessed Mother, such as the Rosary and Litany composed in Her honor; and rest assured that such devotions will be most acceptable to God, and beneficial to your own souls.

"Grace be with all them that love our Lord JESUS CHRIST in incorruption, Amen." (Eph. 6, 24.)

Given in Calcutta, on this 22d day of February, MDCCCLI.

✠ THOMAS,

Bishop, and Vicar Apostolic.

CATHOLIC CATHEDRAL.

ORDINATION IN THE LENT EMBER WEEK.

On Wednesday last the 12th Inst. the Rev. Mr. Stephenson, Deacon, was promoted to the Holy Order of Priesthood, at the Cathedral, by his Grace, the Archbishop, V. A. W. B.

Mr. Stephenson made his course of Studies for the Priesthood, in the Seminary of St. Vincent of Paul, Dublin, and after having received from His Grace, the Archbishop of Dublin, the order of Deacon, prepared, with the cordial approbation of His Superiors, to devote himself to the Catholic Mission of Western Bengal.

For the present, Rev. Mr. Stephenson is attached to the College of St. John, Park Street, in which Institution he has arranged, to deliver to the Senior Pupils a weekly Lecture on Mechanics—the weekly Lecture in Chemistry, remaining still in charge of the Rev. Mr. Kennedy, the Rector of the College.

On the same occasion, on which Rev. Mr. Stephenson was promoted to the Priesthood, an alumnus of St. John's College, Mr. M. Cornelius, received the Clerical Tonsure. This talented and promising young Ecclesiastic has gone through the ordinary course of Classics and Mathematics with great credit. He is at present engaged in the studies of Logic and Natural Philosophy. His remarkable proficiency, joined to his amiable and modest deportment encourage his Superiors to hope that he will be on a not distant day, a useful and distinguished Member of the Catholic Priesthood in Bengal: Mr. Cornelius is a Native of Calcutta.

A SERMON DELIVERED IN ST. GEORGE'S CATHOLIC CHURCH, SOUTHWARK, ON SUNDAY MORNING, AUGUST 11TH, 1850. BY THE RIGHT REV. N. WISEMAN, D.D. BISHOP OF MELIPOTAMUS, V. A. L.

"BUT HE, WILLING TO JUSTIFY HIMSELF, SAID TO JESUS,—AND WHO IS MY NEIGHBOUR?"—LUKE X. 29.

(Continued from our last.

Again, behold another simple-hearted, kind-featured old man, who is seated at the council board of his king, suggesting the wisest and the best measures for the government of a vast kingdom, at its very height of prosperity—a statesman and a general. Royalty itself listens with respect and veneration to every word he speaks. If you had gone forth early in the morning, you would have found him creeping through the silent city, covered with snow, and listening if he could hear the wail of a little one, abandoned by its unnatural parent, and you would have seen him take it into his arms, and carry it home with him, as though he had found a prize of matchless value; and, if you will follow him in the evening, you will find him, not seated at the banquet table of his sovereign, at whose councils he has attended, but you will find him sitting on the same bench with the galley slave chained to the oar, and you will find him whispering to him words of consolation, and bidding him be of good cheer, and reminding him of his Saviour, a prisoner for his sake, and encouraging him to love God, and to love those who were the cause of his misfortunes.

And what is this virtue which made the venerable St. Vincent de Paul that which he is in the love and estimation of the whole world? It is a knowledge of who was his neighbour; it is that charity which, learned again from the love of God, made him feel that there was no exception to the law of its action,—which embraced equally the object of human justice, and the innocent victim of human injustice, and which, (though it may appear a fable, is nevertheless a truth), extended itself from the infant, and from the culprit, even to the king, and made the saint not shrink from giving up his time to what it may be supposed a devout ascetic like him might have thought but a waste of what he had devoted to holier pursuits. This is the charity of the church; and see what must have been the effect of a feeling like this, which from the beginning of the church has been in its very heart; what must have been its influence upon society, and upon all those measures which have brought nations into their present condition? Can we imagine, my brethren, the state of ancient Rome, for instance, the city of palaces, the city of magnificence and grandeur on every side, where the wealth of the whole earth poured in, and was lavishly spent and displayed, where there were no limits to the enjoyment of luxury, and where, consequently—for this is a necessary consequence—crowds, multitudes of poor, must have flocked, armies of dependants must have worn out their lives; and yet, not a single charitable institution, not an hospital, not a word in the language for almsdeeds; not, in fact, the word charity, which is so familiar to our hearts, and which has no corresponding term in the rich vocabulary of ancient Rome? What became of those poor men and women, when they at last reached the years of infirmity, and when the failing vision, and the fainting step, enabled them no longer to earn their bread? What became of that host of slaves, who had been pampered in luxury by their masters, so long as they were useful; but who were flung away when they could no longer minister to their pleasures and desires? What became of that mass of proletarianism, which must have festered in ancient Rome? where not a hand was stretched out to relieve or assist, and where the claims of different castes were unknown? Oh! it is fearful to think in what frightful ways they made their ends;—how many snatched themselves, by their own acts, from a life of misery;—how many vanished under the compassionate assassination of their own friends;—and how many, when pestilence, or any infliction, visited that city, died in masses, and were put aside, and forgotten? Can we imagine a stronger contrast between the modern times and the ancient than this, that there should be a feeling in society which makes it acknowledge claims of poverty, of sickness and distr upon those who are themselves exempt from those evils? Sweep away at once all our institutions, and all our ideas and principles relating to this important matter, and we should soon see the whole of our social fabric crumble, and sink as rapidly as did that vast empire. But this shows how the principle laid down by our blessed Redeemer, had its action within that sphere that came within reach of each one's sensibilities breaking down in every instance those distinctions which the answer of our blessed Redeemer was intended to remove; but it would be a small portion of that charity which Christ bequeathed to His church. Turn your eyes, then, once more towards that city to which I have just now

alluded, and there, upon the brow of one of her venerable hills, you see standing yet the edifice to which I wish to direct your attention. You see issuing forth from its portals a procession of holy men, clad in the monastic habit, bearing in their countenances deep marks of the painful thought which their *present* work has excited in them. They are men who have left the world, because they feared it, who had scarcely for years ventured beyond the threshold of that religious house which had been their home. They knew nothing of foreign travel, or of foreign tongues, in the days when scarcely the more powerful, the more rich, ventured far beyond the limits of Roman civilisation. And whither are those men going? and for what cause? They are going to an island in the northern seas, in which it has been announced, that there is a new race, a new people who had taken possession of the land, and who are still immersed in the darkness of heathenism. And what has excited this extraordinary desire to go and visit this distant land? Some poor captives from that race have been bought in the slave market of Rome, and the sight of them has excited the pity and the tender sympathies of the great and holy Gregory; and he has commanded his choicest disciples, his dearest children, to tear themselves from that city, from their homes, round which were circled all their affections, and beyond which they knew nothing, to seek, they knew not how, that distant land, and endeavour to convert its inhabitants to Christianity. And what again is this, but that same charity which was not encountered by acquaintance, by knowledge, by familiarity, but was felt in regard to utter strangers, with whom there was no connexion? And why? Because God has loved, and did love the souls that were His, perishing; and because the Son of God had died for their sakes, as well as for those of Rome. They felt that this principle of charity, which broke down all social, and even natural distinctions between the families of men, [illegible] them forward, not prompting them merely, but compelling them as a duty to undertake this great and noble task. And this is the history of apostleship from the beginning till now. The boldest things which men have done, the greatest discoveries which have been undertaken, have had this great principle of charity as their root, have emanated from it, and have only been the mode of manifesting it.

Thus I ask, my brethren, why is this? Whence this desire, this yearning, this longing wish to bring others, who are estranged from what the Church teaches, to a participation of its doctrines, and its holy institutions. O! my brethren, to understand this fully, it would be necessary to enter more deeply than time will permit, into a consideration of another and a most solemn truth; but I will briefly unfold it, for it will be a key to the minds, perhaps, of many, of what too often is misunderstood, and misrepresented.

(To be continued.)

SOME ACCOUNT OF THE REASONS OF MY CONVERSION TO THE CATHOLIC CHURCH, BY A LATE CLERGYMAN (REV. MR NEWMAN) OF THE ANGLICAN COMMUNION. IN LETTERS TO A FRIEND. FIFTH EDITION. LONDON: JAMES BURNS, 1849.

LETTER III.

My Dear ——

In the Letter of Dr. Pusey, to which I before alluded, he says: "The English Church, having the apostolic succession, has the sacraments; and, being neither heretical nor schismatical, we have their grace." And again: "Having the succession, we are the Catholic Church in England."* But consider it for one moment attentively, and you will see that either this is no argument at all, but a simple assertion of the fact in dispute, or else it is, as even Anglicans must know and admit, a most unsound or at least insufficient one. The assertion inserted parenthetically on which the conclusion is built is, that the Church of England is "neither heretical nor schismatical." But this is the whole question —the very point at issue;— it is begging the question absolutely and entirely. Who could possibly dispute that if the Church of anything or anywhere be "neither heretical nor schismatical," it is the Church? Who could think of disputing such a thing? Why, the propositions are strictly equivalent. It is as if one should say, "the Church is the Church;" or, "if a Church is neither heretical nor schismatical, it is neither heretical nor schismatical." The question about the Church of England is, whether or not it *be* in heresy or schism. On this all turns: this is the point

* I consider myself at liberty to [illegible] use of words and of Dr. Pusey's name, as he has put the very same argument, with his name, in the newspaper. "My argument" (he says) "is of absolute certainty that we have the apostolic. This is a fact which can be proved in a manner. Since, then, the Church of England has this, and true faith 'once for all delivered to the saints,' nothing to impair her authority over us, have the sacraments, and whatever else saved."

to make out, not the assumption to argue from.

But the second proposition, taken by itself, is, that, "having the succession, we are the Catholic Church in this country." But this, as every Anglican must know, is a most unsound conclusion. It makes the simple fact of the succession decisive as to orthodoxy and unity, which is absurd. For on this supposition, no portion of the Church which has the succession can ever be heretical or schismatical. A Church having the succession might in this way set the world at defiance. It would be as true a proposition to say that, "once a true portion of the Church, always a true portion of the Church." No; however much is made of the (assumed) fact of the apostolic succession in the English Church, every one must see that the fact alone cannot decide the catholicity of the English Church. Granting it ever so true and certain, the question remains, "Is this succession held in heresy or schism?" Anglicans know well enough that the succession alone avails nothing for their argument. In common fairness, then, this should be avowed; and the fact should never be put forth as if it were an argument, or as if it supported their conclusion. I must say, that when once this has been noticed, any one who repeats the proposition, "We have the succession, therefore we are the Catholic Church in this country," is guilty of a very great unfairness. And I am sorry to say, I have known persons who would repeat it many times, and yet give it up every time as an argument when its fallacy was pointed out to them.

The real question, then, for Anglicans to decide is, whether the English Church be schismatical and heretical, or not; and to this question it avails nothing to answer, "We have the apostolic succession," unless it be maintained that a body having the succession *cannot* be heretical or schismatical, which every one knows is false and absurd.

Now, as to the question of schism. Is there, or is there not, a schism between the Churches of Rome and England? If not, I should like to know what schism is. I should like to know what does or could constitute a schism. I should like to know what amount of hostility and antagonism, what length of time, or absolute separation of all intercourse of every kind, what degree or intensity of condemnations and acts of mutual anathema and excommunication, would constitute a schism. For my own part, I must confess that I am utterly unable to conceive of any criterion or tests of schism which would not find their parallel in that state of things, call it what you will, that exists between the Roman and English Churches. If this be not schism, then I think it would baffle any one to *make* a schism.

It is not easy, as I have already shewn, to find out what the English Church teaches, teaches, and decrees. The source of her authoritative teaching, was my first point. But if there be any one point that might have been thought clear and decisive in her favour, if there be one opinion in which there seemed a concurrence of divines in her communion, it is, that Rome is,—something very bad indeed,—antichristian, apostate, heretical, schismatical, idolatrous, blasphemous, or at least corrupt, to the very verge of having utterly denied or falsified the Gospel committed to her charge. Since the rise of Anglicanism, however, this question has become less easy to decide. Now it seems an open and undecided question, whether Rome be antichristian or Catholic, whether it be an apostate Church or an elder, nay, even a better sister. This was more the case at the beginning of the "movement." Latterly, since the secession of so many clergy and others, feeling has turned again; and I am at a loss to understand the recent language and conduct of Dr. Pusey and others on any other supposition, than that they think Rome is in so corrupt a state, and her language and actions so bad, that it perils salvation for one not born in her (and so excusable from ignorance) to join her communion.* On the whole, I think the evidence even amongst Anglicans is in favour of Rome being at least schismatical; and there can be no doubt what all but Anglicans think on this subject; schismatical would be the softest word in their vocabulary.

On the other hand, there can be no sort of doubt what is the opinion and view of the Roman Church on the position and claims of the English Church. On this as on other points it is not easy to mistake *her* authoritative teaching. If she does not, in express words, condemn the English Church as such, she condemns all who hold the doctrines it holds, deny what it denies, and act as it acts. It may be assumed, then, I think, that there is a schism. The Church of Rome charges it on England. The Church of England denies it; and if she does not retort it in express words, the denial itself is a retort, since he who causes schism is schismatical.

But it may only be granted that there *is a schism*, that the Church of England is charged with its guilt, and that she denies it. How is her case to be judged? She is only a *part*

* Dr. Wordsworth, in his recent work, puts such strong things against the Roman Church as any I have ever read; and Dr. Wordsworth's work has been circulated and recommended by the highest of high Churchmen.

of the Church at most. She must — [illegible] by that of which she is herself a part, in virtue of being which, she is what she is. She must be judged by her fellows and superiors in the Church of which she claims to be a member. But if so, she is condemned. The whole Western Church, with her Patriarch at its head, who is also the acknowledged Primate of the world, condemn her. Numbers, authority, prerogatives, are all against her. By the highest actual, if not the highest possible, earthly tribunal she is condemned. What more can be said in such a case? If a process be lodged against such a sentence, where can the appeal be carried? It has reached the very highest tribunal; how can it be carried higher? If she is not to be considered guilty, how can guilt be proved? If a protestation of innocence, were innocence, who could be proved guilty? If an accused party may acquit itself, what is the use of a trial, or laws, or a judge? It is ridiculous to say that the case has never been heard or decided. Will any one pretend that the case is not known to the Roman Church? Does any one think that there is one theologian of any eminence, one authority in the Roman Church, who ever has or could pronounce her innocent? Is there the least appearance that, after three hundred years, opinion is changed in her favour? On the contrary, is not the reverse the case? are not even her own, and some of her admitted best theologians giving up her case? What more is wanted? The conclusion is inevitable: [illegible] *can be schism, there is schism between* [illegible] *and England. If schism can be proved against one party, the Church of England is the guilty party.*[*]

Anglicans say they make their appeal to *Antiquity*, to the Church Catholic before the separation of East and West. This leads me to repeat the observation I have already made, on the great fundamental fallacy of Anglicans in substituting the dead for the living Church. The Church is the judge of controversies.—THE LIVING CHURCH. If there be no living judge of controversies, there is no living Church. If there be a present living Church on earth, it is the actual living judge and the present ultimate court of appeal on all controversies. To appeal to scripture, to tradition, to the early Church, to the consent of the Fathers, to the Church before the division of East and West, *against* the living Church, is to appeal *from the judge to the laws*. It is to appeal to the past against our guide to the past. It is to give up the fact or the function of a living Church. This is what Anglicans do. If they may appeal to the past against the present Church, why may not any of themselves appeal to the past against the present English Church? If they may appeal to tradition against the guide to tradition, why may not any of themselves appeal to Scripture against the interpreter of Scripture? If because Scripture and tradition is the rule of faith *to the Church*, they may apply that rule for themselves why may not any of themselves appeal to the Bible against the teaching of the English Church, because the English Church says that "it is not lawful for the Church to ordain any thing contrary to God's word written?" This is what the Rev. Mr. Head of the Diocese of Exeter actually did; this is precisely the plea he urged for himself when accused of teaching contrary to the formularies of the Church of England: he urged the standard against the judge, the rule against the interpreter. And this is precisely what Anglicans do in the parallel case.

And is this what is to come of all the high and stirring teaching, the consoling vision of the Church visible and present as our guide to the faith? Is this what it is to evaporate into? Is this the practical issue of this great movement? Christianity is what the Catholic says it is; the Catholic faith is that which the Church Catholic holds. But what is that? It is what antiquity held. But what is that? It is the consent of Fathers. But what is that? Are we any nearer to a definite authoritative faith? Is it not vaguer and vaguer still, unless we have a *living guide*? Is Dr. Pusey that guide? Is Mr. Allies that guide? Is the Church of England that guide? Or is the Catholic Church that guide [illegible] present Church? Is [illegible] a judge of [illegible] Any theory which remits controversies to the judgment of antiquity, which appeals to no present authority, denies the existence of the Church. It

[*] Mr. Allies says (p. 14): "It is the Reformation itself which is on its trial: it cannot appeal to itself as a witness; it must be content to bring its case before a judge, whose authority all will admit; and that judge, need we say, must be *antiquity, and the consent of the undivided Church*." But how can antiquity be "a judge?" Antiquity may be the *law*, or the *rule* by which judgment is to proceed; but where is *the judge* to pronounce sentence according to this law? Mr. A. despises himself; he has not given at all a fair account of the subject of his book, or the way in which he has treated it. It is clear to every reader of his work, that it is the Catholic Church as she [illegible] tried by the *laws and precedents* of [illegible] and that Mr. Allies as the [illegible] party, has pronounced sentence, as we [illegible] that the Roman Catholic is guilty of "anti-christian corruptions," and that "no one can now join the communion of Rome without admitting that very thing which Pope Gregory declared to be blasphemous and anti-christian" (p. 174). It is a satisfaction that Mr. Allies does not profess to be an infallible judge.

asserts or implies that Christ's promises have failed, that *the Church* has erred, that in matters of highest importance it has gone wrong. If our National Church (so to speak) may appeal from the present to the past, why may not any other portion of the Church? According to this theory, any number of Bishops, of any province, have only to protest and appeal to antiquity, and to assert their own orthodoxy and Catholicity, to profess their innocence, and their readiness to abide by the decision of the "undivided early Church," and they cannot be proved to be, heretical or schismatical. Is not this a *reductio ad absurdum*? There is no Church but one, no theory but one, which provides for the necessity of the case. There is no theory which claims to do for the world what the particular Church does for individuals, which claims to interpret antiquity as well as Scripture authoritatively; there is no Church which claims to have all that *the* Church, *Christ's* Church, can have, to be as much the Church now as the Church of any other age which professes to do that which Christ set up His Church to do,—but the Roman Catholic Church. There is no theory which admits of the possibility of *schism*,* as distinct from *difference of opinion*, but that which asserts a Headship, which introduces the idea of authority and prerogative instead of assemblies and majorities; and this is the Papal theory. Once admit the indefectibility, visibility, and unity of the Church of Christ, and its authority to decide controversies—admit the possibility of schism, and the English Church must be condemned as schismatical. That is, *according to its own acknowledgment on Catholic principles*, Anglicanism is proved *untenable*.

Anglicans quote the case of the Greek Church. The same argument applies to it. Is it not possible for even the greater portion of the Church to schismatize or be heretical? If possible, then where is the abstract impossibility in the case of the Greek Church? That *may be*, the question is, *is* it schismatical? Again, what is the rule, the test, and where is *the judge*? One is not to be frightened by numbers. Truth is of more consequence than numbers.† I have applied this argument all along to schism, but of course it holds equally good in the case of heresies in doctrine. I conclude, then, that there is no Church on earth, no living judge, none that claims the prerogatives and exerts the powers of Christ's Church, and therefore that Christ's promises have failed, unless the Roman be the one true holy Catholic Church.

(To be continued.)

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* It is said, "May not communion between two different parts of the Church be suspended? If it may be for one year, why not for ten, fifty, or a hundred?" That is, once admit that *separation* is justifiable, and you cannot prove a schism. Or it may be put thus: "There is such a thing as justifiable separation." May not ours, then, be a justifiable separation? We say *it is*." What schism could be proved unjustifiable, if such a very simple process suspended judgment?

† Again, an argument of this kind is sometimes used or implied: "The Church *ought* to be *one*. Truth is promised to, and is an attribute of, *unity*. If there be a schism, there is no longer unity, and therefore no longer a judge of truth." Truth is divided because the Church is divided. But there *is* a schism, therefore—the consequences are obvious. That is, schism destroys not the schismatical body, but the very Church itself. Accordingly this unity is not an essential law of the Church, but an accident, which any portion of the Church, by making a schism and refusing to repent, can destroy. And yet it is an essential law of the Church: for when broken, the Church ceases to be able to perform its very highest and most important function—that is, ceases to be the Church! To what inconsistencies will a false position drive even able and good men! There is literally no other way of avoiding these inconsistencies, than the admission of a living head and centre of unity. Where is it? What does Scripture, what does history point to? Hear Mr. Allies: "The precedence of precedence of Rome was explicitly claimed by the Bishops of Rome themselves, and as freely conceded by others to him, as to a divinely-secure successor of St. Peter. From the earliest times, that *the Church* cannot believe or do *in a body*, the form at least of this pre-eminence is observable." (See the whole passage, p. 19.)

* All who may have been affected by the appeal made to the Greek Church in the arguments are bound to read what Mr. Palmer, in his letter to Mr. Allies, has advanced on the subject. The reply, both as to the question of facts and also in point of argument, is as complete as possible. Mr. P. shows also, from authoritative documents, that in all the controverted points of doctrine the testimony of the Greek Church is entirely against England, and in favour of what people call the peculiar corruptions and additions to the faith of the Roman Church.

HISTORY OF THE LIFE, WRITINGS AND DOCTRINES OF MARTIN LUTHER

BY J. M. V. AUDIN

THE TWO BULLS 1520.

LEO X.—1521

(Continued from page 123.)

But observe! The courtiers who surrounded and applaud Ascoli, become at once agitated and seem to listen. There is noise without: the stairs of the Vatican resound with the footsteps of men; the pope smiles, because he knows the cause. Raphael comes!—Raphael, such as he is to be seen in the painting of Horace Vernet; Raphael a great Signore—greater even than Chigi himself—before whom the guard of the papal palace bow, and who comes in all the glow of health and beauty, followed by many pages. On his appearance, a double file is formed; one of cardinals and noble Romans, the other of theologians and literati; between, whom the artist advances, with that grace which was peculiar to him. He bends the knee and kisses the ring of the

Fisherman's Successor. It is but six months, that the pope expressed a wish to adorn the walls of the Vatican with tapestries, like to those for which Florence was so celebrated, and bade his artist sketch the subjects for the workmen. The work is finished. Sanzio brings twelve cartoons; in which he has represented the principal scenes in the life of Christ. Each of these cartoons is surrounded by a boarding in *chiaro oscuro*, in which the artist has represented some incident of Leo's life. On beholding these wonderful sketches on which the painter, to please his patron, expended all the treasures of his genius, there was a lengthened pause, in which the beholders were absorbed in thought, and animation seemed for awhile suspended. Suddenly their eyes turn from the cartoons to the painter: the pope exclaims, „Divine!" and all around re-echo the exclaimation. The history of these wondrous works, which, according to an excellent judge, Richardson, are the most magnificent of Raphael's productions, is curious. * They passed from the hands of the Flemish mechanics to those of Charles I., of England. On the death of that unhappy monarch, they were sold at auction, and knocked down to Cromwell, and then forgotten, like the memory of the martyr-king. On the accession of William III, they were sacrilegiously cut up, that they might be more easily copied. At length, under an enlightened prince, these precious relics of art were covered with glass, and exposed at Windsor to the artists, who flock there to admire these masterpeices of genius.

Among the crowd might be seen a bald headed figure;—one who lived by the efforts of industry, rather than by the inspirations of genius, and who, for awhile attempted to rival Sanzio, whose powers he particularly admired. This was Sebastian del Piombo, who came to present to the pope the sketch of the Lazarus which Michael Angelo had designed, and which Sebastian was to fill up with the tints, he borrowed from the Venetian Vercelli. Two men to contend with Raphael Michael Angelo and Sebastian del Piombo,—the one supplying the thought, creating the subject;—the other imparting to it life and colouring. We read in the history of painting, that Buonarotti was wearied with hearing Raphael loaded with praises, such as were never before given to man. As his own pencil was not able to compete with that of his young rival, and his hand trembled under the weight of years, he had recourse to Sebastian del Piombo, the rival, and, probably, the superior of Raphael in the art of colouring. The resurrection of Lazarus was the result of their united efforts,—the challenge offered to the favourite of Leo X. Sanzio was bold enough to contend with such men. He took his pencil, and confined himself for some days. He abandoned the Vatican, the pope, and even his dearest friends, in order to devote himself entirely to his work. The day came when both compositions were to be examined. At the sight of the Transfiguration, all Rome uttered an exclamation of astonishment and admiration. They all said with Menga:—"This is the type of the *beau ideal* the paragon of art the masterpeice of painting, the most sublime effort of human genius. *" Sebastian del Piombo acknowledged that he was out-done; but such a defeat was worth many victories. For a long time, France, to whom the cardinal de Medici presented the work of Sebastian, thought that she possessed the *chef-d'œuvre* of painting. Conquest had not then given us the possession of the masterpeice of Sanzio.

Say, now, what is your opinion of these papal receptions? Where will you find modern drawing-rooms in which poetry, history, painting, sculpture, grammar, eloquence, theology,—all the liberal arts down to music, have their representatives? Jean Maria, an Israelite, played on the lyre while the pope was at dinner,† and Leo often seemed to fall into an ecstasy, and forget the exterior world.‡ Thus was what Erasmus saw! We can, then, easily imagine how the idea of Leo haunted him in England.

Thomas More had invited him thither. Erasmus set out on horseback, agreeable to his custom, and traversed the Alps. "This long

* Richardson's Essay on Painting, t. iii. p. 459; Bottari note al Vasari. Anche in questi stravasi l'arte ha speso il suo segno, ne dopo che ha veduto il monde cosa veramente bella. Lanzi, Storia Pittorica, t. p. 191.

* "Il quadro della Transfigurazione è una chiara riprova che Raffaello aveva acquisto maggior idea del bello · poiche contiene assai più bellezze che tutte le altre sue opere unite." This picture was destined for the church of Narbonne by the cardinal de Medici, who, however, not being able to make the sacrifice, replaced it by that of the Resurrection of Lazarus. We know not how the work of Sebastian del Piombo passed over to England in the collection of M. Angerstein. The "Transfiguration" which was in the church of St. Peter in Montorio was ceded to France by the treaty of Tolentino, and placed in the Napoleon Museum. It was restored to the pope in 1815.

† Ad Joannem Mariam, quemdam Hebræum insperatis fidibus clarum complatis dignitate examavit. Angelo Colocci life of Leo X. Peter Aaron canon of Rimini dedicated to the memory of this pontiff, his learned treatise, entitled: "Trattatello della Musica." Burney's history of Music, vol. III, p. 154.

‡ Tanto studio, tantaque, ut ne plura quidem possent, laborabat, ut nostra ætate primum videatur quod non pretiosis suppellectilis exquisitis linguæ apparatus, librorum admissione destruxerit, ubi temperatum cum omnibus circumstantibus lepide cunctosque habilis sermonis genere, modo de inani, levique materia, aut de Deo, natura, morte, fatis, legibus, vita, manibus, aliorum gentis, celebratisque urbis, quæ summa gravitatis ac perpetuæ ingenii elegantiæ virtus fuerint. Matt. Herculi, apud Fab. in annot. 83.

journey over the mountains excited in me," says he—"many thoughts. I advanced, charming away the long hours of the day by dreamy imaginations,—by recalling to my mind all that I had seen, and all that I saw,—the remembrance of the friends whom I had left, and the thoughts of those whom I was about to meet. Delightful reminiscences of study and pleasure? Then occurred to my mind the idea of my eulogium on folly—Moriæ Encomium—which I dedicated to More, —its name suggesting to me the patron under whose protection it ought to come forth."

(To be continued.)

Selections.

CONVERSIONS.

On the Epiphany, at Hereford, Robert Biddulph Phillips, Esq., of Longworth, Herefordshire, a magistrate and Deputy Lieutenant, and formerly Sheriff of the county, was, after many years' study of the subject, received into the Church by the Rev. J. B. Morris, of Prior Park. We have this upon unquestionable authority.

The Rev. Edward Walford, M.A., late Scholar at Baliol College, Oxford, has been received into the Catholic Church, at St. Mary's, Rugby. Mr. Walford gained the Latin Verse Prize at Oxford, in 1843, and the Theological Prize both in 1848 and 1849. He was formerly Assistant-Master of Tunbridge School, and for the last three years has been engaged in tuition at Clifton.—*Correspondent.*

Christ Church, Regent's park, London, value £500 patron, the Bishop of London, is vacant, Rev. W. Dodsworth having resigned, and gone to Rome; also St. Mark, North Audley-st. London, value £700, patron the rector of St. George, Hanover-square.

Mr. Francis R. Ward, son of Alderman Ward, of Bristol, and of the legal firm of Osborne, Wards, and Co., of that city, with his lady, were last week received into the Roman Catholic Church, also the Rev. J. H. Woodward, incumbent of St. James, in that city.

The English Catholic Directory, just published, contains a list of the names of 25 ministers of the Established Church, 3 American Episcopalian ministers, one Scotch Presbyterian minister, one Genevese Protestant minister, who joined the Church of Rome during the year 1850. Also 2 lords, 3 countesses, 2 captains in the Army, one member of parliament, and one doctor of laws.—*Limerick Chronicle.*

Preface to the "Encomium Moriæ." (Eulogium of folly.)

PROVINCIAL.

LETTER OF FATHER IGNATIUS.

(HON. MR. SPENCER.)

[Deferred from Last Week.]

To the Editor of the Tablet.

Jesus Christ Passus.

Dear Sir—As I have seen in several papers the paragraph of the *Liverpool Mercury* giving an account of an attack on me at Liverpool, which you have inserted in the last *Tablet* with your own very just remarks appended—that the account is evidently incorrect, if not altogether false—I suppose it will be well that there should be one statement of the affair published, from which any one who wishes may know what the truth is concerning it; and I suppose I am the best authority to refer to. It seemed to me that the only thing correctly reported was the place where the circumstance happened. I was walking through Liverpool, about two o'clock on Thursday, the 26th of December, in my Religious habit, which I have worn constantly for a twelvemonth back, and was followed for some time by a number of children—some rather impudent, others simply curious. I must say for Liverpool, that it has a more troublesome set of children than I have met with in any of our other great towns; at least, my experience during the last year, even before the No-Popery movement began, gives me this idea. I am not, however, disposed to change my course on account of such annoyances, and the Liverpool children did not make me think of leaving off my habit. No wonder that, in these days of very extraordinary zeal for the Protestant religion, and on the day after the celebration of a modern English Christmas, they were somewhat more boisterous and impudent than usual. Soon after they had begun to gather about me, one Catholic woman begged me, again and again, to let her go and fetch a policeman. I refused as often, and told her, at last, that she was more troublesome than the children, and she let me go on my way. This is the only part of the narrative where the police need be named. One or two other Catholics, in spite of my remonstrances, were trying to drive away the children, when a man, standing before a public house, where I suppose he had been solemnising his Christmas, gave me two blows on the top of the head; it might have been two men, who each of them gave me one, but evidently without any thought of hurting me, which they did not do. I conceive that they were tempted by the sight of my Religious hat, and, with what remains they had of senses, concluding, from the company of children, and the people driving them, that I was fair game for them, took a fancy to drive it down over my eyes. I turned to the man who gave the last blow, and said, *Thank you Sir*; then went on with my procession of children, till I reached my destination, very well pleased that my self-constituted guards did not notice, as it appeared to me, what the man had done; as I should have feared, if they had, he would have received many blows, and much harder ones, for each of the two which he had given. This is the true account of that adven-

ture. How, or why, it was transformed into the story which has reached the papers, others might explain; I cannot. Having related the facts, I will now answer some remarks which it may occur to some to make upon them. Some may say, why do I go about in my habit, and not put on secular clothes when I go out, as most other Priests and Religious do, and as I used formerly to do? I am not sorry to have an occasion to explain myself on this point. It has always been my wish, since I have been an Ecclesiastic, to wear the Ecclesiastical dress; and I have always done it, when I have found my superiors willing to allow me. I remember, about the year 1835, being delighted at gaining, for the first time, Dr. Walsh's permission to put on the Roman collar. In 1838, when I returned from France, after beginning the begging of prayers for England, I began wearing my cassock in public, and kept to it for six months, till I was advised by my superiors to leave it off, as others did not follow me. In 1843 I took to it again—I know not from what occasion—and wore it constantly for ten months, when, from the like reason, I discontinued it again. The example of the Oratories encouraged me to indulge my old taste, and to take to wearing my religious habit just one year ago, for my doing which no one is responsible but myself; though I need not say I am not acting in this against the orders of my religious Superiors. At their desire, should it be intimated to me, I am ready immediately to return to a secular dress, though I love to keep on my religious one. One objection is, that it will offend the Protestants. If that were likely, I think, during this year, I should have seen some symptoms of this. I have visited and conversed with many of the Protestant nobility, gentry, and Clergy, of the High Church and Low Church, tradespeople, and poor; I have travelled many thousands of miles in railways, omnibusses, and coaches, and have not the recollection of a single remark being made to me, expressing displeasure at my being thus dressed, by any persons with whom I have thus come in contact. One Protestant Curate accosted me in the street at Cork, and found fault with my wearing such a dress in that Protestant country, but as in England, which is more Protestant than Ireland, no one had ever found fault with me for doing it; I think I need not count much on the objection of this Reverend gentleman. I have no doubt many people in England have a dislike, and a very great one, to Priests and Monks; but I conceive it is their persons and not their dress against which this dislike is directed; and my opinion of the English people being that they are a straightforward people, and that they like to be dealt with themselves in a sort of straigtforward way, I conceive that they will be less displeased at a Priest or a Monk, who, being in England (where they must for the present make up their mind, grudgingly or otherwise he should be), shows himself [illegible] what he is, than at one who disguises himself, as if he had a mind to impose upon them, which everybody naturally dislikes, but particularly an Englishman. If it were desired, I could fill many pages of your paper with anecdotes from this last year's travelling, which would abundantly prove, I believe, that this judgment of the English people is correct. I reckon that the Oratorians would furnish a great many more proofs of the same position.

Others will say I expose myself to ridicule, and so dishonour my profession and my Order. I answer, that I think it would be wrong to exexpose myself to ridicule, by doing anything really ridiculous; but anything ridiculous in the religious habits of the Catholic Church I do not admit. This fashion of dress is the oldest fashion; the most unaltered; the least liable, therefore, to be charged with absurd caprice, which is the character of fashions in general; of any fashion which is to be seen in England. It is also the most becoming dress, at least for me. A Passionist habit would not befit a general officer, or a young or a young squire. But let any real judge of taste answer, whether a Monk looks as well in any dress as he does in his habit, particularly a poor Monk like me, who, if he tries to imitate the dress of the genteel people of the world has not the means to do it well? I could not hope, without any resources at my command to come up to an attorney's clerk; I might deserve to be laughed at if I dressed fancifully. Some have told me, I had better, at least, have another kind of hat. I answered, that then I might be charged with dressing myself fancifully; and so I choose to go as nearly as I can attired like those of my Order in Italy. If people will still laugh at me, ought I to care? Ought I not rather to rejoice? As long as laughter and mockeries come upon me, without my departing from the line of holy obedience, for my appearing like a Passionist in England or elsewhere, I have rejoiced, and I will rejoice, at them. My holy rule teaches me to do so. I am taught to do it by the example of our venerable founder, whom I ought to follow as he followed Christ. The example of my Saviour, above all, teaches it to me. He might have avoided ridicule, and He suffered it; and will any one who reads the history of his Passion in the Gospels, tell me that I, a Passionist, ought not to rejoice at meeting with some insults, and mockery, and even blows, from vulgar people and rabble, in the streets of London or Liverpool, for the sake of my holy habit, after what He suffered for me in the streets of Jerusalem? I hope, in fine, my Catholic Brethren will not be uneasy about me, but let me go on wearing my habit in peace. I have no fear of displeasing reasonable Protestants, and I believe there are enough of them in England to bear down the foolish ones.—I am, your obedient servant,

IGNATIUS of St. Paul, Passionist.

Ennis, County Clare, Ireland, Jan. 7, 1851.

THE PAPAL QUESTION.—ADDRESS TO THE CROWN.

It is understood that one of the chief ingredients to be thrown into the cauldron of religious confusion will be contributed by Lord Ashley, in the form of an Address to the Crown for an interference by virtue of

any prerogative which it may possess, to reform and purify the Church. Whether the Ministry will give their support to the measure is a question which perhaps may not be decided until the feeling of the House and of the country has been ascertained; but it is possible that the sectarian zealots may achieve a triumph without the direct and visible concurrence of the Government. The protestant agitator has not forgotten the lesson in Parliamentary tactics which was afforded last year by the weak submission of the Minister to the ingenious device by which, for a time, the Sabbatarian fanatics enforced their dogma on the community. The precedent which placed the prerogative of the Crown at the service of any coterie which could scrape up a majority on a single division in the House of Commons, may be conveniently applied to carrying oppressive and impolitic measures, without submitting to the restrictions and the repeated discussions which form the security for ordinary legislation. Unless the friends of toleration and common sense, who wish to keep the political arena clear from interminable sectarian dissensions, unite to put down the agitation at the outset, the whole of England may be convulsed for years by struggles which will probably end in the disruption of the Church. The intentions attributed to a statesman more highly placed than Lord Ashley are, if true, even more rash than the violence of the philanthropist, and in their consequences they may be far more dangerous. It is said that the Premier, in a desperate attempt to conciliate the Roman Catholics, whom he has insulted, and to unite discordant colleagues in a course of policy against which they have not been openly pledged, is meditating an attack on the harmony of the Church, by proposing to undertake a modification of the Prayer-Book, with the aid of an excited Parliamentary majority. From the first commencement of the agitation, the organs of the Government have alternated between insults to the Roman Catholic community, and attempts to prove that the foolish vituperation of the Minister was really directed against that party within the English Church which has the misfortune to differ from his theological opinions. One day the Roman Catholics are told that their minds and bodies are degraded, and that their very blood is debased by circumstances connected with their social position. At another time they are assured that the timid advocates of their claims are still, as ever, attached to their cause, and that they are only bent on persecuting their supposed imitators in the English Church. Their 'mummeries are not mummeries to them, nor is their 'superstition' inconsistent with the truth. It is only an unoffending party which is approaching the brink of a precipice which is not a precipice to those who have already fallen over it. The 'non-natural' view of the latter to the Bishop of Durham is perhaps the favourite, though the varying, creed of the day. We fear that there is too much reason that Lord John Russell himself has repudiated the adoption of this ill and discreditable evasion. Embarrassed by the half-audible reproaches of his friends, and alarmed by the threatened opposition of his long-tried Roman Catholic adherents, he seems likely to give effect to a false interpretation of a rash manifesto by an unscrupulous act of factorious sectarianism. Unable to deny that a document which ought to have been exclusively political is chiefly devoted to the condemnation of theological doctrines, he may be tempted to prove that his denunciations of Romanist practices were but the expressions of an ecclesiastical claim of supremacy for himself within the precincts of the Establishment. Sincere Roman Catholics have neither forgotten nor forgiven an insult, which was the more inexcusable if it was unnecessary for the Minister's immediate purpose; but the agitating party among the priesthood will readily suspend their hostility, if their silence will facilitate an attack on the Establishment, which is their most formidable opponent. Opportunities enough will occur of pointing out the inexpediency and injustice of the threatened scheme. For the present it is sufficient to ask whether Lord John Russell believes that the country would be benefited by the disruption of the Church, and by the loss of perhaps two-thirds of her clergy and a large portion of the educated laity. It is on no theological grounds that we assert that there are thousands who never enter into ecclesiastical discussion, nor speculate on the respective provinces of the Church and the state who would renounce an Establishment that was openly regulated in the details of its doctrine by Parliament and who would abstain from using a 'reformed' Prayer-Book, though they might have no quarrel with the opinions which it represented.—*Chronicle.*

BE NOT SELF-DECEIVERS.

(*From Tait's Magazine for January,*)

Since we are in a plain-speaking mood, we shall say that the spirit and language in which this misdirected and exaggerated, [No Popery] agitation has been carried on have been discreditable and injurious to our character as Englishmen, whose motto is fair play, and as Protestants, whose doctrine is toleration. Protestants have got so thoroughly possessed with the

idea that they are very liberal and tolerant, that they are never restrained by any fear of transgressing in the other direction; and so thoroughly imbued with the conviction that Papists are always intolerant, that facts to the contrary receive neither belief nor attention. Brethren, let us not be self-deceivers. All the liberality is not on one side, nor all the illiberality on the other. For one moment look and listen. Protestants often cry, "No-Popery!" Do we ever hear our Popish fellow-countrymen crying, "No-Protestantism?" The whole political or ordinary press of England has every morning for months been coming out with the strongest and most sneering abuse of the Roman Catholic religion; what would be thought if the press of Ireland came out every morning in the same style on the Protestant religion? The mobs of English towns have been amusing themselves with burning effigies of the Pope and Archbishop Wiseman; what would be thought of the mobs of Irish towns amusing themselves by burning the Archbishop of Canterbury, or any other personage whom Protestants regard with even one-hundredth part of the reverence with which the Papists regard their spiritual head? What do you think of the fact that these things are done by Protestants, and are not done by Papists? To glance at another class of facts.—Irish constituencies, nineteen in twenty Roman Catholics, return Protestants to Parliament without a word about their religion if their politics accord; we scarcely know a single popular constituency in Britain where a Roman Catholic, though in all other respects qualified and acceptable, would have the ghost of a chance? Four or five years ago, on a vacancy occuring in the representation of perhaps the most Liberal county constituency in Scotland, Kirkcudbright, a Roman Catholic gentleman (Mr. Constable Maxwell) of large possessions, high character, and great personal popularity, started as the Whig candidate, but found he might as well have started for the "Primateship of All England." Now, good Protestants reader, if the counterpart of this had happened, even in the most thoroughly Popish county of Ireland—if a candidate otherwise welcome had been repudiated because he was a Protestant—would we not all have shouted—"What vile bigots those Papists are!" And if Mr. Maxwell had slipped in for Kirkcudbright, would we not all have shouted—"How liberal we Protestants are!" But then, look how things have happened. The Protestant Mr. Herbert (we take the first instance that occurs to our mind) is made member for Popish Kerry, without a word about his religion; and Mr. Maxwell, solely on account of his religion, will never be membered for Kirkcudbright! What should we cry at this? Ah! "The case being altered, that alters the case." One instance more. At the very time (a few weeks ago) when we were all crying out about Popish bigotry, and heaping on the Roman Catholic religion every epithet of opprobrium and abhorrence, the Town Council of Dublin, five-sixths Roman Catholics, were unanimously electing a Protestant Lord Mayor. Are we likely soon to see a Roman Catholic Lord Provost of Edinburgh or Glasgow? And finally (we only finish for want of sufficent space), if a Popish Prime Minister wrote an official letter denouncing Protestantism as "slavery," "degradation," "superstition," and "mummery" he would scarcely succeed in keeping his head on his shoulders. Yet, when a Protestant Prime Minister so denounces Popery, he gets "three cheers" at a thousand meetings; and never did the Guildhall of London hear such thumping of tables and jingling of glasses! These are facts: look at them, think of them, and think especially, if, in the face of them, we ought to regard ourselves as superabundantly stocked with that Christian virtue which speaketh no evil, vaunteth not itself, is not puffed up.

GIBRALTAR.

Several letters having appeared in the *Daily News* from Gibraltar, signed a 'Manchester Man,' and from other correspondents, all complaining of the state of things in general on the Rock, a correspondent has addressed the following letter to the same journal on the other side of the question:—

[EXTRACT.]

'SIR,—There is in Gibraltar a fine charity which might be made available to a great extent for the relief of the poor. What is done with it? Who applies the revenues? Has any step been taken respecting it? The matter stands thus:—John Gavino, by his will, devised to John Breciano, Jeronino Quartin, and John Joseph Price, and their heirs, certain messages and lands upon trusts thereinafter contained, and gave the residue of his personal estate to the same persons upon trust to invest it in land to be conveyed to his trustees in fee, with power to repair and let; and then the trustees were directed to pay to the Governor, Deputy-Governor, and Treasurer of the Civil Hospital, for the use of the catholic poor in the said hospital, in Gibraltar, for ever, one-fourth part of the net rents of the said messuages and lands, and to pay and apply the remaining three-fourths of the said net rents for preserving and maintaining the Catholic Church of Gibraltar, particularly the nave and altar of the Virgin in cleanliness—for the relief of poor and necessitous persons of the catholic faith, resident natives of Gibraltar, and for the relief of distressed families, widows, and orphans, by clothing and otherwise. And he appointed the same trustees executors of his said will.' The statutes of Mortmain do not apply to Gibraltar—nor, I think, would the devise be effected in Gibraltar by the English enactments against superstitious uses. What is the remedy? Let the Secretary of State for the Colonies desire the Attorney-General of Gibraltar or file an information for the management of the charity—he can do this *ex-officio* without even a relator—but it would be very difficult, I should say impracticable, from technical and other causes, for any person other than the Attorney-General of Gibraltar [illegible] at present, say nothing about the vexation of Gibraltar—a very important point.'

I remain, Sir, yours obediently,
NOT A ROCK SCORPION.'

THE BENGAL CATHOLIC HERALD.

'One body and one spirit—one Lord, one Faith, one Baptism.'

No. 12.] CALCUTTA: SATURDAY, MARCH 22, 1851. [VOL. XX.

THE

BENGAL CATHOLIC HERALD.

Calcutta: Saturday, March 22, 1851.

ST. THOMAS' CHURCH.

ST. PATRICK'S DAY.

On last Monday morning, the Anniversary of the Feast of Ireland's Patron Saint, was celebrated with great solemnity, at the Church dedicated here to God under the patronage of St. Thomas the Apostle of India.

At an early hour, a considerable number of the Catholic residents, especially of Chowringhee and its Vicinity, had assembled together to join in the devotions of the day. The service had hardly begun, when a body of about six or seven hundred of H. M. 18th Royal Irish Regt., entered into the Church, to assist also at Divine Worship. The favor of being allowed to attend, on this interesting occasion, was cheerfully granted with his usual courtesy, by their Commanding Officer, Colonel Reignolds. And, indeed, judging from all that we have heard of this distinguished Regiment, we believe, that it would not be easy to find in any other Corps, so many Privates, as in the 18th, so well entitled by their exemplary conduct, to all the indulgence, which can be given, consistently with a due regard to Military discipline. The Choir, we need hardly add, was conducted with the wonted taste and efficiency of the Religious Ladies of the Loretto Institution; many of the Congregation appeared to be particularly struck at the exquisite manner, in which the *Antiphon* at the Offertory and *"the Agnus Dei,"* were sung. The Rev. Mr. Tracy, the Celebrant was assisted by the Rev. Messrs. Sardi, and Stephenson, as Deacon and Subdeacon. Immediately, after the Gospel had been sung, the Archbishop ascended the Pulpit, and addressed the Congregation in a discourse adapted to the Solemnity. We have much pleasure, in subjoining the following sketch of His Grace's Sermon:—

"The memory of him shall not depart away, and his name shall be in request from generation to generation. Nations shall declare his wisdom, and the Church shall show forth his praise." Ecclesiast. Chap. xxxix, 13, 14.

More than fourteen Centuries have rolled away, since Patrick entered on his Apostolic career in Ireland. During that long interval, nations have arisen and have passed away, and the fame of thousands, who in their day, took a leading part in the erection or downfall of thrones and dynasties has been con-

signed to deep and impenetrable oblivion. How is it, that amidst the wreck of worldly fame, glory, and grandeur, Religion always survives, to embalm the memory of her sainted Children in the affections of a grateful posterity, so that whilst Kings and Conquerors are forgotten, the Faithful assemble together on each returning anniversary, in every quarter of the universe, to renew their recollection of the humble Missionary, to whose holy labors, their country is indebted for the knowledge of the Gospel.'

How is it, to apply the reflection just offered to ourselves, that we, my brethren, separated from the life time of St. Patrick, by the lapse of ages, and by the distance of thousands of miles from the scene of his Apostleship, should be found convened together today, in the temple of Religion in this remote region, in order to thank God for the blessings bestowed on a country, which many of you never saw, and with which but few of you have any connection. Do you not behold in this occurrence, how admirably, how strongly, and yet how silently and sweetly, the Almighty thus accomplishes with respect to St. Patrick, the promise announced in the opening text of this discourse. "*The memory of him shall not depart away, and his name shall be in request from generation to generation. Nations shall declare his wisdom, and the Church shall show forth his praise.*" Ecclesiast. Chap. xxxix, 13, 14.

In this way too, does the Providence of God manifest itself, in order to impress upon us, that we are all Members of the same great family of mankind, and that Religion orders us to sympathise and rejoice in the sorrows and the blessings of our Brethren!

On an occasion like the present, some account of the history of the Patron Saint of Ireland will be naturally expected.

Britanny in France was, it is probable, his birth-place. His Father was of Roman Origin as Calpurnius his name indicates—His Mother Conchessa, is stated by some writers, to have been Sister to St. Martin, the illustrious Bishop of Tours.

His youth, owing to the then unsettled state of the country where he resided, was chequered with misfortunes of a trying nature. Twice during that period, he was carried into Captivity, into Ireland; on the first occasion, his captivity lasted for about seven years; on the second, it was but of short duration.

God is wonderful in his Saints—Wonderful most especially, in the mysterious way, in which his Providence conducts them first to that position in life, which he has marked out for them here, and next in the means he employs, to fit them for their calling and prepare them for Eternity.

In the history of the Old Testament, we read, that when God wished to exalt Joseph to the highest honors, and enable him to be the Saviour of Egypt and of his own brethren, his Providence accomplished these wonders in a way, the very opposite to that which human wisdom would have followed.

The victim of his brothers' jealousy, he is sold by them into slavery, and the heart of his fond father wrung with bitter anguish at the report of his having been slain by a wild beast.

One would suppose, that so severe an affliction would have been deemed by God enough for the humiliation of Joseph, enough to detach him from himself and the World, and to qualify him to become the chosen Minister of God for the accomplishment of his hidden designs—But it was not so—To be fitted for the high purposes for which he was destined, he must drink still more deeply of the cup of tribulation. He must suffer from the false accusation of his mistress and in prison undergo that punishment, which was due to her guilt. "*He sent a man before them: Joseph, who was sold for a slave. They humbled his feet in fetters: the iron pierced his soul, until his word came. The word of the Lord inflamed him—The king sent, and he released him: the ruler of the people, and he set him at liberty. He made him master of the house, and ruler of all his possession. That he might instruct his princes as himself, and teach his ancients wisdom. And Israel went into Egypt: and Jacob was a sojourner in the land of Cham. And he increased his people exceedingly: and strengthened them over their enemies. He turned their heart to hate his people: and to deal deceitfully with his servants. He sent Moses his servant: Aaron the man whom he had chosen.*"—Psalm civ, v. 17, to 26.

It was only when thus tried, as gold in the furnace, that Joseph was deemed by God, qualified for the high vocation to which he was called.

From the verses of the Psalm which you have just heard, you are reminded, that after Joseph, Moses was the chosen deliverer of the Jewish people.

He too began life a cast-away on the waters of the Nile, and this very misfortune, the power and wisdom of God employed, to prepare Moses to be the deliverer of his people from the bondage of Egypt.

In the history of the Apostle of Ireland, the Almighty appears to have exercised a similar providence, in order to fit St. Patrick for the conversion of the Irish people.

The long captivity of the Saint, and the various severe privations he had to endure, whilst in slavery in a foreign land, forced him, as it were, to look to heaven only for consolation in his sufferings, for he was separated on earth from every friend and acquaintance. The duty of tending Sheep was that assigned to him by his Master. The discharge of this duty caused him to pass his days and nights in solitude and in retirement from the paths of men. Even in the arrangement of this particular office, we see how God, who disposes all things for his elect, provided, that the very duties assigned to the Saint in captivity, should be such, as would oblige him to enter into himself and invite him to prayer and contemplation. He had now leisure, to think upon the holy maxims and counsels, which were impressed upon his mind in his tender years—he tells us, in his confessions, that whilst a mere boy, he had committed some fault, the nature of which he does not describe—over this fault he mourned with sincere sorrow, and he assures us, that a hundred times in the day, and as often during the night, he sought God in fervent and humble prayer.

At length, the period fixed by God for his probation in captivity was completed, and he found his way back to his own country and friends. In a short time after his return home, the Saint resolved to prepare himself for the sacred ministry. At that time, it was about the close of the fourth century, the modern idea of a self constituted Missionary was unknown. Long probation in an approved religious institution, a severe ordeal of study and religious discipline must have been then undergone by the Candidate for the Priesthood, and even when these conditions had been all faithfully complied with, it was only by the imposition of the Bishop's hands, that any one however otherwise recommended, could be introduced into the Sanctuary, and allowed to assume the sacred dignity of the Priesthood.

In thus preparing himself for the ministry, St. Patrick spent several years in study, prayer and retirement, and after his ordination as Priest, he entered first on the exercise of his ministry in the Diocess of Boulogne. The period now approached, when the counsels of the Divine Wisdom ordained, that Patrick was to abandon for ever his native home. The merciful designs of Providence in favor of the Irish people were, the Saint informs us, revealed to him in a vision, during the silence of the night. It was in a similar way, that St. Paul was invited to preach the Gospel in Macedonia "and a vision, says the Holy Scripture was showed to Paul in the night, which was of a man of Macedonia standing and beseeching him and saying. *Pass over into Macedonia and help us.*" The narrative of what occurred in a like manifestation to St. Patrick, the Saint relates in the following words. "and I saw, says the Saint, in a nocturnal vision, a man whose name was Victorinus, coming as if from Ireland, with numberless letters, one of which he handed to me; on reading the commencement of it, I found that it contained these words, *" The voice of the Irish."* And while reading, I thought that I heard, at the same moment, the voice of persons from near the word of Foclut which adjoins the sea on the Western Coast of Ireland, and they cried out, as if with one voice: *" We entreat thee O holy youth, to come, and walk still amongst us"* and I was greatly affected in my heart, and could read no longer; then I awoke." Soon after this occurrence, the exemplary character of St. Patrick attracted the notice of Saint Germanus, who having resigned the Ducal dignity had become Bishop of Auxerrois. This Prelate having been ordered by the Pope to proceed to England, in order to suppress the Pelagian heresy in that country, chose St. Patrick, as one of the Companions of his journey. On their return to France, our Saint was sent by the Bishop to Rome, to make a report to the Holy Father of the state of religion in England. During Germanus's stay in England, he had inquired also into the religious condition of the Irish people and from what he had learned, he was induced to recommend to the Pope, to send a Bishop and some Priests to the Irish Mission. Of these, he advised that St. Patrick should be one. Palladius was the first Bishop selected for the proposed undertaking. Death having removed this Prelate, in a short time St. Patrick, who was in France, when the news of Palladius' death reached that country, received Episcopal Consecration there, and thence passing through England, soon after reached, in the year 432, the Island of which he was the destined Apostle. Here for 33 years, the Saint labored by preaching, prayers, tears and holy example to gain the people to Christ. Happily his hearers were not insensible to these graces. To Irish National just and honorable pride, it is not a little gratifying to recollect, that though before the conversion of their country to Christianity, their ancestors were estranged from the knowledge of the true God, yet the prevailing worship of fire or water, was of description far less revolting, than the superstition which prevailed in other countries of the Western Hemisphere. There was a spi-

rituality in the Irish Worship, erroneous though it was, which at least indirectly disposed its votaries for the pure and holy worship of the Gospel. But whatever the obstacles were which opposed the Apostleship of St. Patrick, the power and grace of God dispensed through his ministry triumphed over all, so that at the close of his holy career, he had the happiness to know, that the faith of Christ was that of his adopted country, and that none but the true God was worshipped in that Island, afterwards justly styled by the rest of Europe, the Island of Saints.

At the completion of this glorious achievement, the Saint having fixed, the Primatial See at Armagh, died full of good works, and was buried at Down, then as now an Episcopal seat in Ireland. I will not here trespass on your time by dwelling at length on the great and glorious prerogatives of the Irish Catholic Church—Its Hierarchy unbroken from the days of Patrick to the present time whilst that of England and Scotland has failed—Its people still as firm in the Faith, after centuries of persecution as they were in the days of Patrick—Its Priesthood as untainted, its Females as illustrious for spotless purity as they then were and its children known throughout the earth for their characteristic benevolence,—bravery and high honor.

A reference to modern distinguished Characters would prove, that whilst in the senate and the field numbers of her Sons have emulated and often outstripped the more favored Children of England, in the thrice sacred cause of Christianity, countless others of them have nobly carried the standard of Redemption, into the most distant and inhospitable climes.

In the unsearchable ways of Providence, God has permitted the Irish Nation, as, he did formerly his own chosen people, to drink deeply of the bitter cup of suffering. But as in spite of Pharaoh's oppression the people of God multiplied, as it were miraculously, and became too strong for bondage, so have the Irish people too, encreased in numbers to such an extent, that not only humanity but policy dictates to their rulers the wisdom, of trying to conciliate those, whom the tyranny of centuries could not crush. Yes, thanks to God, better times and more wise counsels have at length begun to exercise a salutary influence on Ireland. Let our united prayer be, that this amelioration may improve daily more and more, and that under our present gracious Sovereign, Ireland may again take her place among the Nations of the earth, and become once more in sanctity, in learning in arts, and arms the light and the glory of the Western world.

PARLIAMENTARY.

THE PREMIER'S MEASURES AGAINST THE ENGLISH CATHOLIC HIERARCHY.

To the Editor of the Bengal Catholic Herald.

Dear Sir,—I have just read in the *Friend of India*, what purports to be an accurate statement of the resolution, and address to be presented by Parliament to Her Majesty for the purpose of repressing, what is absurdly termed the 'late Papal Aggression,' in the restoration in England of the Catholic Hierarchy.

You will I am sure, agree with me in opinion, that, if the report I have referred to be authentic, there never was an occurrence which more fully illustrated the well known Fable of the Mountain in Labour.

Call to mind for an instant, I pray you, the events, which for the last four months have agitated the public Mind in England, and which have been so much enlarged upon by the Press. The first too memorable letter, which ushered in the agitation, was that of the Premier. Who, that read that singular and unworthy production would not have anticipated, that some very decisive and effectual proceeding, against the Catholic Hierarchy in England, was about to be resolved upon. It is true, that one or two distinguished public characters regarded the letter in question, partly, as a tub thrown to the Whale, to stop the clamourings of bigotry, and partly, as a mean political artifice, resorted to, by the leader of the Whig-party, for the purpose of prolonging the term of their continuation in office. Yet notwithstanding, it is certain, that the rash, insulting and illiberal sentiments, to which, in an evil hour, Lord Russell gave expression, unfortunately for his own fame, were echoed throughout the land, not only in words but in actions, in such a way, as to disgust every man who took an interest in the character of his Fellow-Countrymen for good sense and liberality. Assuredly, the statesman who calls up the bad passions and the bigotry of one class of the community against another, and thus seriously endangers the public peace must, in order to free himself from grievous guilt, be able to prove satisfactorily to his fellow-subjects, that the danger, he apprehended from those against whom he had excited such hostile feelings, was both real and alarming, and in fine, such as could be counteracted, only by the course which he had adopted.

Now, Lord Russell has neither thus vindicated himself, nor has he submitted to Parliament any proposal, from which it can be inferred even by his greatest admirers, that he ever really regarded the restoration of the Catholic Hierarchy, as a measure, which either trespassed on the rights of the Sovereign, or, which jeopardized in any way, the Civil or Religious rights of Englishmen. For had he viewed that measure, as dangerous in either of these respects, he would, doubtless, have submitted some proposition to the Legislature, which when carried into effect would remedy both the existing evil of which he complained, and guard against its recurrence, or perpetuation. Let us then enquire, if the course, which Lord Russell is stated to have adopted in Parliament, in reference to the English Catholic Hierarchy, have any of these recommendations! Undoubtedly, not one. Does even the Proceeding ascribed to him, remedy any one supposed previous defect in the Code of British Legislation on the subject of Catholicity. Again, I answer, not one.

In effect, his Lordship's proceeding leaves the laws, on all that appertains to Catholicity, just as they were, and wholly abstains from any new legislative enactment whatsoever upon it. I have then a right to assume that no new law was deemed by his Lordship necessary to uphold the legal rights of the crown or of its English subjects, and I am further warranted to infer, that, as no attempt has been made to prove the restoration of the the English Catholic Hierarchy to be a violation of those rights, neither those rights, nor the laws by which they are upheld, have been transgressed against by the newly constituted Prelates. For, if the law as it now exists, had, indeed, been violated, assuredly, enough has taken place in England to show, that, neither on the part of the Premier, nor of the majority of the people were the ability and the disposition wanting, to enforce against them, all the penalties, to which they could have been legally subjected.

Were I to be asked, what then is the meaning and the worth of the measure said to have been submitted to Parliament by the Premier, for, surely it cannot be supposed, that so great a statesman would come before the British Legislature with a proposition, which would be found on consideration to be "*Vox et præterea Nihil*" a mere empty sound. Were I thus interrogated, I am free to confess, that my judgment would dictate the answer, that extraordinary as such conduct may appear in the Prime Minister of England, yet it is but too true that his proposition, on this occasion, was but as a mere bubble, devoid of substance, and intended only to supply for a moment a pleasing illusion. In order to prove this, I will subjoin a summary of the proposition in question.

The Premier proposes* an address to the Crown, praying Her Majesty, to cause a Proclamation to be published, informing Her British Subjects, that the Episcopal titles, lately assumed by some Persons in England in virtue of a certain document issued by the Bishop of Rome are to be deemed invalid, —that She recognises no right in any Foreign Power to interfere with her realm—that her subjects owe no obedience to any such Power, and that, if in virtue of any document, emanating from a Foreign Power, those who have lately assumed in England certain Episcopal titles, presume *by force or compulsion* to exact obedience, they are to be prosecuted in the Courts of Law. Now, in the name of Common sense, what Catholic, whether Lay, or Ecclesiastical ever dreamt, either that the Protestant Sovereign of Great Britain would recognise as legal the titles of Prelates appointed by the Holy See, or that those Prelates would, because of their titles, be enabled *by force or compulsion to* exact obedience to their Episcopal authority. Yet this is the whole gist of the Premier's proposition and this proposition is to be carried into effect merely by a Proclamation, which, as every one knows, can have no authority except what it derives from Law.

Your's &c.
A CATHOLIC.

A SERMON DELIVERED IN ST. GEORGE'S CATHOLIC CHURCH, SOUTHWARK, ON SUNDAY MORNING, AUGUST 11TH., 1850, BY THE RIGHT REV. N. WISEMAN, D.D. BISHOP OF MELIPOTAMUS, V. A. L.

'BUT HE, WILLING TO JUSTIFY HIMSELF, SAID TO JESUS,—AND WHO IS MY NEIGHBOUR?"—LUKE X. 29.

(Continued from our last.

The Catholic then believes that whatever gifts God has bestowed upon man, whatever blessings of a temporal character, whatever

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* "Resolved—That such pretended Bishops of English sees have no lawful authority over sees in this country, and that persons acting under such instrument possess no power or authority whatsoever, and that no obedience is due from any of her Majesty's subjects to any such pretended Bishops or persons so acting; but that if any such pretended Bishops or persons, acting under such instrument proceed to exercise authority by force or compulsion, such proceeding will be illegal, and will be punished on due prosecution of the offenders in the courts of law.

"That an humble address be presented to her Majesty, embodying the foregoing resolution, and requesting that her Majesty will graciously make known the same by her royal proclamation to the people of this realm.

advantages of a more accidental nature, whatever gifts of a spiritual or intellectual character He may have given to individuals, to nations or to the whole world, they are all as nothing compared with the gift of Faith, the true, the saving faith. And hence the Catholic feels that if the greatest of charities consists in bestowing upon man that which is the most precious and valuable gift that can be given him, that then the charity which knows no bounds, the charity of the good Samaritan, the Charity of Jesus Christ, our Lord, can in no way be manifested and paactised so truly as this, in teaching to those who know it not, the word of truth, in communicating to nations in darkness the true Faith, or in bringing those who are by circumstances estranged from it, into its full and complete participation. And hence, however great that charity may be, which, breaking down all social distinctions, ministers to the poor, to the sick, to the captive, to the slave, these are all as nothing in the sight of a Catholic heart or before the Church of God,—they are nothing in comparison to this charity which immediately directs all its thoughts and energies to the soul that is to be saved, and does in regard to the spiritual and immortal part of man, in which is really stamped God's image, that which those other, lesser, external, visible acts of charity perform in regard to the body that will perish.

Then it is not wonderful that the Church at all periods should have considered this as a great exercise of its charity; and I will go a step further, and ask is it wonderful then that the Church of God, with a principle like this, should at all times have been either fiercely attacked, or jealously viewed, for what is called its proselytising spirit, its desire, its earnest wish, its zealous efforts to gather all, if possible, unto a unity of faith!

O! my Brethren, if there be any doctrine upon earth that has been more sadly misunderstood and misrepresented as to Catholic teaching, it is this, that salvation belongs to only one system of teaching, or to only one Church. I mean represented, for so it constantly is, as a narrow and uncharitable view. O! my Brethren, that doctrine is the very main spring of the most magnificent charity of the whole earth. No apostle would have gone forth to teach nations, and have faced persons, racks, and death, if he had not believed in his soul that it was necessary that men should believe as he did, that they might be saved. For what motive less than this could induce one to trample upon all that human nature takes delight in, and this for the sake of others? Can any one for a moment imagine that we, or any others who act upon this Catholic principle, being ready even to die if necessary, that all might be like ourselves except our bonds? Is it credible, that we would do all this for a foolish, vain, stupid, and unsatisfactory motive, which some think sufficient to account for it, a desire to domineer over the minds of men, or bring them into a captivity similar to our own? Whatever has been done in the Church, from the time of the Apostles until now, in regard to the conversion of nations, one and all have had their conversion undertaken and accomplished solely as the result of this great conviction, that the true Faith was the greatest of God's blessings upon man—that that faith it was of the utmost importance, and even necessary, that all, if possible, should have brought to them, and all who once had learned it should embrace it, and all who had embraced it should keep it. This, and this alone, has animated the Church, and this, and this alone, has led to the acomplishment of the last great development of this teaching of our Blessed Redeemer, that the neighbour whom we are to love, whom we are to love not merely with a bare, speculative inward love, but whom we are to love with active, with zealous, and generous love, is a stranger and a foreigner, and one even on the shores of the most distant islands of the ocean, but how much more the neighbours, in every sense of the word, who though our side in the body—who though living in the midst of us, and we in the midst of them, as one people—yet look upon us as aliens in creed, in that which should form the strongest bond of union, and consider us as not belonging to themselves, as almost out of caste, because we hold those doctrines which we consider more precious than our lives. And truly, my Brethren, this will be reason enough, not merely now, but for ever, for the Church in this country to continue her untiring efforts, not satisfied, whatever may oppose her course, till she sees, if God reserves such a blessing for us, the whole of this country bound together in one tie for charity and true faith. For see you not, that love men as we may, there is no bond so straight, so tight, and at the same time so tender, as that bond of charity which is intertwined likewise with community of faith, which unites not only hearts, but intellects also, in a common belief, which makes them partakers of the same spiritual consolations, breathes of the same divine life that is in the Church, closely knitted together, as parts of the same plant, or of the same body, and united to the same root, our Lord Jesus Christ. For this is the triumph of that charity which our Saviour inculcated, that it rests not until it establishes

likewise this additional, and this most important bond, and brings her into perfect unity by that which alone can constitute it perfectly, a unity of faith and religion. And this shows that the charity which our Blessed Redeemer inculcated in those words, was a charity truly catholic in every sense of the term, a charity universal, that excludes none, a charity which binds them together by every indissoluble tie. And, my Brethren, I own that if I were called on to express the blessing which of all others I would wish to this our country, it would not be greater political influence, and dominion over the world, it would not be an increase of its already exuberant wealth, it would not be the advancement of science and of literature, already so vastly developed, it would not be a still greater display and expansion of its innate forces which astonish the world, in the creation of works requiring almost unbounded enterprise united with unlimited wealth. No,—it would be none of these. I speak it boldly and without disguise, it would be that the Catholic Faith should be the religion of this land; because, I see so many elements of human greatness, wanting only the spiritual life added to them which investing them with the divine principle, would make them magnificent works, not only for this our earth, but magnificent also for the records of another and a better world. If commensurate with this there were also a display of that intense and truly sincere energy that is shown in regard to other things, in respect to religion; and if mens' minds were as active about the other world as they are about this earth, and, turning themselves to the proof and explanation of spiritual things, were to be brought, as of consequence they must infallibly be, to unity of thought in regard to these most important truths; then, indeed, we should see an example of what the world never before has contemplated, an example of what would appear almost to be so great and so divine a work, that there would be nothing left for earth afterwards to do; a combination of all that is magnificent, and glorious, and noble upon earth, with all that is sacred, and all that is honoured, and all that is divine in heaven.

SOME ACCOUNT OF THE REASONS OF MY CONVERSION TO THE CATHOLIC CHURCH, BY A LATE CLERGYMAN (REV. MR. NEWMAN) OF THE ANGLICAN COMMUNION, IN LETTERS TO A FRIEND. FIFTH EDITION. LONDON: JAMES BURNS 1849.

LETTER IV.

My Dear

It was Anglicanism that led me to the Church of Rome. I thankfully acknowledge it. It first taught me all those principles and doctrines, in their germ or elements at least, which are fulfilled and harmonised only in the one holy Catholic Church, of which the Bishop of Rome, as successor of St. Peter, is the head and centre. It first gave birth in my mind to the glorious vision of the Visible Church; one organised Body, inhabited by the Holy Ghost, the one great sacrament of grace, from contact and union with which flow all spiritual blessings to individual men. It first taught me the essential importance of of unity in this sacred Body, and the consequent evil and sin of schism. It first taught me to see the importance and necessity of a creed and authority in matters of faith. It first turned my attention to the theology of Christianity as an historical fact, as well as a spiritual philosophy. It first brought me acquainted with the writings of the Fathers, the Saints, and Doctors, of the Catholic Church. How can I ever be sufficiently grateful to it for these benefits and their results? As an instrument to bring men to Rome, it is invaluable; as a resting-place in itself, as a consistent system, it is, to my mind, the most unsatisfactory and delusive.

Having created in my mind certain wants, having given birth to certain ideas, and sown the seeds of certain doctrines, it failed in every respect to satisfy the needs it had created. I looked for authority in matters of faith, and there was none, but the utmost license and licentiousness even on the most sacred and essential doctrines;—doctrines which (as Mr. Allies says), "if not God's very truths, are most fearful blasphemies." I had been taught to consider ourselves one with the holy Catholic Church all over the world; I found that we were isolated, condemned, excommunicated, with every appearance of difference in most important matters of doctrine and practice, and as much in the wrong, as it seemed to me, according to our own principles, as if three of our own Bishops should differ and separate from the rest, and make a sect or so-called Church of their own, perpetuating the succession of their order. I saw

no possibility of settling our own disputes; for the English Church had no living voice, unless it was the voices speaking through Bishops and Ecclesiastical Courts, and these all condemned us. I saw no possibility of settling our disputes with the Catholic Church; for, according to us, that had no living voice; the Church had ceased to have authority in controversies since the separation of East and West. I had been led to see the folly and evil of referring to the Bible as the alone rule of faith, because it was a book, a dead letter, and books could not interpret themselves; and I was referred to the Bible and Prayer-book—two books instead of one; or to the Bible and the Fathers—a whole library instead of one inspired book! Still books, dead letters! but where was *the Church* to interpret them? I had been beguiled by words, and was as far off as ever from the thing talked of and needed. Anglicanism had done all it could, it had done its work on me; it had brought me as far as it could on my way, and there it left me in sight of the holy Catholic Church, and pointed to it as that alone which could fulfil its own theories, and satisfy my wants.

But Anglicanism had taught me doctrines also, as well as Church principles. From it I had learnt the elements and outlines of that wondrous system of divine truth, which, both as a theory and as a living system, is the possession of the Catholic Church, and of it alone, and which it alone can rightly expound, exhibit, and unfold. I had learnt to understand and believe the nature of the Christian sacraments; I had learnt especially to believe, with entire faith, the *reality* of the Presence of our Lord in the Sacrament of the Holy Eucharist; I had learnt to reverence the very crumbs which were the sign of a Presence so inconceivably sacred. I had learnt also to believe and understand, in some faint degree, the doctrine of the communion of saints, not merely of the living with the living, but of the visible with the invisible, as one and the same company or Body in Christ. I had learnt also to believe in the forgiveness of sins, not merely as an abstract doctrine, but as a gift in the Church, communicated sacramentally, with circumstances of protection against the fanatical, and of consolation to the penitent.

While these doctrines were (to my mind) a new world opened to me. Christianity was no more the same thing. The mystery of the Incarnation was no longer a mere notion; it was perpetuated, embodied, and multiplied on earth. The real Presence of Christ in the eucharistic elements, or Transubstantiation, seemed almost a natural consequence of the Incarnation, as it is a perpetual symbol and witness of it, and a mean of communicating its great treasure. It seemed clear also that there must be an intermediate state, occupied by "the spirits of the just made perfect," and of those not yet perfected. It seemed almost self-evident that they could not be indifferent to us, nor we to them; but that we should still communicate with, and minister to, each other. How could I ever have thought of the Blessed Virgin, and St. Peter, and St. Paul, and others as *dead*? How should they not find the chief blessedness and occupation of their enlarged souls in serving their Lord and God? How should they serve Him but in His members and their fellow-members, for whom He had shed His blood, and over whom He still watched, and for whom He still presented and pleaded the merits of His death? If they interceded for and ministered to the saints while they were on earth, why not still? What more strictly in analogy with God's dealings, and with the complex system of mediation and mutual dependence in which we already believed and lived?

Here, then, were the germs and outlines of a great and supernatural system of doctrine which I had actually embraced, which Anglicans had told me was *Catholic*, which I had myself seen ample testimonies to in antiquity,* and in the writings of those saints whose names we all revered. But such truths as these cannot dwell long in the mind without expansion; nor can we see their context, their harmony, their manifold relations and consequences, all at once. They expanded within me by time and reflection; and as they did so, I found myself continually drawing nearer to the apprehension of the Roman Catholic theology and practices, until at last the Catholic Church stood before my eyes in exact correspondence to all these truths. It seemed but the natural and proper embodi-

* I ought to say, that the more I became acquainted with the writings of the Fathers and the history of the early Church, the more impossible I felt it to recognise any real resemblance between the primitive and the Anglican Churches. Early Christianity, on the contrary (whatever view we choose to take of the question of development), bears at least a very striking resemblance to "modern Romanism." All but Anglicans feel this. There seems no alternative but to believe that the Church was "corrupt" from the first, or that "Romanism" is in the main the same as early Christianity. Surely none but the most blinded can imagine that if ancient Christianity is to be our standard, the English Church is infinitely more removed from that standard than the Roman Catholic. Many persons have been converted simply by this fact. They felt it to be monstrous for a body so defective by this standard, to condemn another body so nearly approximating to it. If primitive Christianity has a representative on earth, as all, the impression on any candid and well-informed mind must surely be, that the Roman, and not the English, Church is that representative.

ment of these ideas and of this system. And, on the other hand, I found it daily more and more utterly impossible to persuade myself any longer that this was indeed the theology, *the faith*, of the English Church. And yet this I was called upon to believe. This was the theory of Anglicanism,—not that these doctrines were true, not that they were Catholic, not that they might be held within the Church, but that this was the Catholic faith, and that this faith was held, taught, and witnessed, by the English Church! Oh, how utterly and inexpressly unreal did I come to feel such language to be! What a mockery of facts, documents, and history! I felt that I could believe any thing rather than that. I felt that nothing could be more unreal, more untrue, than to say that I believed this religious system to be the authoritative system taught, or intended to be taught, by the English Church.

What was my position, then, at this time? On the one hand, I saw all this great body of doctrines, all this sacramental and mysterious system, all but lost sight of, obscured or denied by the English Church, nay, actually denied by the vast majority of her communion in every period of her existence, and never for one single year really acted out in the least degree; never in any sense the religion of her clergy or her people; never by any exaggeration of language, by any effort of imagination, to be called *the faith* of the English Church. And, on the other hand, in the Catholic Church I saw all these doctrines taught and enforced as essential truths, forming an essential part of the whole system of worship, woven into it, spreading all over it, having possession of the minds of all her people, and expressed naturally in their ordinary language. Could I hesitate for a moment,—if this were the Catholic faith, and if the Church was to teach the Catholic faith,—which was the Church? The English Church *could* no longer be a Church to me in any sense. It stood condemned in my eyes in every way. *It* had not taught me the faith. It did not embody or enshrine it for me. It did not support and sustain me in it. I dared hardly utter it, or any small portion of it. A few around me thought with me; but whatever they might occasionally say, it was evident they only hoped, in the course of time, to *teach the Church*—the Church had not taught them. They talked of *making the Church* Catholic; of waiting to see if it would *receive* Catholic truth. I am quoting expressions of the highest Anglicans. What mockery, what condemnation of themselves and their theories was in these words! Could any Catholic speak so of the Catholic Church!

I do not know which is the better hypothesis for the character of the English Church on Anglican views, that she does or does not hold the Catholic faith as authoritative. I think it is almost more shocking to believe that she has all along believed this faith, and yet so obscured it, trodden it under foot, frowned to oppose it, and deny it, and protested against it so successfully as to deceive the whole world, Catholic and Protestant, into thinking her Protestant, than to admit at once that, through ignorance she gave up and rejected the faith. It would take me a long time were I to attempt to give expression to the manifold ways in which conviction flowed in upon my mind, that the English Church was in no sense, and according to no criteria, a part of the Catholic Church, when once the suspicion had entered my mind, and doubt had led to inquiry. Suffice it to say, the delusion was gone for ever. I marvel that it could have deceived me so long. It was gone, however; and now I stood before the Roman Catholic Church as that alone which corresponded to my principles and idea of a Catholic, and which taught and embodied the Catholic faith. Why should I not at once submit myself, and join it?

According to all, Catholics and Anglo-Catholics, the Roman Church is *a* Church. It possesses an undoubted succession. It embraces the whole Western communion, England only excepted. It is the Church of our Patriarch. It is the Church of which the see of St. Peter is the centre, and the successor of St. Peter the head; that see to which, Mr. Allies being witness, so many mysterious and divine privileges are attributed by Scripture and antiquity; that see with which, according to Bossuet (with whom Mr. Allies seems to think he agrees), it is *practically necessary* to be in communion. According to Catholics themselves, it is *the* Church, the one Church founded on Peter, and continued on in his successors, and claiming the obedience of all Christians in all nations. It holds, teaches authoritatively, and embodies every Catholic doctrine, Anglicans themselves being witnesses. It has preserved its traditions unbroken, and its Service-book unmutilated. It comes before us, in fact with every positive note, and answers to every test of a Church, and challenges our faith and obedience with the most awful sanction. Why, then, should I not join it? Because I am told it has *corrupted* the faith, added to it, and imposes unwarrantable terms of communion. I will consider this point in my next.

(To be continued.)

CONVERSIONS.

We have the pleasure to announce that a respectable young man, an East Indian, who for many months had been instructed by the Christian Brothers, has been received in the course of last week, into the Catholic communion, by the Rev. J. McCabe.

The same Clergyman a few days ago baptized conditionally a very respectable young man, a native of Scotland, who, for some years past, was anxious to become a member of the Catholic Church.

Selections.

A LETTER, ADDRESSED TO THE RIGHT HON. LORD JOHN RUSSELL, ON THE PAPAL AGGRESSION, BY THE REVEREND HEBER PLAYFAIR, D. D.

[We very slightly abridge this admirable letter.—Ed. *Tablet.*

My Lord—Many years have elapsed since I had the honour to address you. You were then pleased to favour me with no inconsiderable notice. Whether a similar honour awaits me, I know not; but this I know, that in thus publicly addressing you, I do no more than an act of duty.

My lord, we are told that "the recent divisions of England into various di
by Papal authority,
of Churchmen
their
with
sees, the Roman Catholic Bishops have acted in opposition to the Church of England." There is a magic power in every measure that emanates from Rome, for it awakens effectually the energies of Protestants, who look upon it as an aggression upon their spiritual franchise. I am not, therefore, surprised that the establishment of the Papal Hierarchy should have excited the passions of those whose promotion in the Church is not unfrequently commensurate with their hostility to Popery. But that you, my lord, with the memory of your illustrious ancestors fresh upon you—that you, the unwearied advocate of civil and religious liberty, who aided in the glorious work which threw open the portals of the constitution to a proscribed race—that you should have thus acted, unrestrained alike by the responsibility of your station and the feelings of millions, is a proceeding as much above all comprehension as it is degrading to the character of a British statesman. If however, there is no elevation of mind, there is, doubtless, much political tact in your lordship's conduct. You labour, unshrinkingly, as the champion of the Church of England, to preserve her from the encroachments of an ancient foe, and under this ingenious device you endeavour to support your waning popularity. The Church of England, my lord, requires no such subterfuge, and, as one of her Ministers, I disclaim all connection between her wants and your political tactics. Already will your lordship have anticipated my theme—the establishment of the Roman Catholic Hierarchy in England. Since the Emancipation Act there has been no subject so little understood, or productive of so much polemic virulence. The obloquy and threats that have emanated from it, remind us of the dark era that preceded our enactments against the Roman Catholics. If misrepresentation and persecution be characteristic of the followers of Christ, most unquestionably we cannot deny it to the Roman Catholic Church. In every age, in every country, she has excited the worst passions of the worst men. Intrigue, treachery, and anarchy have alternately been imputed to her. My lord, I presume not to constitute myself her apologist. I am unequal to the task. Moreover, she requires it not. The nations she has raised from the savage state—the fetters she has struck from the slave, rusted by the tears of ages—the myriads she has enkindled with the fire of religion—the uniform tenor of a benevolent policy, as exalted for wisdom as it was profound in judgment—display to the world an assemblage of learning, and religion, and benevolence to which no institution under heaven can afford a parallel. This, my lord, is the evidence of impartial history, and it affords a supreme refutation to the bigotry and intolerance that disgrace our country.

My lord, in your memorable letter to the Bishop of Durham, you declare that "no foreign Prince or Potentate will be permitted to fasten his fetters upon a nation which so long, and so nobly, vindicated its right to freedom of opinion—civil, and religious;" "that the liberty of Protestantism has been enjoyed too long in England to allow of any successful attempt to impose a foreign yoke upon our minds and consciences;" and that the religious practices of the Catholic Church are "superstitious mummeries." Let us, my lord, calmly look into these assertions; and first, that the Pope shall not fasten his fetters upon us. My lord, I for one do not dread the attempt. I know of no one individual—lay or clerical, learned or unlearned, noble or ignoble—that does dread it. I have not even heard of one. Do you yourself, my lord, really dread it? In other words, do

you really believe in what you have written to the Bishop of Durham? Will you forgive me if I say it is the wretched subterfuge of a more wretched fear of losing office? No one fears that the Pope will attempt to fasten his fetters upon this country. The act would be worse than madness. The Pope has no temporal power in England; no, not one iota. And you know it, my lord. Were he to attempt to assume it, the Catholics would rush to arms, and drive him from our shores. This is their avowed andacknowledged doctrine. And, my lord, you know it. I pass by the cruel and withering doctrines which the perusal of this portion of your missive suggests. It would not become me to dwell upon the fiendish Vandalism you have provoked, nor the wretched distinction you have acquired by the sacrifice of political principle. Turn we then, my lord, to your assurance that "the liberty of Protestantism has been enjoyed too long in England to allow any successful attempt to impose a foreign yoke upon our minds and consciences." It were truly an exercise of charity to believe that you were profoundly ignorant of the meaning of what you have written, for a knowledge to the contrary could not fail to attribute to you the most discreditable motives. The government of the Catholic Church is essentially Episcopal. Her Bishops are to day, in England, precisely what they were seven years since—with this simple distinction, that now their titles are derived from the towns in which they reside—recently they were derived from places which probably they had never seen. Until lately they were termed Vicars-Apostolic—now they are termed Bishops in Ordinary. By the late system they were removeable at the will of the Pope—by the establishment of the present system he has resigned that authority. No Roman Catholic Vicar-Apostolic ever assumed, to officiate in this country, until he had first been authorised by the Pope; but every Vicar-Apostolic up to the present time has been authorised by the Pope; therefore, according to your lordship's doctrine, they were aggressors. Many have been appointed within my remembrance. Yet had there come forth no Prime Minister to parade his fanatical rhodomontade before the public—no starving Curates and hungry adventurers to vituperate with their unmeasured invectives. The Papal Hierarchy is purely a spiritual government. It does not, because it cannot, affect the government of our most gracious Queen. The Catholic Bishops are as far removed from all interference with the secular government of our Queen, as our Protestant Bishop at Jerusalem—our Protestant Bishop in France—nay, our Protestant Bishop in Italy itself, are removed from interference with the government of those respective countries. In name, then, only, is the difference between their Hierarchical and Vicars Apostolic form of government.

What then, means your threat, my lord, that on this subject "the law shall be examined?" In one breath you boast that "England vindicates the right to freedom of religious opinion;" in the next declare that because of its exercise, the establishment of a Roman Catholic Hierarchy, "the law shall be examined!" By what process of reason are we to reconcile these contradictions? My lord, it is neither wise nor prudent to talk of "examining the law" in reference to the Roman Catholics. They are composed of matter equally inflammable with ourselves; and desperate must be the man that would fling the sparks of a fearful ignition amongst them. Conjointly with us they pay the same taxes, obey the same laws, live under the same constitution, and fight the same battles for its preservation. If France were to invade our shores, would you talk of examining the law in reference to Roman Catholics? Shall they who man our fleets and fill our armies, whose bravery and fidelity have never been surpassed—shall they whose Bishop, at the solicitation of our English Government, went to Newfoundland and preserved his people from a general disaffection to the mother country, and for which our Government awarded him a palace and an income—shall they, who furnish the best magistrates and most peaceful citizens, be thus wantonly and ignorantly insulted? My lord, I know of no crime so black, no villany so atrocious, as the work of religious persecution. Beware, I beseech you, how you fulfil the prophecies of those who confound the inspirations of a merciful Deity with the sectarianism of a base sophistry; who trade upon the credulity of the flocks "committed to their charges," and convert the principles of the decalogue into a nefarious commerce. Beware how you give signal success to the rampant bigotry of our Irish Clergy, who gangrene society to its depth and its extremities with the poison of their vulgar prejudices. Beware how you extend the panoply of obsolete Acts of Parliament over that living mass of vice and corruption—the impassioned followers of wild fanaticism. Beware, my lord, I conjure you, lest you disinter the ashes of the worst characters of human nature—lest you, infuse a fiendish ferocity into their renounciated spirit—lest Smithfield should again blaze out in fires of persecution, and our best citizens and most learned men be immolated upon the altars of our Protestant prejudices. Already has your

letter disturbed the framework of our social condition, and the absorbing topic of the day, the Hierarchy and penal enactments, has deprived us, as a nation, of the character of religious freedom. It will be well for yourself, my lord, if you are able to restore tranquillity to the country. Your conduct is the experimentalism of a wretched policy, aggravated by the positive worthlessness of your political career. How keenly do we now feel the great loss sustained in the death of Sir R. Peel. Never was contrast so glorious to one statesman—so humiliating to the other. It is more than Julus by the side of Æneas.

My lord, at the conclusion of your letter, you think proper to designate the religious practices of the Roman Catholic Church a "superstitious mummery." Unfeignedly, my lord, am I sorry that you have done so. On the subject of the practices and doctrines of the Roman Catholic Church the greatest and best men have differed. With reverence, and judgment, and learning, have these points been examined. Still was there difficulty—there was still disagreement. But with you, my lord, it is otherwise. You seem to experience no difficulty in determining the practices of the Roman Catholic Church to be a "superstitious mummery." Give me leave to ask, by what authority do you sit in judgment upon so momentous a subject? What power has constituted you a tribunal of appeal? What are your lordship's qualifications the office? An aptitude for the employment of political stratagems that libel the religion of the largest body of Christians in the universe—an aptitude which concentrates into a common focus the incarnate bigotry of the country, and the mindless warfare of your favourite Scotch Presbyter. But your qualifications end not here. In the dramatic world you are known for the signal failures of laboured bombast, and in the political world for the dismantlure of a "finality" policy. In the one not even your name and position could command success—whilst in the other, you are tolerated by the satellites, that revolve around you for place and emolument. There is scarcely an index in the political thermometer at which you have not arrived, from the burning heat of reducing the number of our Bishops to the frigid policy of "Bibles and claymores." Yet you are the man, my lord, who presumes to judge the religion of two hundred millions—that has in hostility arrayed class against class—that has termed the religious practices of our Jeromes and Austins, of Charlemagne and sainted Edward, of the heroes of Poictiers and Cressy "a superstitious mummery." My lord, Protestant though I be, and sincerely attached to my Church I scruple not to avow that you have grievously injured her. The intolerant spirit evoked—the angry feelings aroused—the persecuting power and assumed infallibility of our Church, which are the direct consequences of your letter, will lead to greater defection from the Church of England than the writing of the Tractarians, or the preaching of Rome could ever effect. How have you, my lord, strengthened the argument of the infidel, who believes the differences of Christian Churches to be the inherent weakness of their religion! How have you encouraged the latitudinarian policy which inundated France at the close of the last centuary! It is true, my lord, that infidelity is nobly combatted, and that the results are evident in the progress of Christianity. It is no less true that the honour of the struggle belongs not exclusively to us. If the practical results of infidelity be no longer visible amongst us—if we no longer behold the results of that system of ethics which, superseding the evidences of revealed truth, compiled from the rocks, and floods, and fields, its standard of moral rectitude, we must thank the Roman Catholic Church equally with our own. If that edifice of every unclean passion, of learning without religion, and genius without principle, be razed to the ground—if the name of its architect, the greatest genius of modern philosophy, revive the remembrance of the conflict of Christianity with the infidel school of Voltaire, D'Alembert, and Diderot, we must thank the Roman Catholic Church equally with our own. An undivided glory is not ours; but, be ours the moral courage to acknowledge it.

How is it, my lord, that for years and years, from boyhood to manhood from the tracts published by religious fanaticism, to the volumes written by hireling defamation, our minds have been filled with the stratagems and horrors of the Papacy? The human mind was said to be enslaved by it, and the freedom of the Gospel to have shrunk at its approach. And, even now, in the middle of the nineteenth century—in the full blaze of science and literature—these monstrous calumnies are believed, and even amongst those who know better the instances of a generous defence are exceedingly rare. And, notwithstanding all this, the Papacy is on the increase. From her persecutions and her blood Missionaries have sprung up, carrying her doctrines, *per ignes et hostes*, over the whole earth. And how is it so? This is a question, my lord, which, as Churchmen, we should propose to ourselves, but which neither misrepresentation, nor bigotry, nor intolerance can answer. However painful may be the

acknowledgment, it is only an homage due to truth to declare that the Priesthood of the Papacy has long since shamed the general conduct of our Clergy. Be their religious practices "superstitious mummeries" or not, they wield, for the most benevolent purposes, the greatest engine ever wielded by human power. Their regularity of life, their abnegation of self, their general development of the most refined humanity, their attendance in the sick chamber, undismayed by the most fatal disease, where they frequently inhale the incipiency to their own death, the instinctive resignation under which they fall victims of the sublimest charity, entitle them, in a supreme degree, to the sanctifying virtues of religion, and illustrate their excellent conservatism of peace and order. I do not, therefore, marvel at the hostility arrayed against a movement that presents, in prominent relief, the unquestionable superiority of the Papal Priesthood over the Clergy of the Established Church. My lord, although I am firmly attached to the principles of the Church of England, I cannot deny my testimony of respect and veneration to the virtue and excellence of the Roman Catholic Church. I do not understand the prevalent doctrine which attributes exclusive excellence to its own little community. If I correctly understand my own Church, this is not the character of her teaching.

My lord, I am no friend to the Pope of Rome, beyond the admiration of an enlarged humanity and heroic benevolence. Deep penetration, profound judgment, and gigantic grasp of intellect, will not be denied to Pius IX. by the most superficial observer of the age. A man of this stamp will always command respect; and I would presume upon your lordship's concurrence in pitying the stunted intellect that is unable to appreciate him. If the Pope has acted in strange departure from these great guides—if he has usurped the authority of our Church—surely his Bishops are amenable to the law, who are already found obeying his behests. They are within reach, with Cardinal Wiseman at their head; and if they have violated constitutional rights, why not arrest them? Arrest them, my lord, by all means. But they will cheerfully endure it! Enact new laws, impregnated with the spirit of judicial murder, and try these spiritual aggressors by them. This also, they will endure. Pack a jury, secure a verdict, and let a *religious* Lord Jeffreys pronounce sentence. Good, my lord; but stop not here. Strike down the power of a free press, choke the channels of justice throughout the country, convert England into an Ecclesima, and let the atrocities of the French Revolution grow pale in the contrast of Protestant exterminators of Christianity. Nay, my lord, hesitate not, but let the work be accomplished, and the spirit of the rabble and the pickpockets of the country be gratified. Let the greatest conservatism of peace and order be prostrated to the ground, and the Moloch of infidelity triumph in its ruins. But, my lord, these men will not falter. They will endure all you can conceive, and your extremities inflict. With the example of their martyred ancestors before them, they will resign themselves without a murmur to the sacrifice. It may, however, be prudent to pause even at the threshold of the act. My lord, this is not the age for persecution. We are an intelligent people, and are sensitively alive to all injustice. To attempt persecution on account of religion may gratify a party, but the gratification may be purchased by the stability of the empire. Measures of this character stamp the country where they are perpetrated with eternal infamy. They are the materials with which history builds her great edifice. Pause, then, my lord, I beseech you, before you prove to the world that in England the freedom of religious opinion is checked—that the liberty of conscience is penal, and that her Church is sustained by the elements of *fulmen brutum*. Let us not forget our dignity as a nation, and a Church, by any act unworthy of one or the other. If the Papacy be instituted by human wisdom, she will fall within her own bosom she will bear the seeds of dissolution and decay. If our Church is of God and truth, what can we have to fear from such an establishment?

Really, my lord, the idea is so absurd that it would indicate an absence of respect were I to attempt to refute it. The law benches are Protestant—the Parliament is Protestant—the army is Protestant—the navy is Protestant—all England is Protestant—and yet our Prime Minister states that, because a handful of Bishops have taken their titles from their places of residence, "the law shall be examined." Is this madness or meanness, or what is it? My lord, I am bold, but I cannot help it. The cause more than justifies me. See you not that your threat will strengthen the Church of the Papacy; that, notwithstanding the wealth of the country, the influence of our Church, and the power of the State, the Papacy is progressing so rapidly, that you find it is necessary to enact laws to arrest her progress? My lord, the Church of England is not in danger; and if the ark of truth were to totter, it should not be sustained by the unholy hand that has written, it may be, the proscription for millions. O! how have you fallen from your high state! O! the narrow

dimensions to which a wretched fanaticism has reduced you! You have done what neither Fox nor Pitt would have dared to do; what the eloquence of Burke would have clothed with awful responsibility; what the judgment of Canning would have shunned, and the genius of Peel would have spurned as a mindless ambition. Supported by an active bigotry, and the refined ingenuity of Episcopal malice, you thus stand isolated from everything that dignifies the character of a British statesman. The base minds that cheer you, and the speculating sycophants that do your beck, will die with the cause that produced them. But with you, my lord, it is not so; An unenviable distinction is yours. Already has history claimed you for her own, and she will transmit you to posterity as the man who entered the temple of the constitution, and dared to snatch from her hallowed altar the fire of "civil and religious liberty."

I have the honour to be, my lord, your lordship's obedient and humble servant,

HEBER PLAYFAIR.

Tyrrington, near Durham, Dec. 1850.

RESOLUTIONS ON THE SUBJECT OF THE RECENT ROMAN CATHOLIC PROCEEDINGS.—To be moved by Lord John Russell in the House of Commons, and by Lord Overstone in the House of Peers, on Monday, February 10.

"Whereas an instrument executed by the Bishop of Rome, pretending to constitute her Majesty's realm of England a province of the Roman Church, and to divide the same into sees, and to appoint Bishops thereof, has been published extensively.

"And whereas this country is by its constitution subject to no authority except that residing in and emanating from the lawful Sovereign and of the United Parliament of Great Britain and Ireland, and will ever maintain its independence against all foreign intervention whatsoever.

"And whereas the Bishop of Rome has no lawful authority or power in this country, and no person can lawfully exercise power, authority, or jurisdiction in England on his behalf, or in his name, or under his control.

"And whereas great disquiet has been occasioned to her Majesty's loyal subjects and made known by petitions to this House, because of the invasion of her Majesty's royal prerogative and supreme authority, and great indignation because of the outrage on the constitutional rights and prescriptive usages of England and the Protestant feeling of the people of this country, and of the public insult to her Majesty's crown and dignity.

"Resolved—That such pretended Bishops of English sees, have no lawful authority over sees in this country, and that persons acting under such instrument possess no power or authority whatsoever, and that no obedience is due from any of her Majesty's subjects to any such pretended Bishops or persons so acting; but that if any such pretended Bishops or persons acting under such instrument proceed to exercise authority by force or compulsion, such proceeding will be illegal, and will be punished on due prosecution of the offenders in the courts of law.

"That an humble address be presented to her Majesty, embodying the foregoing resolution, and requesting that her Majesty will graciously make known the same by her royal proclamation to the people of this realm.

"Also stating, that this House ever holds itself bound to co-operate with her Majesty's Government in the framing and the enacting of measures that may be from time to time most suitable to secure full liberty of conscience and free exercise of religious observances within the law to every denomination of Christians, and to render the ecclesiastical institutions of this country as by law established more efficient, so that they may continue more firm, under Divine Providence, in the affections of her Majesty's subjects."—*Friend of India.*

THE CATHOLIC UNIVERSITY.—The University Committee held its usual monthly meeting on Wednesday. The members present were:—The Lord Primate in the chair; the Lord Bishop of Meath, the Lord Bishop of Waterford, the Lord Bishop of Clogher; Rev. Dr. O'Hanlon, Rev. Dr. Cooper, Rev. Dr. Leahy, Rev. Dr. O'Brien, Waterford, Rev. Mr. Brennan, P.P., Rev. Mr. Maher, P.P.; Michael Errington, Esq. W. Nugent Skelly, Esq., Thomas Meagher, Esq., M. P., James Ferrall, Esq., and Thomas Boylan, Esq. The amount collected was nearly 1,700*l.*—a sum which bears a most encouraging testimony to the zeal which is generally awakened among Catholics for this noble undertaking. The subscriptions raised in different parishes amounted, some of them, to 130*l.* or 150*l.* A penny subscription in one parish, that of the Rev. Mr. Maher, had raised 100*l.* It was determined to have simultaneous meetings next St. Patrick's Day for the purpose of raising funds throughout Ireland. The subscription list is being prepared, and, we understand, will be ready for Tuesday.—*Tablet.*

Cardinal Wiseman's reply to the address of the Roman Catholic Bishops and Clergy of Cork, says:—"In my own name, and in that of my brother Bishops, I beg to offer to your lordship and your Clergy our warmest thanks, and the expression of our sincerest affection, strengthened by the new proofs which we are now receiving of strong and generous friendship. The violent excitement which has been caused by the just and salutary measure of the Holy See is fast subsiding; and I trust that more reasonable views will soon succeed to the misapprehensions which have been too industriously raised upon the subject."

THE BENGAL CATHOLIC HERALD.

'One body and one spirit—one Lord, one Faith, one Baptism.'

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Calcutta: Saturday, March 29, 1851.

ST. THOMAS' CHURCH.

WEDNESDAY—2ND WEEK.

We have been favoured with the following outline of the Lenten Lecture delivered at St. Thomas' Church by His Grace the Most Rev. Dr. Carew, V. A. W. B:—

"*Say that these my two Sons may sit, the one on thy right hand, and the other on the left in thy kingdom. And Jesus answering said: You know not what you ask.*"—*Matt. XX. v. 21.*

In calling the world into existence, the Almighty Wisdom assigned to every iota of creation, both the place it was to occupy and the function it was to fulfil. This admirable arrangement, we see fully carried out and beautifully exemplified in the human body, that mysterious compendium of all that is great and wonderful in the universe.

In this way, in all that concerns the physical or material world, the disposition of its parts, and the enactment of rules or laws for the government of even its minutest details, the Almighty would intimate to us the still greater importance, and necessity, of upholding a like economy in the moral order. In effect, as the whole material world, together with its laws was created for Man's use and benefit, all its rules and arrangements must be necessarily regarded, as only of very secondary moment, if compared with those, established by God, for the preservation of the moral order. If this be so, and that it is so, human reason alone suffices to demonstrate, then, it is easy for us to infer, from the alarming temporal consequences, which would inevitably ensue to mankind, if, even for an instant, the system of laws ordained for the government of the material universe, were disturbed, how infinitely more disastrous to the best and most enduring interests of the human race, must be the effects of any violation of the moral relations, by which Man, is bound towards that Almighty Being, from whose purely gratuitous bounty and love, he received both his existence, and his reason, as well as all the other exalted attributes, which elevate him so much in the scale of creation, and mark him out, unmistakably, as made to the image of God, and as the destined inheritor of a never ending immortality.

If therefore, in calling the material world into existence, the Almighty Wisdom assigned even to the least portion of it, its particular place and function, from either of which it could not deviate without violating the end of its creation, and rendering itself an anomaly and a species of monster in the Natural Order, it is still far more evident,

that the same Almighty power, must have assigned to each rational creature, to each individual Man, the particular state and calling, he was to occupy, during his career upon earth, and that it would be a grievous deordination for Man, to disregerd this appointment of God in his behalf, and from human motives, considerations or interests, to choose for himself in life, a path, different from that, which had been marked out for him by his Creator. In effect, the rational Being, who would act thus disorderly, would, by doing so, render himself in the moral order, what in the natural or physical order a material being would become, if it deviated from its appointed path or course, viz., an anomaly, which by departing from its fixed place and functions, not only ceased to be useful, but became the perverse occasion of disturbance and confusion in the order to which it belonged.

It is then of the utmost importance towards Salvation, that each person should choose that state or vocation in life, which God has appointed for him. For, if he conform thus to the Will of his Creator, he will have reason to expect from Divine Providence, the graces and helps his infirmity may stand in need of, to enable him to fulfil the duties of his state and thus work out his salvation. Whereas, if disregarding the Will of his Creator, he follow only the suggestions of caprice or ambition or worldly interest, in his choice of a state of life, he will forfeit the lights and helps, which the Providence of the Creator had prepared for him in his appointed vocation, and thus be exposed to difficulties and dangers, which, may prove fatal to his virtue here and to his happiness hereafter. What happens thus in the order of Religion, may be readily illustrated, by examples taken fr— the familiar occurrences of life. The Na— tor, who before he enters upon an uncertain and perilous voyage, prudently and deligently enquires from experienced Seamen, concerning the open and concealed dangers of his proposed enterprise, concerning the prevailing winds and currents, which he may have to encounter, will thus enable himself, to provide against many mishaps, and inauspicious occurrences, which might prove fatal to an unskilful mariner, who, without any like precaution, might rashly engage in an undertaking for which he had made no suitable preparation. What has been said of the Mariner, may be also affirmed of the traveller, who, instead of pursuing the path fixed upon as secure, by the wisdom and experience of preceding wayfarers, decides, imprudently and, unadvisedly, to adopt a course hitherto untried and beset with dangers, against which he can at best but very inadequately defend himself, on account of his ignorance and inexperience. Now the passage from the womb to the grave, is, at once, a voyage and a journey, entered upon for the first time, by each Child of Adam. The perils and difficulties attendant upon it, we can learn to appreciate, only from the lessons of wisdom, inculcated by those, who have gone before us and who by their own experience, have qualified themselves, to instruct those, who are to follow them in the same career.

In order then for each person to ascertain the state or vocation appointed for him by God, the counsel of a prudent adviser is ordinarily necessary. But the prudence here required, is that which dictates to the enquirer, to seek in the first place the kingdom of God and his justice, and which values the world and the things of the world, only in subordination to their compatibility with the pursuit of the kingdom of God and his justice.

"*The soul of a holy Man,* says *Ecclesiasticus discovereth sometimes true things, more than seven watch-men, that sit upon a tower to watch.* Chap. 37." But besides seeking counsel, mark also, what the Spirit of God enjoins in the same place.

"*But above all these things pray to the Most High, that he may direct thy way in truth.*"

Another condition necessary to be attended to, in order to know the Will of God in our regard, is designated by the Saviour, in the 14th Chapter of St. Luke, in the parable of the Wise Man, who, before he begins to build a tower, sits down to enquire if he hath means to finish it. St. Gregory Nazianzen declares that on the right choice of a state of life depends the prospect of a Man's good or bad career in time and eternity. The truth of this assertion cannot be better illustrated than by referring to the unhappy results of inconsiderate marriages. &c., &c.

ST. JOHN'S COLLEGE.

Lecture on Mechanics.

In addition to the Lectures on Chemistry hitherto delivered on every Tuesday in St. John's College, arrangements have been made as stated in a former number of the *Bengal Catholic Herald* for the delivery of Lectures on Mechanics, every Thursday morning, by the Rev. Mr. Stephenson. The following is a brief outline of the first Lecture. The

Lecturer having dwelt at the opening of his discourse for some moments, on the many advantages arising from a knowledge of the principles of this branch of Natural Philosophy, and also on the pleasure which the mind feels in a study of such great practical utility, proceeded to explain the terms of most frequent occurrence in treatises on Mechanics. Natural Philosophy, he defined to be a science which investigates the laws of nature, or in other words a science, having for its object the investigation of the properties and the motion of matter. Of this grand science, Mechanics (a term derived from a Greek word signifying a Machine,) was but a branch, which in particular investigated the nature, laws and effects of force on solid bodies. By a body we are to understand, in general terms, every thing that is the object of our senses, such viz. as we can either feel or see: here the Lecturer noticed the Philosophical destinction between the terms, matter and body. Matter was that of which a body was composed, while the term body was applied to the thing itself. This he exemplified by a reference to a block of wood, the matter was the wood which composed the block and the block itself was the body. The properties of matter next came under consideration, and of these four in particular were explained.

Extension, solidity, inactivity, and susceptibility of motion. Extension comprises length, breath and thickness. Solidity is that property by which one body excludes all others from occupying the same place which itself holds. The porous nature of bodies by which they are hindered from occupying in reality all that place which they seem to fill was then adverted to.

This porosity was exemplified by a reference to the extraction of air from the bodies of the hardest metals. The inactivity of a body was its incapacity to move of itself when at rest, or to stop when in motion. Here the Lecturer took occasion to remove the erroneous impression, that bodies when ceasing to move, ceased from motion of themselves. The cessation was stated to be altogether attributable to the influence of external agents, always either accelerating or impeding motion. These agents were the air, friction and whatever else served to oppose it and motion. The fourth property or susceptibility of motion was too apparent to need explanation. All bodies were capable of being put in motion by the action of some external agent, the Lecturer concluded by a brief statement of the properties to be explained on the following day, of which we shall give the details in our next.

STATE OF MORALITY IN PROTESTANT COUNTRIES.

SWEDEN.

To the Editor of the Bengal Catholic Herald.

Sir,—I beg to call your attention to the accompanying article, on the recent execution of two Murderers in Sweden. In thus inviting your attention to the painful and disgusting details described in that article, I declare to declare solemnly and conscientously, that my object is, by no means, to give pain to Protestants of any denomination, but to try to induce them to take occasion from this and such other statistical accounts compiled by persons of their own persuasion, to enquire and reflect impartially upon the causes, to which they are to ascribe the melancholy and humiliating moral degradation of the people, to which these narratives may have reference.

The man, indeed, who could read over or refer to such narratives with any other feeling, than that of charity and compassion for the weakness and corruption of human nature, and of a sincere desire, to co-operate, according to his ability, to apply a healing remedy to the evils they describe, would hold, in my estimate, but little claim, to bear the honorable appellation of "*a good Christian.*"

Neither does it seem to me, to be worthy of one, who glories in that honorable epithet, to read over narratives such as I now speak of, with apathy and unconcern, heedless alike of the grievous injury done by sin both to God and to Society, and to the temporal and eternal welfare of thousands of our fellow-creatures.

But it may be asked, is it not true, that if we view impartially the moral condition of the several states of *Christendom*, we shall be disposed to conclude, that on the *whole*, there is but little reason, to give to any one, more than another of them, a preference, for that, in truth, the difference, if any, between them, in virtue or in vice, is occasioned, only by some accidental transitory contingency, and not by reason of the different religious creeds, which they may respectively profess.

To such an observation, I would answer, that, even though I were to admit, which I by no means do, that in point of fact, its justness was vindicated by the actual state of the several Christian nations of the Universe, yet, there would still exist weighty reasons, which should urge those concerned in the promotion of virtue, to ascertain, which are the countries, where the predominant vices may be legitimately traced to the prevalence of dangerous and irreligious principles, and which are those, where the pre-

railing crimes may be justly ascribed, not to the influence of erroneous or corrupt maxims, but, simply, to the practical disregard of moral tenets, which, though recognised in theory as Divine, are nevertheless either forgotten, or disregarded in the hour of temptation.

It requires but little reflection, to enable any one to appreciate as it deserves, the distinction I have just drawn between those countries, in which, vice luxuriates, because of the bad seed which has been sown in them, and others, in which vice predominates, because, through the unholy influence of the bad passions of the human heart, the good seed, not being cultured as it ought to be, is prevented from fructifying.

The distinction I have drawn may be illustrated, by referring to the case of two persons, each of whom I suppose to have been guilty of the same species of crime. Let me suppose that one of these parties was led thus astray by the adoption of certain dangerous and erroneous principles. With respect to this person it is clear, that under the influence of a misguided conscience, he will without remorse persevere in crime, until he be first convinced of the error of the principles, by which his conduct has been governed. Now, if the false principles, by which his erroneous conscience has been occasioned, be such, as to teach him, to rely wholly on his own lights in all that regards religion, there is every reason to fear, that not being disabused of his wrong notions, he will become habituated to guilt, so that, even, if perchance, he should be at length, informed of his error, yet, he will have been, by this time, so confirmed in crime, that indulgence in it will have acquired all the force of nature in his regard, and that nothing short, as it were, of a miracle of Divine Grace will suffice to bring him effectually to repentance.

Contrast now, with the enduring and almost incurable evils, which must hence ensue to [illegible] and to Society, the comparatively minor [illegible] more transitory injuries, which may [illegible] from the misconduct of the man, who, [illegible] the erroneous [illegible] has been misled, [illegible] the Sinner's conscience has strong incentives to arise from insensibility, both in the remorse and the reproaches, which the sound principles he acknowledges, will suggest to his conscience, and also in the obligation imposed on him by his religion, of having immediate recourse to sacramental confession. It is certainly true, that notwithstanding all these considerations, the Sinner although he may fully admit their great importance, may still continue to sin. But then, he does so, in direct opposition and contradiction to truths of faith and morality, which he firmly believes to be Divine; and does so, in spite of the worm of remorse, which ever gnaws his guilty conscience, and hence, however imperceptible it may be to human eyes, a terrible war rages in his interior, which forces him to try to conceal himself from himself, in order thus, if possible, to mitigate the suffering he endures from the harrowing and festering wounds, which sicken and lacerate his soul.

In these circumstances, it is not too much to hope, that after some interval at least, this unhappy man will be brought to repentance. But, whatever be the period, at which the Grace of God may visit him, the same principles, which left him no rest whilst he was impenitent, will with redoubled energy, incite him when visited by the Divine Mercy to bring forth worthy fruits of penance—to imitate the penitent David who mingled ashes with his bread, and his drink with his tears—to copy the example of Zacheus and make restitution, four-fold if necessary, to those whom he may have defrauded, and to distribute, from the rest of his earthly goods, alms abundantly to the poor.

The preceding instances, I have selected, in order to show, that though the same species of crime was admitted to have been perpetrated by the two persons referred to in these illustrations, yet, that, whilst in one case, the moral evil committed was often rendered incurable, by the unsound dangerous principles of the guilty party, in the other, there existed great reason, justified by experience, to hope, that the sinner would be brought to repent, however

[illegible] age sin, to have recourse without delay to a minister of religion, to confess contritely [illegible] his sin, and receive, with humble docility, the injunctions, which his Pastor may prescribe, for the purpose of enforcing due reparation for his fault to God and man, and [illegible] ding him against the danger of relapse [illegible] similar offence. In this second case,

[illegible] conversion improbable, as [illegible] the same bad principles, when even, in spite of their influence, the unhappy man may have been made to see his error with all [illegible] taint the character of his repentance, and cause him to mistake the hallucinations of fanaticism, for that profound contrition and change of heart, which the history of the

Ministers, of David, of Magdalen, of Zacheus, so beautifully illustrates. It would be easy to sustain the justness of what I have just now intimated, by a reference to the conduct of several recent criminals in England, both after their conviction and at the place of Execution—on the other hand, even at the worst of times, and when there was question of characters stained with grievous crimes, yet so long as they retained sound religious principles, their *death scene*, whether on the scaffold or on their bed, was ordinarily one, which proved to the world, their heartfelt sorrow, and if they were rich, their earnest desire to compensate, as far as they then could, for the disedification they gave during their lives, by generous alms to the poor, and by the establishment of Holy Institutions, whose Inmates should be always devoted to the service of God and of their neighbour.

The records of every country, where Catholicity once prevailed, supply abundant testimony, in support of the statement, which I have here advanced.

On the other hand, I am grieved to affirm, that, as far as my opportunities (and they have not been rare) enable me to speak, I am reluctantly obliged to say, that the death-bed of Protestants, in similar circumstances, ordinarily exhibits a cold, heartless scene, in which, if the service of their clergy be at all introduced, for frequently, if not generally it is not made use of, that service consists of a mere rubrical routine, devoid of unction on the part of the officiating minister, and listened to, or joined in listlessly and apathetically, as well by the Spectators, as by the party chiefly concerned in the solemnity. On such occasions, who has ever heard of the dying sinner openly confessing and bewailing his sins? Who has ever heard of him imploring to be raised from his soft couch and laid on ashes, in testimony of his penitence? Who has ever heard of his making substantial reparation for the injury done by him, to the character, or property of his neighbour? And, if the great wealth, Protestants so often possess, be considered, what signs have they of whom we speak ever given, in token of their repentance, which for a moment, could be compared, with the magnificent comprehensive, gigantic foundations raised in similar circumstances, in the case of Catholic opulency? None, certainly None.

As far as regards the welfare of Society, the estimate to be formed of the two persons whom I have contrasted in the preceding part of this letter, must, then I think, be greatly in favor of him, whose misconduct arose, not from his deliberately acting a bad, or dangerous principles, but from the infirmity of human nature. If this be so, it is obvious, that, according to the same reasoning, there may be found in distinct Countries, classes, equally numerous, of transgressors, of which these two individuals may be deemed types, and that still, the moral condition of the country represented by those of that Class, to which he belonged, in whose favor we have inclined, should be pronounced, to be far superior to that of others in a different Country, whose perverted principles shut out almost every hope, either of their being brought to understand the iniquity of their ways, or of their being taught, even after they had been made sensible of their misconduct, sound doctrine, as to the reparation they owe to God, to Religion and to Society.

Hence, it may be deduced, that the criminal tubular Statistics of different Countries ordinarily furnish only an imperfect medium, for enabling us to form a contrast between the moral conditions of their respective inhabitants. For, besides the numerical data which these supply, a thousand other minute circumstances, with which long and familiar acquaintance is necessary, are to be taken into consideration, before an accurate conclusion can be established.

But, if, on the other hand, it can be satisfactorily proved, that the majority, or a very large proportion of the people of any country, are either grossly ignorant of the principles, by which they should discern between vice and virtue, or what is far worse, if it can be shown, that, they are imbued with perverse dangerous tenets, and that they are in this unhappy condition, although, they enjoy besides peace, and prosperity, all the benefits of a well ordered Police, and of the ministry of a numerous, and, in a human point of view, an influential and a richly endowed State Clergy, then, indeed, may we lawfully infer, that the moral condition of that people must be truly deplorable, both in itself, and because, it leaves no reasonable room to hope, for any amelioration, under the existing state of things.

Still further, if the state of things, as regards morality, in any Country be found on enquiry to be such, that the criteria, both Civil and religious lead to the same conclusion, and if moreover, the evidence supplied by these criteria be borne out, by important public occurrences participated in by a numerous portion of the people, then, nothing is wanting to that conclusion, to entitle its allegations to be believed by the public.

Nothing more therefore remains for me to do, on the present occasion than to lay before

my readers, in a subjoined appendix, satisfactory evidence, drawn from the various data I have just enumerated, in order to prove that the moral condition of Protestant Sweden is unhappily in as degenerate and degraded a state, as it almost possible for any Country to be reduced to, whilst it remains even nominally Christian. It will be easy for those, who may wish to do so, to decide by means of similar Criteria, to those here adduced, how far the moral condition of Germany, England, Scotland, or other Protestant Countries differs from, or approximates to that of Protestant Sweden.

I remain Sir,
Your's &c.
A CATHOLIC.

Calcutta: March 27, 1851.

EXECUTION IN SWEDEN.

The following extraordinary statement is made in a letter from Ystad, in Sweden, dated the 28th ult.:—'This morning having been fixed for the execution of a journeyman butcher, named Marcusson, and a woman named Botilla Nilsdotter, for having murdered the husband of the latter, a vast number of persons of all ages and both sexes, and especially of peasants in their national costumes, arrived last evening and bivouacked in the town all night. Although for upwards of 60 years no execution had taken place in the province, and for upwards of eight years none in all Sweden, it was not so much curiosity which attracted the multitude, as the desire to *swallow a drop of the blood of the criminals* at the moment it should spurt from beneath the axe of the executioner; it being a popular belief in Sweden that it renders the weak strong, cures all sorts of maladies, and secures a long life. When the scaffold was erected the people assembled round with cups, glasses, bowls, some even with large saucepans, to catch the blood. The soldiers had the greatest difficulty in forming and maintaining an open space. The two culprits, who were very penitent, arrived on the ground at seven o'clock, and after listening to the exhortations of the priests*, gave themselves up to the executioner. The woman was first beheaded—then the man. The anxiety of the spectators was very great, and the moment the man's head was severed, they broke through the line of soldiers. The soldiers to drive them back lustily employed the butt ends of their muskets (the muskets were not loaded), and a desperate conflict ensured. At last the crowd succeeded in reaching the scaffold: but in the meantime the police had placed the bodies in a cart, and had sent them off under a strong escort of cavalry. They had, however, to take the precaution of removing by spades and pickaxes the portions of the road on which drops of blood happened to fall, to prevent the people from lapping up the blood. When the bodies had got fairly off, the crowd gradually dispersed; two hundred of them were grievously injured, and a greater number had received severe contusions. —*Galignani's Messenger, February* 8.

* Lutheran Ministers.

APPENDIX TO THE LETTER OF A CATHOLIC ON THE MORAL CONDITION OF PROTESTANT SWEDEN.

The authorities on which the statements advanced in this Appendix are exclusively Protestant and we may add very bigoted writers in all that concers Catholicity:—

[DUBLIN REVIEW, No. XXVIII.]

"In no country in Europe is the Church establishment so powerful and perfect. In Sweden there is not merely an union of Church and State—the Church is a distinct component portion of the State, equal in its constitutional share in the legislature, to the whole body of the aristocracy, or of the representatives of the people, and possessing extensive authority and influence, besides its share in the legislature, through the department of government for Church affairs. It has but one religion—its own—to deal with in the nation; there being no Catholics, nor Calvinists among the Swedes, and is undisturbed by sectarianism or dissent of any note, from its doctrines or forms.

"Notwithstanding this powerful, effective, and complete Church establishment, and notwithstanding this very wide diffusion of education and religious instruction, by parental and clerical tuition, and by an extensive and efficient national establishment of public schools suitable to all classes, the Swedish nation stands among the lowest in the scale of morality. No other three millions of moral beings in Europe appear to commit within a given time so large an amount of crime and moral transgressions."—*Notes of a Traveller &c. by Samuel Laing Esq.*

Sweden being such a "true Protestant" country, the right of private judgment must, as a matter of course, be allowed in all its latitude. But Mr. Laing says:—

"The Swede has no freedom of mind, no power of dissent in religious opinion from the established Church; because although toleration nominally exists, a man not baptized, confirmed, and instructed by the clergyman of the establishment, could not communicate in the established Church, and could not marry or [illegible] exercise any act of majority as a citizen—would in fact, be an outlaw." "Hadelos Medfind, or contempt of God, is a crime for which, from 1830 to 1836 inclusive, 14 [illegible] condemned to death, or to slavery in quarries. In this crime, as in treason, poverty, institute the proceedings: that is, the ecclesiastical department, the Minister of State for Church affairs, orders the prosecution. It is not, therefore, an old remnant of monkish law, working unobserved by government in rare cases; but it is inquisition law, working in the hands of a

Lutheran State-Church, as thoroughly as in Spain or Portugal, in the hands of a Roman Catholic Church. The undefined nature of the crime which may be twisted so as to comprehend all sorts of religious dissent; the immoral nature of the evidence which generally must rest upon the espionage of servants or guests, as in the case I heard of; and the guilt itself, which religion takes out of the hands of man and punishes here or hereafter in its own way, makes this no object for human law to deal with in enlightened times." "The crime of 'mockery of the public service of God, or contemptuous behaviour during the same,' is the first in the rubric of the second class of crimes: that is, it comes after murder, blasphemy, sodomy, but before perjury, forgery, or theft. It is, evidently, a very undefined crime but is visited with punishment in chains for various terms of years, as a crime against the Church establishment. Between 1830, and 1836, not fewer than 242 persons have been condemned to chains for this crime in Sweden. Who will say that the Inquisition was abolished by Luther's Reformation? It has only been incorporated with the State in Lutheran countries, and exercised by the Church through the ecclesiastical department of government in the civil courts, instead of in the Church courts. The thing itself remains in vigour; Lord Molesworth was right when he said, that the whole of the northern people of Lutheran countries, had lost their liberties ever since they changed their religion for a better."—p. 325-6.

General State of the Lutheran Church.

"It is the consequence of this inherent contradiction in Lutheranism, and of its false position, from retaining a ceremonial shorn of all that gives it weight in the sister Church of Rome, a material external splendour, and a spiritual internal meaning, that in every country the Lutheran church is dead."

Religious belief of the people.

SWEDEN AND DENMARK.

"The faith of the people of Sweden was very much overturned by the 'Preachers of Humanity,' sent forth by the *Infidel University* of Copenhagen. At present one may travel through these countries and perhaps not find anything like the gospel in *twenty parishes.*"—*Robert Haldane* p. 61.

Criminal Statistics in Sweden.

"In that year the number of persons prosecuted for criminal offences was 29,983; convicted 25,013. In the country courts there were tried 28 cases of murder, 12 of child-murder, and 7 of poisoning. In the town courts: one of murder, 1 of incendiarism and murder, and 1 of robbery, incendiarism, and murder, united, for all which 62 persons were condemned. In the country courts, there were also 6 cases of violent robbery 16 of perjury, and 4 of incendiarism, for which 35 persons were convicted. In the town courts there were also 112 cases of forgery. In both courts there were 3196 cases of theft; 21 suffered under the northern inquisition for contempt of public worship. The divorces in the year were 147; the suicides 172. Of the 2714 children born in Stockholm in that year, 1577 were legitimate, 1137 illegitimate, making only a balance of 440 chaste mothers out of 2714, and the proportion of illegitimate to legitimate children not as 1 to 2, 3-10, but as 1 to 1½."

Female Morality.

The proportion of illegitimate to legitimate births was, according to Mr. Laing, for all Sweden, 1 to 14; for England and Wales, 1 to 19; for Stockholm (population 75,000), 1 to 2, 3-10; Paris, 1 to 5; London and Middlesex 1 to 38. But, as Mr. Laing well observes:—

"Figures do not bring home to our imaginations the moral condition of a population so depraved as that of Stockholm. In such a society, the offspring of secret adultery, and the births merely saved from illegitimacy by the tardy marriage of the parents, must be numerous in proportion to the general profligacy. If it were possible to deduct these from the one side of the account, and add them to the other to which they morally belong, what a singular picture of depravity on a great scale this city presents. Suppose a traveller standing in the streets of Edinburgh, and able to say, from undeniable public returns—"One out of every three persons passing me is, on an average, the offspring of illicit intercourse; and 1 out of every 49 has been convicted within these twelve months of some criminal offence." The remarkably low moral feeling in this community appears from the following fact. In all large cities in the present age, houses of ill-fame—brothels where they do exist—are silently tolerated by the local authorities, as evils which the police must watch over, and which the growing sense of decency, of religion, of morality, among the lower classes, their better education, their greater temperance, and higher civilization can alone remedy. But to openly establish them where they did not exist before, under the authority of government, and as one of its public institutions for the health or morals of the people: to hire a hotel for such a purpose in a principal street; collect unfortunate females to live in it, and give out a code of regulations for their conduct towards the public, appears a trait scarcely credible; yet this was done within these three years here, and the establishment was only abandoned because the wretched inmates fell victims to the barbarity of the regulations."—p. 115.

Mr. Laing frequently intimates an opinion that the Reformation has not been beneficial to Sweden. But surely this must be a mistake. One of his reasons for this odd and unaccountable fancy is, "that the change was the act of government, connected apparently with the policy of the new dynasty, and supported by an enlightened few, and by the in-

ferior resident clergy, not averse to be relieved from celibacy and other restraints."

General Morality of the Swedish Population.

On the moral condition of Sweden, Mr. Laing throws considerable light. He observes:—

"It is a singular and embarassing fact that the Swedish nation, isolated from the mass of European people, and almost entirely agricultural or pastoral, having, in about 3,000,000 of individuals, only 14,925 employed in manufactories, and these not congregated in one or two places, but scattered among 2037 factories, having no great standing army, or navy, no extended commerce, no afflux of strangers, no considerable city but one, and having schools and universities in a fair proportion, and a powerful and complete Church establishment, undisturbed in its labours by sect or schism, is, notwithstanding, in a more demoralized state than any nation in Europe—more demoralized even, than any equal portion of the dense manufacturing population of Great Britain. This is very curious fact in moral statistics. It is so directly opposed to all received opinions and long established theories of the superior moral condition, greater innocence, purity of manners, and exemption from vice or crime of the pastoral and agricultural state of society, compared to the commercial and manufacturing, that if it rested merely upon the traveller's impressions, observations, or experiences, it would not be entitled to any credit."

"According to the official returns published in the Swedish State Gazette, in March, 1837, the number of persons prosecuted for criminal offences, before all the Swedish Courts in the year 1835, was 26,275, of whom 21,282 were convicted, 4915 acquitted, and 98 remained under examination. In 1835, the total population of Sweden was 2,983,144 individuals. In this year, therefore, 1 person of every 114 of the nation had been accused, and 1 in every 140 convicted of some criminal offence. By the same official returns, it appears that in the five years from 1830 to 1834 inclusive, 1 person in every 49 of the inhabitants of the towns, and 1 in every 176 of the rural population, had, on an average, been punished each year for criminal offences. In 1836 the number of persons tried for criminal offences in all the courts of the kingdom, was 26,925, of whom 22,292 were condemned, 3688 acquitted, and 945 under trial or committal. The criminal lists of this year are stated to be unusually light, yet they give a result of 1 person in every 112½ of the whole population accused, and 1 in about every 134 convicted of criminal offence; and, taking the population of the towns, and the rural population separately, 1 person in every 46 individuals of the former, and 1 in every 174 of the latter, have been convicted within the year 1836 for criminal offence. There is no rebellion in the land, nor resistance to obnoxious laws, as in Ireland on the tithe laws; nor are artificial offences created to any great extent by iniquitous legislation, as with us, by the game laws, and excise laws. These are all offences involving moral delinquency greater than the simple breach of a regulation or a conventional law of the state. Among the crimes in the rural population, there were 28 cases of murder, 10 of child-murder, 4 of poisoning, 13 of bestiality, 9 of robbery with violence—and this rural population is only 2,735,487 individuals; and, as appears by the official returns, the criminality among them is only in about the proportion of one fourth of that of the town population of Sweden. Now let us compare this with the state of the criminal calendar in other countries."

Mr. Laing then gives the returns for Norway and Denmark in 1835, Scotland in 1836, England and Wales in 1831, and Ireland in 1834, which we compress into the following tabular form. The fourth and fifth columns express the proportions of the accused and convicted to the entire population.

	Population.	Accused.	Convicted.	One in every	One in every
Sweden..	2,983,144..	26,925..	22,292..	112 1-3	134
Norway..	1,194,610..	2,616..	..	457..	663*
Denmark.	1,328,807..	1,806..	1,223..	673.	943
Scotland.	2,365,114..	2,922..	2,152..	809..	1099
England & Wales	13,894,574..	19,647..	13,830..	707..	1005
Ireland..	7,943,949..	21,381..	14,253..	371½	557†

From this return, it appears that in 1834, when three or four countries were in rebellion, and the Coercion Bill was passed, there were among our 8,000,000, 5614 fewer committals, and 8039 fewer convictions, and among the 14,000,000 of England and Wales, 7278 fewer committals, and 8462 fewer convictions in 1831, than in the 3,000,000 of Swedes in 1836. In the five years from 1830 to 1834 inclusive, the average yearly number of committals in this country was 1 in every 455, and of convictions, 1 in every 723 of the whole population, while we have seen that for the same five years in Sweden, the ave-

* 1439 of the convictions were for police transgressions which reduces the proportion of convictions for criminal offences, to 1 in every 1402.

† By the last Parliamentary return of the comparative amount of crime in in this country, and England and Wales, which was published in 1838, and noticed in No. 14 of this Review, it appeared that of the more heinous class of crimes (those punished with death, transportation, or imprisonment for more than six months), the gross numbers were, in 1834, for England and Wales 6757
For Ireland 2429

Being one heinous crime for every 2056 inhabitants in England and Wales, and 1 for every 3184 inhabitants in Ireland.

And in 1831, for England and Wales 6259
For Ireland 2327

Being one heinous crime for every 2220 inhabitants in England and Wales, and 1 for every 3293 in Ireland, and that for the 3 years 1835-6 and 7, the total number of convictions for burglary, simple larceny, and larceny by servants was—

	Ireland.	Eng. & Wales.
Burglary	67	1,034
Simple larceny	6761	27,209
Larceny by servants	179	2,303

The population of Ireland to that of England and Wales, in those years, was as 4 to 7.

rage of committals was 1 in every 114, and of convictions, 1 in every 140. In London, in 1834, with a population of 1,918,640, the committals for criminal offences were 3547, or 1 in every 540 persons of the population; while in the town population of Sweden, it was 1 in every 46. At the close of 1836, the county gaols of Sweden contained 13,209 prisoners, of whom 547 were debtors. Great Britain and Ireland, with their 27,000,000, would, at the same rate, have in prison 118,000 of their population—that is more than the peace establishment of the army and navy. Five murders in a population of 95,822, "with no peculiarity, favourable or unfavourable, to their moral state," was considered a light criminal calendar in 1837, for the remote province of which the small town of Gefle is the head. Among the 40,671 isolated rural inhabitants of the island of Gothland, with 93 clerical charges, or 1 clergyman to every 435 individuals, the number condemned in 1837 was 147, or 1 in every 277 of the whole of the men, women, and children on the island; "41 for crimes of great moral magnitude, and 5 for crimes equivalent to murder."

Benefits of the unrestrained Publication and Sale of Bad Books. Preston house of Correction.

Rev. Mr. Clay the Chaplain, to this Institution states that out of 1,636 Prisoners in the Preston House of Correction, 674 were wholly unable to read, but 713 were well acquainted with the adventures of Turpin and Jack Sheppard.

SOME ACCOUNT OF THE REASONS OF MY CONVERSION TO THE CATHOLIC CHURCH, BY A LATE CLERGYMAN (REV. MR. NEWMAN) OF THE ANGLICAN COMMUNION, IN LETTERS TO A FRIEND. FIFTH EDITION. LONDON: JAMES BURNS, 1849.

LETTER V.

MY DEAR ——

The Church of Rome, it is said, has added to the faith, and imposes unwarrantable terms of communion; and this is an independent reason of itself why we should not join her.

This is indeed a definite reason to give. It looks well, and sounds well, at least for a little time. But consider it a little closer, and it brings us back again to the old questions and the old line of reasoning, and the same conclusions as before. As soon as we attempt to sift this ground of objection, we are met at once by the old question of a guide and authority in matters of faith. For what is "the faith" which has been "corrupted?" And how do we know that it has been "corrupted?" Who says so? And what is his authority? Is it the English Church that says so? But what is the See of Canterbury superior, or equal in prerogative to the See of Rome? Or can she, who, as I have shown, does not even hold and teach the Anglo-Catholic faith,—who admits its most sacred doctrines to be indifferently taught or denied,—who, to apply Mr. Allies' strong language, has become "a lurking-place for omnigenous latitudinarianism," whose origin and history is defaced and blotted with every thing that can make it suspected and distrusted (to use no stronger language),—can she be the admitted guide or authoritative judge in such a momentous and delicate question? Can she, who cannot tell me what the faith she herself holds is, who cannot even settle its simpler and most essential doctrines for her own members,—can she determine the *limits* between the faith and the corruptions of the faith for the world?

I beg you seriously to consider the origin and history of the present body corporate called the Church of England; its awful deeds at the Reformation, its sacrilege and blasphemies, its ever-varying, never-settled theology; the extreme opposites of doctrine that have existed and struggled within its pale; the open questions at this day on the most sacred truths; its fraternisation with Dissenters at home and abroad; and tell me, can one possibly imagine, can one with decent gravity propose her as the glass of faith, the mould in which one may see the primitive faith reproduced with fidelity? Can one pretend that she has discovered the true *via media*, or is likely to be a safe guide in such a path? Consider also her position in the controversy. Consider what that position drives her to. She is the accused party:—accused of heresy, and schism, and sacrilege, and spoliation. If Rome has *not* "corrupted the faith," she is unquestionably guilty of all these. If Rome has not corrupted the faith, she has denied it. If Rome does *not* impose unwarrantable terms of communion, she is schismatic, and her schism utterly unjustifiable; and if not justifiable, she must repent, and undo her bad deeds as far as possible, and make restitution and satisfaction. No wonder that she says that Rome has corrupted the faith, and imposes unwarrantable terms of communion; no wonder that she acquits herself, appeals

from the judge to the laws, defies sentence, and retorts accusations. When we are told, then, that the Church of Rome has corrupted the faith, let us only ask, Who says so? and we shall at once see, in a great measure, the weakness of the accusation.

It is often said, that Rome is committed to theories, that she cannot retreat, that she must go on, that her divines are prejudiced, and judgment forestalled. But may not the same things be said of the Church of England, and with infinitely greater truth and force? In the question, *Who* has corrupted the faith, Rome or England? let both parties be supposed commonly good or commonly bad, the evidence is sadly *against* England What, then, becomes of such easy phrases and round assertions as these of corrupting the faith which, when examined, amount to nothing more than *the abuse of the judge by the culprit in self defence?*

I ask again, then, Who says that Rome has corrupted the faith? If Anglicans and Anglican divines, what is the weight and value of their authority in this case? They have not even the sanction of their own Church for their *own* view of the Catholic faith; rather they are themselves commonly considered to be "Romanisers," and to have corrupted the faith by human traditions. They can have no more than the authority of a handful of individuals, the best of their body, far better than their Church as theologians, still nothing more than individuals, and in a most awkward position for authoritative teachers, suspected by their own Church of being Roman Catholics, and condemned by Catholics as Protestants and schismatics, with a theory of faith and rule of faith in many respects quite recent, even in their own Church, and to which many of them have been converts only within a few years. What is their authority in this question? They can have no more weight than what their own personal character and ability and their numbers give them, with the serious drawbacks I have mentioned;—and what is this against the weight of evidence on the other side? against the host of saints, and martyrs, and doctors,—prodigies and marvels of sanctity, ability, and learning,—teaching one consistent doctrine, and backed by the authority of the whole Catholic world in communion with the See of Peter? Who could hesitate for one single moment, if the issue is to be placed on such a balance of authorities? If it is said that all these are prejudged witnesses in favour of Rome; as I said before, this may most fairly be retorted, and with infinitely greater force, on the other side. It is not charitable to impute bad motives; and in Anglicans, against whom appearances are so strong, it certainly is not wise. Let both parties, I repeat, be supposed as clever and good as they have the credit of being; let the best be supposed of each, and then let the comparison be drawn. It must inevitably tell against Anglicans; the weight of probability is immensely against them. It is most absurd, therefore, and suicidal in Anglicans to appeal to authority. Authority is against them. It is vain, and a most palpable fallacy, for them to shelter themselves under the authority of tradition, when the thing wanted is an authority for the witness of tradition, as I have shewn before. We cannot escape from a *present* authority, from the *Church of the present day*. It is a mockery to affect humility and submission to our own interpretations of a rule—a dead letter. To protect ourselves from present judgment by appealing to past and dead authorities, or to books, is essential Protestantism, come under what form it may, and however much of the Catholic faith the appellants may accidentally embrace. If I admit and believe just so much as I myself see to be true and reasonable, or authoritative, and *no more*; if I am at liberty to reject as unauthoritative what there does not *seem to me* to be authority for; then, in the name of common sense, I ask, What is *faith in* the Church? what *submission to* it? What is the Church, and what authority, according to such principles and such proceedings, but mere words, respectable names for our own private judgment, things which we use for our justification when convenient, and discard when they no longer fall in with our own notions of what is authoritative, and what the Church *ought* to say?

Authority therefore being, as I have shewn, clearly against me, again I asked, Why must I not accept the teaching of the Roman Church? Why not submit myself to it? It alone has all the criteria of a Church, as laid down by Anglicans, and embraced by me. It alone teaches that faith which Anglicans first taught me; and which my own reflection, my experience, my spiritual judgment, and my reading, such as it is, convince me must be true, if Christianity be a truth and a reality at all. The essential and visible unity of the Church; the primacy and prerogative of the See of St. Peter; the real evil and sin of schism (and the practical possibility of it); the real Presence of Christ's Body and Blood in the sacrament of the Eucharist; the offering of Christ in the same for quick and dead, as a propitiatory sacrifice; the communion of the militant with the glorified Church; the intercession, mediation, and patronage of the saints; the lawfulness and utility of invoking them; prayers for the departed dead; for-

giveness of sins sacramentally through the priest; and the practice of sacramental confession,—all these doctrines and practices admitted by Anglicans, and which must be admitted by all to have been actually and always the doctrines and practices of the Catholic Church since it had a history, are as plainly and naturally taught, and necessary to be believed, in the Roman Catholic Church, as they are to all intents and purposes, practically, if not actually and formally, rejected, protested against, and denied by the Church of England. In all these points, to go no further, the two communions present an appearance positively hostile and antagonistic. To all appearance, and practically, the Church of England as much discountenances this *system* of doctrine, this idea of the Catholic faith, as the Church of Rome most certainly maintains and embodies it. A man might live a hundred years in the Church of England, he might have been Archbishop of York for fifty years of his life, and yet never once have mentioned one of these points (or more than one or two, perhaps); or if so, only to protest against and denounce them; millions of the members and clergy of the Church of England live and die thinking this system of doctrine as essential to "Popery" as the Pope himself. And yet I was called upon to believe that this is in the main and substantially the Catholic faith, and that the Churches of Rome and England agree in it, and differ only in some extreme consequences from these common doctrines; I was called upon to suspect and renounce, without examination or inquiry, that Body which teaches all the Catholic faith heartily and really; and to trust implicitly to that Body which, to all appearances, as heartily rejects and opposes it! I was called upon to distrust the teaching of the Catholic Church about itself and its doctrines, and to accept the teaching of a few persons in the English Church as the true interpreters of the doctrine of the Church of England, the true interpreters of antiquity, and the true interpreters also of the present teaching of the Church of Rome! All the teaching of all antiquity, and of all present bodies, was to be judged of according to the representation of a small body of men, who are a small and suspected section of their own Church, which Church is a small and rejected portion (at best and on their own theory) of the Catholic Church! With an ambiguous teaching of their own, and a worse than ambiguous sanction of an uncertain *Church* (under the authority of which sacred name they shelter themselves), they call upon me to reject the all but overwhelming authority and evidence of the Church of Rome against the Church of England, and for the Catholicity and essential truth of her own authoritative teaching.*

Thus, then, I came to the conclusion, that the assertion that Rome imposes unwarrantable terms of communion, was only another way of saying that the English Church is accused by the Roman Church of heresy and schism, and did not plead guilty. It is precisely the assertion which every heretical or schismatical body must make in self-defence against the Church which excommunicates it. It proves nothing, therefore. Rather it served to convince me, as I have shewn, more clearly than ever, that the Church of England really is a schismatical body.

I had now rid myself altogether of the unsatisfactory, delusive, and contradictory theories of Church-of-Englandism and Anglicanism. Anglicanism had condemned, first, the Church of England, then itself. It was nothing better than a sham, a thing of words and phrases, that could not stand examination; Protestantism, on a larger and more ambitious scale, more deceptive, because of the use of Catholic words in an un-Catholic sense, and therefore more injurious. After all, I saw that it was the old question of Church or no Church, authority or private judgment; only private judgment exercised on tradition and the Fathers, instead of on the Bible. The only Body in which the principles and doctrines which Anglo-Catholics taught as Catholic were fulfilled and embodied, was the Roman Catholic Church. It was literally the only Body which professed to teach, and taught authoritatively as a Church, the Catholic faith as I had embraced it. It was now that or none. Church principles

* Dr. Pusey's recent advertisement to his "Adaptation" of the Paradise of the Soul, is one of the most remarkable instances of the manner in which a person can escape from the authority of all living bodies under the veil of submitting to antiquity. In this advertisement Dr. P. does not seem to be aware that he is determining, on his own authority, some of the most difficult and most disputed questions, and then on this, his own view, judging all persons and bodies, and even the Saints themselves. He thinks it not at all presumptuous to assume, or indeed to say, that he has mastered the very mind of antiquity—that "her thoughts, her faith, her exposition of Scripture, are his;" not at all presumptuous to say, that his own Church is defective according to this standard, and to supply what she has omitted; not at all presumptuous to say, that the Saints have erred by excess, and that, having "lived in a system partly unsanctioned by Scripture and antiquity," they will be glad to see the errors that clave to them here removed by this standard! He cannot see that his opinions on all these points are disputed; that he has the authority of the wisest and best against him, and the majority of all bodies against him; he cannot see, in fact, that, *while professedly "submitting to antiquity," he is actually constituting himself the judge of Churches and Saints.*

had shivered the Church-of-England theory and position to pieces, and left me standing alone, without the imaginary protection of any actual Church authority for the faith I held, to contend with the Church of Rome. It was now simply a question between myself, or myself and a few others, who happened to agree pretty much with me, and the Catholic Church.

(To be continued.)

ROME.

The following interesting Article has been translated from the French Journal *L'Univers* for the *B. C. Herald*. The "*L'Univers* professes to have copied it from the *Giornale di Roma*;—

On the 1st of January 1851, General Gémau Commander of the French troops, stationed in Rome, at the head of his chief Officers, presented himself before his Holiness, to offer him his Services and best wishes. The Pope was seated on his throne. The General's address was as follows:—

Most Holy Father,

"I feel happy and proud to be the interpreter of my troops, in presenting to the Sovereign Pontiff, the expression of our profound respect and entire devotedness. A French army has had the glory of shedding its blood, to replace the Pope in the capital of the Christian world, the glory of the troops quartered in Rome will be to maintain him there. To effect this they will always maintain a firm, calm, and persevering will; and in the time of need, that strength and energy, which religion bestows upon the hearts of French and Christian Soldiers. For so great a cause, we beg of God to bless our efforts, and, to receive the wishes we all form, at the commencement of this year, that the Church may long preserve, in the august Person of Pius the Ninth, a Head so worthy of governing it."

The Holy Father's reply was as follows:—

"I always embrace with eagerness, every opportunity of expressing my gratitude to France and its army. The opportunity you now offer me, General, is most pleasing to my heart, and renews all my sentiment of paternal affection towards the generous Nation, to which you belong, and which has so powerfully contributed to the re-establishment of order, in the capital of the Catholic world. These sentiments, the greater number of the Romans, share also with me. Yesterday, after having more fervently than ever returned thanks to the Lord, while passing through the crowd, which filled the Church of Gesu, in which the French troops were assembled I, was greatly moved to hear a woman cry out: Holy Father bless the French, who have delivered us from the Sword, anarchy and death. To yield to the feelings of my own heart, as well as to comply with the just desires of my people, I bless you, General, I bless the army, I bless the French Nation and its Head."

FLOWERS OF HEAVEN.

Connexion between Religion and Morality.

CHAPTER XIII.

MODERATION.

(Continued from page 133.)

In our days, extravagance in dress is no longer an evil, which may be overcome by eloquence and severity; it has become incurable, and infects those of the humblest, as well as those of the highest ranks of society. If it glides into the saloon of the richly endowed wife, it may be seen, despite of cold and hunger, in the grearer of the seamstress: to satisfy this desire, the poor female will sometimes stifle the voice of nature. There are women, among us, who, in this respect, are not only ready to imitate the pagans, but are capable of giving them lessons in this art, if such were required;—women, who would be as ready, as Tarpeia to deliver our fortresses to the enemy, for some bracelets of gold, and who would, like Tullia, drive their chariots over the dead bodies of their own fathers, to seize on a crown of jewels. O vanity of woman!—idol, decked out with gauze, tinsel, and fopperies of a thousand hues!—where hast thou placed the limits of thy desires?

Fashion is the lovest idol to which many women sacrifice, as formerly the Jewish women to Moloch, their very children. These fine ladies, who are always occupied with gauzes, ribands and such fooleries, are generally speaking, bad wives and worse mothers. The duty of a mother is important and ennobling: it demands time and care: but where can that time

be found, when one half the day is passed the toilet, and the other half in the drawing-room? The empress Hildegarde, wife of Charlemagne, was accustomed to inspect the domestic operations of her family: she paid the great officers of the empire, took on herself the education of her children, and still found time to devote to the duties of a Christain. But it may be said: this was a princess of the dark ages!—She was a model whom many others, in humbler stations, would do well to imitate.

The wordly female will, doubtless, reply —"Society imposes duties on us, and we must dress, according to the exigences of our state!"

Doubtless: but extravagance is forbidden to you. You must always appear with that reserve and modest of dress, which indicates a pure and Christian heart. But moderation requires from you not to ruin your husbands, or your children, to comply with the carprices of the ever-changing fashions of the day. You must not sacrifice honour on the altar of vanity; and, in certain situations, less opulent than influential, sell the consciences of your husbands, that you may carry on your shoulders the shawls of India, or have clusters of dimonds suspended from your ears.

(To be continued.)

Selections.

PUSEYISM.

We call the attention of Protestants generally, more especially those of the Anglican Communion, to the manifesto of Bishop Grey and his Clergy in this day's publication. If the premises they argue from be true, there is but little doubt that they ought, if they acted according to the rules of sound logic, to join the Catholic Church. Upon a careful perusal of this document, our first impulse would be to ask these gentlemen whether they are really in earnest? Supposing the Queen granted the prayer of their memorial, and licensed that favoured portion of English christianity, which they in their modesty call the "Church," to assemble in virtue of Her Royal Prerogative in Lawful Synod, and there and then to deliberate, as long as the most patient among the divines and disputants could feel any interest in the subject, how would this better their condition, or obviate the evil they complain of? The Queen, in virtue of Her Royal Prerogative, calls the Synod. Supposing the Bishops to be unanimous, supposing the convocation voted unanimously that "Baptism regenerated infants"—both suppositions being about as probable, considering the state and temper of "the Church," past and present, as the existence of the celebrated metaphysical absurdity, the "Flying Ox", How could they lawfully promulgate that decree? Previously they must have the "express consent of Her Majesty," and supposing the decree were illegally published it could not be legally executed without the "express consent of Her Majesty," under the penalty of "imprisonment, and fine to be imposed at the Queen's pleasure." In virtue of the Laws passed in the first year of Elizabeth, the "Clergy shall not assemble in any Synod on letters and mandates, other than the royal letters and mandates, neither shall they pass or execute any canon, law, synodal, or provincial constitution, without the express consent of Her Majesty, and her licences, for *making, promulgating, or executing* of such canons; under the penalty of imprisonment, and fine, to be imposed at the Queen's pleasure." It was decreed also, "That Bishops shall not be created by the nomination or choice of any person, or by any authority, other than the Royal authority, neither shall they hold or exercise Episcopal jurisdiction and authority, unless at the pleasure of the Queen, neither is their authority derived otherwise than through Her and from Her Royal Majesty—anno primo Elizabethæ Reginæ. The question then is simply this, has the Queen exceeded her lawful power and authority, as head of the church, in delegating to a certain number of laymen, the authority which she in virtue of the Statute Law possesses, which includes "every privilege, pre-eminence, prerogative, spiritual superiority, *which can be* enjoyed or exercised by any human or ecclesiastical right appertaining to visitation, correction, or reformation of the whole clergy, or of any particular ecclesiastical persons, to the cognizance, and even to the punishment of all *errors heresies, schisms, abuses.* We order that the same shall for henceforth be for ever annexed to the Royal sceptre." What lawyer, what man of candour and common sense, when he has read these most ample powers, vested in Her Majesty by the laws made at the time of the change of religion in England, can for a moment doubt that she could delegate to the judicial committee of her good and trusty, and well-beloved Privy Council, the right to examine and adjudge the question which has been the cause of such a fierce and angry controversy between the two parties, who, holding opposite opinions upon the most vital points, still contrive to remain within the pale of that most expansive of all religious societies, the Anglican church? We don't wish to speak lightly of so many learned and respectable clergymen as we see have affixed their names to this memorial, but really it is rather odd that they have not yet found out, that in the first year of Elizabeth, a sweeping change was made in the doctrine and discipline of the English church, that all the spiritual power formerly believed to exist in the Roman Pontiff, was by an act of Parliament transferred to the Queen, and that since that time this act (the glory and boast of Protestantism) still exists in all its primitive integrity. After this, to talk of rights and liberties as confirmed by "Magna Charta," is to talk like chil-

dren. If, gentlemen, you insist upon finality, deny progress, and invoke Magna Charta—remember, you must be prepared to obey the Pope say Mass, read the Breviary, and live in a state of celibacy, and these are "rights and liberties," which, if you be anxious to attain to, we can assure you, gentlemen, the shortest road is not an appeal to Buckingham Palace, Osborne, or Balmoral, but a return to the Church of Langton, and the Barons whose love of rational liberty and hatred of tyranny, achieved that noble and truly Catholic charter. We are sorry to be obliged in criticising this address, to point out a sophism which prevails through the greater part of it. In paragraph 2 it is laid down "That to the Church of God alone has been entrusted by her Divine Head, the keeping of the Faith once delivered to the Saints, and consequently authority in controversies of faith." Now this, taken in the plain and obvious sense, is a Catholic truth. But we are afraid our memorialists don't mean it in that sense, for if, in despite of the first of Elizabeth, such were their meaning, they ought not to remain a day outside the church, to which this definition or description truly, really, and exclusively applies. But in all candour, when Anglicans speak of the church, they cannot exclude the Queen, who in their faith is the head of the church, and who being according to them divinely appointed, when she delegates her power to the Law Lords of the Privy Council, with Bishops as their assessors, does nothing more or less than her utmost to keep the faith once delivered to the saints, and to decide on controversies of faith according to the utmost of her ability. The paragraph, therefore, either proves too much, or proves nothing. In the event of the first being true, they ought instantly become Catholics; in the second case they ought quietly submit to the decision of the privy Council. With regard to the novelty of the erection of the Privy Council into a Court of Appeal final, everybody knows that the Queen, in virtue of her headship of the church, and without the consent of the convocation, but with the assent of the Lords and Commons, could erect this into a lawfully constituted tribunal, and that being so constituted, it represented her delegated authority, and that its acts and decisions are binding upon those within the pale of the establishment. That if they imagined that this

letting the matter
of the Law Lo ng were not prepared to
by their decision, they ought like Lord
ling (the last convert,) announced by the
, turn their faces towards Rome, declaring
that they did not find in the English Church
"That living definite authority conclusive and
infallible, which it claimed and exercised by the
Church of Rome."—*The Cape Colonist.*

constitution of civil right of our Sovereign have been invaded by the late Papal aggression, as it is called, why then no one would object to their being taken cognizance of; no, certainly not; if there be any individual, if there be any British subject—for instance, Cardinal Wiseman is a British subject—and if he has invaded the prerogatives of the Queen, why he is guilty of high treason, and there is the law of high treason to deal with him. Well, if the Pope, as a potentate as a Sovereign of independent territory in Italy, having 2,000,000 or 3,000,000 of inhabitants, and having an army and a navy, such as they are—if he has invaded the civil privileges of our Queen as a *casus belli*, the law of nations has provided a remedy for that, and it would be justifiable if our Government were to declare war with the Pope, without coming to us in Parliament to discuss anything about it. (Loud applause.) Now, above all things, what I want to do is, that you should draw the distinction between civil matters and religious questions. (Applause.) We are told that there is to be something done at the opening of Parliament, but that it is to be very little. It is to be something that no body will object to, it is to be so small. (Laughter.) Well, now, I think those who wish anything done at all will be inclined to say, the smaller the measure the worse it will be.

Schisms Expected.—Mr. Cobden, at a late eduction meeting in Manchester, said :—'When I speak of religious discord, I do not mean merely the dissensions between the Roman Catholics and the Protestants I will not allude to them expect so far as they lead to schisms and controversies in the internal state of other religious bodies. But I think there is, no doubt, at this moment looming in the distance, though not in the very remote distance either, a schism in the Church of England itself. You have two parties in that Church, the one perhaps stronger than the other in numbers, but the other far more strong perhaps in intellect and logic, which are going to divide the Church. Then I see the Wesleyan body also torn as under by a schism which the most sanguine can hardly hope to see healed. I do not think several other religious bodies are perfectly tranquil in their internal organisation. Now, while we have the prospect of these great internal dissensions in religious bodies, and while we are all agreed that secular education is a de-

it is not—that our national system of education should be one united and bound up with the religious organisations, and by which the schisms which prevail in the churches must necessarily be transferred with increased virulence to the schools? To this formidable list of schismatics Mr. Cobden added another, later in his speech—'there is in certain districts reason to fear that a large number of the working classes are not in communion either with dissent or church, he feared it would very much alienate them from those who took an impracticable course—a course which should prevent the diffusion of education amongst the working classes by setting up obstacles which it would be impossible for rational men to remove.'—*Home News.*

POLITICAL INTELLIGENCE.

Cobden and his Constituents.—Mr Cobden, at a meeting at Stockport on Monday last, said:—'My friend, Mr. Kershaw, had said that if the

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"One body and one spirit—one Lord, one Faith, one Baptism."

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ST. THOMAS' CHURCH.

3RD WEEK.—WEDNESDAY.

The following is an outline of the Lenten Lecture delivered at St. Thomas' Church by His Grace the Most Rev. Dr. Carew, V. A. W. B.

"*Let them alone, they are blind and leaders of the blind. And if the blind lead the blind, they both fall into the pit.*"—*Matt.* xv. *v.* 14.

These words were uttered by the Saviour, in order to prevent his disciples from being influenced, by the scandal, which the Scribes and Pharisees unjustly took, at the above beautiful exposition, just given by Christ, of the true principle, by which human actions are to be adjudged to be either virtuous or vicious. This judgment the Saviour says is to be regulated, entirely, by reference to the human heart, to its intentions, motives, its good or its bad, its pure or impure state, or disposition. Human actions, to this standard, external actions of themselves, indifferent or harmless, if they proceed from a corrupt heart, or design, become sinful, not certainly from any thing intrinsically bad in them, but from this circumstance, viz., that the agent, from whom they emanate, who, as a rational, accountable being was bound to perform them in such a way as would accord with his moral obligations, violated that duty, by performing them with an evil heart or intention. Again, things otherwise indifferent or innocent, may be rendered evil, also by a person making use of them, in a forbidden time, or in a forbidden place, or in forbidden circumstances. Thus, for example, certain kinds of industry or labour are not only permitted on week days, but are often commanded, as necessary for public and domestic welfare, yet on Sundays and Holy-Days of obligation, the same occupations would be primarily sinful, because of their being forbidden at these particular times. In this case, it is clear, that these employments in themselves commendable and lawful, are sinful, solely because of the perverse heart or intention of the person who engages in them, in those or on days on which he is prohibited to do so. The exceptions or dispensations referred to are granted, simply, by reason of the dispositions of the party applying for them, and not by any native or intrinsic goodness, which they, or any happening, that can occur, when might be done elsewhere, innocently and lawfully, may become sinful, from its not being performed in a suitable place. Thus, the conduct of those who sold victims for sacrifice in the porches of the temple of Jerusalem, was reprobated by the Saviour in the strongest language, because of

the, irreverence it evinced towards a holy place, the temple of God, and yet, the same conduct, if exercised elsewhere, would not have merited censure. Thirdly, an action or proceeding, which in its own nature, and in the time and place chosen for its performance may be lawful, may be rendered sinful, by a disregard of the other circumstances, which should accompany its performance. Thus, for illustration sake, to take an oath, is to exercise an act of religion, by which the person who swears acknowledges the omnipresence of God, and also that God is the Sovereign Truth, and the supreme avenger of falsehood. And yet, if this act of Religion be performed without due attention to the circumstances in which it is lawful to swear, it may become grievously sinful. For, in order to swear, or take an oath, a reasonable cause or necessity for doing so is required, and, moreover, the person taking an oath must, according to the Holy Scripture, swear to the Lord, in truth, justice, and judgment. Without these conditions or circumstances, his oath will be displeasing to God and therefore sinful, even though he may not be guilty of perjury.

The grounds of the doctrine, here laid down are in substance similar to those on which that doctrine of St. Paul rests in which he teaches. 1st Ep. Tim. Chap. IV.

"That every creature of God is good, and nothing to be rejected that is received with thanksgiving: For, the Apostle adds, it is sanctified by the word of God and prayer." In these words, the Apostle pronounces that every creature of God is good, that is considered in itself absolutely, and as to its intrinsic essential qualities or attributes. But mark the words that immediately follow. "And nothing is to be rejected, that is received with thanksgiving: For it is sanctified by the word of God and prayer." Hence it follows, that though in its creature or the substance, of which it question, be good, intrinsically and absolutely, yet to be received by us profitably, and lawfully, it must be received with thanksgiving, and sanctified by the word of God and prayer. Now, in order that it be thus profitably received and sanctified, the time, the place, and the circumstances, in which it is made use of, must all be in accordance with our respective moral obligations, for, if tions be violated, then, however good in itself, the creature received may yet, in our regard, it will become, through our abuse or excess, the cause or the occasion to us, of a sinful deordination.

Thus in the case of Eve eating the forbidden fruit, it is clear, that that fruit was a creature of God, and therefore, good, in the same sense in which St. Paul says, that every creature of God is good. In the principles of the same Apostle it ought not therefore to have been rejected, if it could have been received with thanksgiving, and sanctified by the word of God and prayer. But the prohibition of God, by which a total abstinence from it was enjoined, would have rendered thanksgiving in the use of it, and any attempt to sanctify it by the word of God and prayer, a blasphemous outrage, and a mockery of the Divine Ordinance, which forbad it to be eaten. By eating of it then in these circumstances, Eve grievously sinned, not because the fruit itself defiled her, for it was good, being a creature of God, but because in mind, in heart, in intention, she, in eating of it, transgressed heinously against the solemn injunction, which the Almighty had imposed on her, to abstain from it. It was not therefore what entered into her mouth that defiled her, but it was the deliberate consent which she gave in her mind and heart, to the sin of disobedience, and which she, as it were orally and externally expressed, by eating of the forbidden fruit.

Further illustrations of the principle here developed, may be derived as well from the prohibitions, which forbad the Jews to eat of certain meats, as from the prohibition issued by the Apostles in the Council of Jerusalem, under the declared guidance of the Holy Ghost. Previously to this prohibition of the Apostles, the first Christians might have lawfully eaten of meats sacrificed to Idols, of blood and things strangled, but after that prohibition, they were bound to abstain from them, not surely because the meats thus forbidden, were in themselves evil, but because they could not partake knowingly of them without having first resolved in their heart, to disobey the command enjoined by their lawful Pastors, for their Spiritual welfare and for that of Religion.

Thus, from the very outset of Religion in the Earthly Paradise we find, that the rule of abstinence from certain things, in themselves good, was enforced under most rigorous penalties by Almighty God himself. the Patriarchal dispensation, the very injunction laid by God on Noah, immediately after the waters of the flood had subsided, was a precept of abstinence.

At the introduction of the Mosaic law, numerous precepts of fasting and abstinence were enjoined, and in the very first Council held at Jerusalem by the Apostles, after the establishment of the Christian Church, the same principle was, as we have seen, pro-

mulged and declared to be dictated by the Holy Ghost.

It is but little short of an insult to the understanding of Catholics, to be obliged to listen to ignorant adversaries, repeating to disgust, in opposition to Catholic doctrine, the Saviour's words. "*Not that which goeth into the mouth defileth a man.*"

Do not these very men, who argue thus ignorantly, recognise gluttony and drunkenness as crimes, which exclude those guilty of them from Heaven? And is it not into the mouth, that the meat and drink pass, by the intemperate use of which, these crimes are committed? Are the words of the Saviour then false? Assuredly not! But the example just adduced, shows the imperative necessity of some means, to ascertain the true sense of the Saviour's language, both on the occasion here alluded to, and on other occasions also: in other words, it proves the necessity of a Church divinely secured from error in the interpretation of Scripture, in order to save Revelation from profane ridicule and the unjust imputation of contradictions and inconsistencies. Without the interposition of a living, speaking authority such as I have referred to, what will result but a scene similar to that now exhibited in the several sects engendered by the miscalled reformation? —A scene in which, the very congregation assembled in each place of worship will be known often to dissent from their Pastor and amongst themselves, on the doctrines, even of Baptism and of the Eucharist. On the subject of Fasting and abstinence allow me to lay before you the historical account given by the Protestant Bishop Collier of the principles, by which Queen Elizabeth and the Heads of the English reformation regulated the Discipline of Protestantism :-

"The perplexity of mind, Elizabeth laboured under upon these accounts, she frankly imparted to the French ambassador, then residing in London; adding, that those about her teazed her continually to carry on the reformation. Yet, she never was so hearty in the cause, as to yield to all the opinions and practices that were set up by the party, particularly, concerning images, the real presence, the clergy's marriage, &c. her thoughts, as the reader has seen, seemed to be different. Indeed, as to fasting, and abstinence from flesh at certain times, she was pleased to reinforce the ancient practice. But then, it was in a strain altogether human and unevangelical, as it appears by an order of council, issued out, and directed to the archbishops and clergy on that subject; part whereof runs thus: "And further declare unto them, that the same is not required for any liking of popish ceremonies heretofore used, which utterly are detested; but only to maintain the mariners, and the navy of this land, by setting men a-fishing." "Now," says Mr. Collier, "with submission, to lay the whole stress of embering and abstinence upon reasons of state, is somewhat singular. For, to say nothing of Ember weeks, the fasts of Lent, and those of Wednesdays and Fridays, reach up to the earliest ages of christianity. Now, this restraint of appetite was always imposed with a prospect upon the other world. It was enjoined to reduce the senses, and make the mind more absolute. And is it not somewhat a misfortune, that the apostles' canons, the authority of the fathers, and the practice of the primitive church, should be struck out of all consideration? And must all this discipline be *only* for the benefit of navigation? Have we not sins to fast for, and temperance to guard? Are we not bound to distinguish times upon spiritual motives, and prepare for the solemnities of religion? But, when secular men prescribe to the church, when those, who are strangers to antiquity, give laws for discipline, it is no wonder if they mistake in their direction."* From these remarks of Mr. Collier catholics will be apt to infer, that, as the substance of the reformation was carried on, upon human consideration, viz., to secure the queen's title and possession of church lands, so the same spirit is discoverable in every branch of it. For why do they fast, and abstain from flesh? To promote fishing, and increase the number of mariners for sea-service. Why do they make use of sacraments? Not as the channels of grace, but only as outward tokens of their inclinations. Why do they frequent the church, pray, and give alms? Not that these performances are capable of effecting any thing towards appeasing God's wrath, or procuring his favour, but merely for the sake of outward discipline and church economy. Why do they admit persons to exercise the ministerial function? Not that they look upon them qualified by any divine power or character, but only by deputation from the civil power, to which they are subject in every branch of their office. By this means, the church is not only on but lost and melted away in the state, to whose political ends both preaching, praying, fasting, alms, and the use of the very sacraments are become subservient upon every occasion."†

* Collier, ii. 557, 558.
† Dodd's Church History vol. 3.

CATHOLIC MISSION AT ASSAM.

We have great pleasure in publishing to-day an extract from a letter addressed by the Very Rev. Dr. Rabin, superior of the Mission of Assam and Thibet, to His Grace the Archbishop V. A. W. B. We give publicity the more cheerfully to the subjoined extract, because of the gratifying mention made in it, of the kind and liberal encouragement, given on this occasion, both by Government and by the respectable Protestant officials, referred to by Dr. Rabin, towards the permanent establishment of the Catholic Mission at Assam. On the part of our Catholic Brethren we beg to join Dr. Rabin and his revered Associates in the expression of great gratitude both to Government and its officials, for the generous act which we now record with sincere delight.

We may add, that in this as well as in other such acts of liberality, there is evinced not only good feeling, but also sound policy, the carrying out of which, uniformly and consistently, cannot fail to promote, together with the advancement of the Gospel, the best interests of civilisation, and also of the British Empire.

We have had the opportunity of knowing, that, so far back, as the period of Lord Macartney's embassy to China, the machinations of other European powers to frustrate the objects of that Mission were defeated, mainly by the friendly interest taken in the success of the enterprise in question, by an Irish Catholic Priest, who held then the rank of a High Official in the Imperial Court. —The Priest we rejoice to add, was a Convert from Protestantism, who by his Conversion forfeited, through the Bigotry of His Father, a rich temporal inheritance.

In the early relations too of the British Government with the Burmese Empire, it was owing to the kind offices of a Catholic Priest towards the official representative of that Government, that that personage survived the dangerous sickness, which he had contracted, whilst residing near the Capital of ——. The important services, thus rendered, were acknowledged and rewarded with his characteristic generosity, by the Marquess Wellesley, then Governor General of India.

Some interesting particulars, of a similar nature to those just recited, have been communicated to us respecting the Catholic Mission of Madras, and the services rendered by it to the British Authorities there, at a remote period, whilst the British power, then in its infancy in India, was yet very weak and stood greatly in need of assistance.

The Catholic Church at Madras, at the period we refer to, was situated in a part of the area, now occupied by Fort St. George. It was obviously a matter of great moment, then, when the power of the Native Princes was so great, and when the incipient progress of the British Settlers was viewed with very hostile eyes, especially by the French and Portuguese, that the site occupied by the Church in question, should be profited of, for the erection of a Fort, its position being most favorable for that purpose. The site was at once cheerfully yielded by the Catholic Missionaries to the British Authorities, and the erection of Fort St. George was immediately commenced.

About the same period, or not long after, it was deemed of importance by the British Authorities, towards the advancement of the commercial prosperity of the English Settlers at Madras, that a large number of the Native Christians, who resided at the Portuguese settlement then established at St. Thomé, a place about four miles distant from Madras, should be induced to transfer themselves and their families to Royapooram in the suburbs of Madras. The project encountered much opposition, partly from the jealousy with which the Portuguese at St. Thomé viewed what they looked upon as the intrusive encroachments of the British, and partly, because the Native Christians of St. Thomé were very unwilling to abandon a locality, which was endeared to them by the circumstance, that their Christian Ancestors, the first Converts to the Gospel in India, were interred there, for they could not endure the thought, that when dead, their own ashes should not be mingled with the same earth, in which the mortal remains of those whose memory they revered were entombed.

The holding out of the hope of superior temporal inducements, might indeed enable the British Settlers at Madras, to triumph over the jealous opposition of the Portuguese at St. Thomé, to the proposed transfer of the Christian Natives from that locality. But how was the deep rooted and strongly cherished feeling just described to be overcome, yet it was indispensable for the prospe- of the English Settlers, that it should by no means be subdued.

The Native Christians whose services the English Settlers required were Fishermen, who by their avocation, were daily habituated to guide their boats in safety through the dangerous surf, which prevails along the Madras Coast. Without their co-operation, the work of shipping and of landing Merchandise would have been most perilous, if indeed it would be at all practicable, at least

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to any extent, for any others less accustomed than they were, to endure the scorching rays of the Sun at Madras, or less skilled in the dexterous management of the very peculiar kind of Boats, which are there necessary for the safe transportation over the surf both of goods and Passengers. Recourse was again necessary for the Settlers to the [illegible]

good Men at once saw, that the most successful mode to remove the serious difficulty now spoken of would be, not openly to run counter to a feeling, imbedded in the moral and natural constitution of the Native Christians. Without therefore attempting to correct it by the heartless argumentation, which a cold and calculating worldly policy would suggest, the Missionaries wisely commended the principle on which was grounded the affectionate veneration, in which the Native Christians held the Cemetery where their ancestors reposed, but they intimated at the same time, that whilst the motive which actuated them was commendable, yet, that the feeling which it prompted, ought to be moderated.—That, their desire to commingle after death, with the ashes of their Fore-Fathers in the same parent earth, might, even though they transferred their habitations to Fort St. George, be sufficiently gratified, by the reverend translation of some of the superior strata of the Cemetery at St. Thomé to Madras, where these could be spread over the surface of the place of Burial, which was to be there, set apart for the Native Christians—that thus all their pious wishes would be sufficiently complied with, and every reasonable objection to the proposal of the British Settlers happily removed.

This reasoning satisfied the scrupulosity of the Native Christians. A portion of the consecrated earth was removed from the sepulchres of their ancestors and diffused over the New Cemetery assigned to the Colony about to settle at Madras. The piety of the New Settlers now devoted itself to the erection of a Church in their own vicinity. This was soon effected on a most respectable scale by a voluntary arrangement on their part that each boat should pay weekly a fixed sum towards the proposed undertaking. Not only did these good people adhere to the arrangement, but, they further more raised an additional sum, quite adequate to the decent support of their Pastor and of Teachers in the schools established by them. But to return to the point whence we set out, namely, the happy prospect of the permanent establishment of the Catholic Mission at Assam, by means of the recent grant of land, made by Government and by some liberal Protestants, in favor of that undertaking. It suffices to mention this fact, to show what the impression is, which has made on the British Authorities and also on respectable private persons, by the edifying and amiable deportment of the Catholic Missionaries lately sent to Assam. Their Catholic Schools and of those other beneficial Institutions, which always mark auspiciously the progress of Catholicity in the wilderness of the Savage, as well as in the often more corrupt, although more refined places of resort, of what is termed civilised Society.

It deserves some notice, that, perhaps, nearly a century since, a large body of Native Catholics emigrated, for some cause or other, from the neighbourhood of Sylhet to Assam. It would seem, that at least, some of the Emigrants were well instructed in their religion and took care to impart to the rising youth of their Community the saving knowledge of the truths of the Gospel. A few years since, we met with an adult descendant of these emigrants in Calcutta, who, until he had come hither, had never before seen a Catholic Priest. He stated, that his fellow Catholics in the vicinity of Assam, were most anxious to enjoy the benefit of having a resident Priest among them, and we have reason to know, that Major Jenkins, the worthy representative of the Indian Government there, was also desirous that their pious eagerness should be gratified. No time was accordingly lost by the Archbishop Vicar Apostolic of Western Bengal, to find out an opportunity to correspond with the laudable wishes of all, who took an interest in this important matter. By the intervention, it would seem, of a particular Providence, it so happened, that soon after the occurrence just alluded to, the Heads of the Seminary for Foreign Missions at Paris were led to select Assam, as one of the most practicable routes for Catholic Missionaries, to form a communication with Thibet and China, and the Archbishop Vicar Apostolic of Western Bengal at once ceded to those Apostolic Men, with the approval of the Holy See, the spiritual care of Assam and its neighbouring territory, which had been previously confided to the Chief Pastor of this Vicariate.

The following is an Extract from a Letter addressed to His Grace the Most Rev. Dr. Carew, Archbishop, V. A. W. B. By the Very Rev. the Superior of the Assam Mission.

My Dear Lord Archbishop,—"I have

had the honor to receive your letter, dated November, in which your Grace with so much kindness, assures us of the great interest you take in our Mission of Assam and Thibet. The Government has put us in possession of the hill I mentioned in my last letter. It belonged to several Officers stationed at Gowahatty, when I petitioned to Government for this land I was under the impression that it belonged to no one; as soon as the owners of it heard of my petition they either wrote to Government to obtain permission to resign it in our behalf or sent us a transfer of all their rights over this piece of ground, it is with pleasure I embrace this opportunity of making known the disinterestedness of these generous Officers. I am happy to hear that Mr. Krick accompanied the Right Rev. Dr. Olliffe, in his visitation of the district of Jessore in your Grace's Vicariate."

I have the honour to be, my Lord,
Your Grace's humble & obedt. Servt.,
J. Rabin.

ST. JOHN'S COLLEGE.

2nd Lecture on Mechanics.

At the opening of the second Lecture on Mechanics, on Thursday the 27th inst. the Rev. Mr. Stephenson, after a brief recapitulation of what had already been explained, proceeded to interrogate the pupils on the subject matter of the preceding Lecture. The answering on their part, was satisfactory and gave clear proof of their attention. During the examination, the Rev. Lecturer occasionally excited the attention of his students by introducing some interesting facts, illustrative of the points in question. Amongst these we noticed one, in which he stated, that, by the aid of the Microscope, the 50 millionth part of a grain of gold could be made visible to the naked eye. This he brought forward as illustrative of the wonderful divisibility of matter. The next subject brought under consideration was the property of attraction. This principle existed in all bodies and might be considered as five-fold. The attraction of cohesion, of gravitation, of electricity, of magnetism, and lastly Chemical attraction; for the present, however, he stated, that he would confine himself to the two first mentioned kinds of attraction namely, of cohesion and gravitation. The attraction of cohesion he defined to be that principle, by which the minute particles of matter are held together when actually joined, or by which they are disposed to unite when within the sphere of the action of each other. This property was found in fluid bodies as well as in solid, although in the former it was necessarily weaker. It was by this principle, that the particles of the several bodies around us were held together, viz., of metals, of wood, of water, and even of the human frame, and when these particles were separated from each other, the force of attraction was overcome, or the particles were placed beyond the reach of action on one another. Having occupied some time in developing and illustrating this principle, the Lecturer next directed attention to a species of attraction styled capillary attraction.

This was a property existing in tubes of a very small bore, which caused a fluid, water, for example, to stand above its level; this property might be illustrated in tubes the one tenth of an inch in diameter. The effect just alluded to, would take place until the weight of the column of water was equal to the force of attraction in the tube. The Lecturer concluded by a brief statement of the subject matter for the next Lecture.

SOME ACCOUNT OF THE REASONS OF MY CONVERSION TO THE CATHOLIC CHURCH, BY A LATE CLERGYMAN (REV. MR. NEWMAN) OF THE ANGLICAN COMMUNION, IN LETTERS TO A FRIEND. FIFTH EDITION. LONDON: JAMES BURNS, 1849.

LETTER VI.

My Dear ——

After the conclusion I had come to in my last Letter, there was no other body to represent the Church to me but the Roman Catholic. It was therefore simply a question between myself as an individual on one side, and as the Church on the other. On *Church principles* I ought to have submitted at once. I ought to have submitted at once and entirely to that which I believed, on an almost overwhelming evidence of probability, was the Catholic Church. But I confess that I did not. I had still some further difficulties to get over. My mind had another stage to go through. It seemed to me one thing to admit that the Roman was the Catholic Church, and another to connect myself with it, and throw myself into its system. The old Protestant and Anglican prejudice hovered about me still in a degree. Certain popular practices and forms of expression among Catholics startled me; and a vague fear of the unknown land into which I was about to enter kept me back.

Then, again, the consequences of such a step as joining the Catholic Church were very serious to myself personally. It involved the loss of much that is dear to us all; parting with friends, the breaking up of old ties, estrangement, and many secret and unknown trials. All these things served to increase my hesitation.

These considerations are felt very keenly at such a time, and weigh with us more than we know. They clog the first movements of our minds, and impede our progress according to mere abstract rules and principles. No doubt it is well, for some reasons, that they should act in this manner; for so they form a barrier against hasty decisions, and become a test of deep conviction and true faith. It is hard at such a time, when faith and conviction are struggling with natural feelings and human fears, to be taunted and reproached with rashness and presumption, and other improper motives. It is hard, when we feel we can scarce find strength to do what conscience tells us it is our duty to do, to have every action exposed to the most unjust perversions, and the smallest misconduct in circumstances of peculiar difficulty, or even a difference of opinion as to what is one's duty, magnified into great sins. All these things operate as checks and impediments in the course of an Anglican, from the time that he begins to feel that the Roman is the true Church. Yet over all these obstacles has it triumphed many times, through God's great mercy. May its conquests, so blessed to the vanquished, be multiplied a hundredfold! But I must now speak of those considerations by which my remaining difficulties and scruples were overcome.

First, then, I considered that in whatever degree it was *probable* that the Roman was the true Church, just in that degree was it *probable* that in any case of difference on point of doctrine, it was right and I was wrong. I considered that this was the very essence of the relation of an individual to the Church, viz. that of a pupil to a master, and that in the highest degree.

Next, I considered that we are bound to approach what is only probably a revelation from God, the supernatural manifestation of His will or truth, with the greatest respect and deference, and with a disposition to believe it, not in a rude, scrutinising, sceptical spirit. The temper of faith which Scripture praises is certainly a *disposition to believe*, and that of unbelief a *disposition to doubt*. Faith is both something more and something less than mere understanding, than intellectual comprehension, although there must be an element and basis of reason in faith. The evidence on which faith acts, on which it is bound to act, on which if it does not act, a man acts faithlessly, is less than the evidence on which we demand assent to a demonstration. The convictions of faith, which are parallel or analogous to the convictions of the understanding, are the consequences of acting towards and on truths that are in the beginning only probably true, only reasonably commended to our faith. Such conviction is the *result and consequence*, and *not the condition* of believing.

If there be truth in this, what a dilemma do we place ourselves in if we will only believe what we thoroughly comprehend, and yet can, strictly speaking, only thoroughly comprehend by believing! How could any one ever enter the Church (any how considered) if he should insist on understanding all things, in its creed, theology, and devotional practices, previous to entering it? Can any thing be more extravagant, more presumptuous, more irrational, than for an individual thus to measure and virtually put himself above that body which he approaches as a catechumen? which if it be what he supposes it to be—the depository of a divine faith and supernatural philosophy—must be immeasurably above him? Is it possible that a body can thus be at once so infinitely above, and yet so level to his comprehension? Can any thing be more irrational than, to suppose that a man can by the mere effort of his intellect be able to judge of all the practical consequents and harmonies of divinely revealed doctrines and principles, *before* he has himself received and acted on those principles? Can any thing be more presumptuous than for one outside the Church, or brought up in a miserably defective system, to dictate to those within the Church, to its doctors and saints, and to the Church itself, what they must say and do; what is consistent, and what not, with their principles; what is allowable, and what not, in the freedom of devotional language, and other such things? It became, therefore, obvious to me that it was a positive duty, as well as the dictate of common sense, for one situated as I was in regard to the Roman Church, not to carry my investigations and scrutinies too deep into the remoter consequences of Catholic doctrines; nor to judge the expression of feeling and devotional practices by what I myself had been accustomed to; but to take the doctrines in their simple and more elementary form; to remember that these were all that I was asked to accept, that these were all that I could (on the supposition of being outside the Church) understand, and that these were commended to my faith by an overwhelming amount of evidence in their favour.

The difference between what is *of faith* and what matter of opinion is clear enough for all ordinary purposes, and the difference is a most important one even for those within the Church, and is fully acted on. All are not saints, all are not of a high order of intellect. It would therefore be both absurd and cruel to make the experience of saints and the conclusions of high intellect matters *of faith* to common minds and ordinary Christians. The Church is a kinder and a wiser mother than to act so. But the difference is of still more consequence to catechumens and aliens to the Church. The Church can only offer them the elements of the faith. To invite their opinion on the remote consequences of theological doctrines, before they have accepted the first principles, and received the sacraments, and lived upon their grace in the living system of the Church, would be to admit that its whole divine and mysterious system was subject to the mere human intellect.

What would be thought if the Church required converts to subscribe to the theological opinions of Bellarmine and the doctrinal writings of St. Alphonsus? Yet this is precisely what many impose upon themselves. If the Church required it, they would be the first to see the absurdity and tyranny of the proceeding; and yet they absolutely refuse to separate, in their consideration, the symbols and symbolical books of the Church from the writings of theologians and the devotions of saints; and seem to consider it dishonest, unfair, or cowardly, if a Catholic refuses to be tried at their bar by such a standard. I know persons who on no other grounds refuse to [illegible] the Catholic Church. Talk to them of the creed of Pope Pius, and of the decrees of the Council of Trent, and they have no difficulties; but they go on to mention doctrines which not one man in a thousand, perhaps, among Catholics has ever heard of, and which none are required to believe. And at these same persons will subscribe to A [illegible] les and [illegible] nities to which they have the strongest objection, which they cannot possibly be said *believe*, which contradict rather than express their faith; and will continue active agents in a communion with which they have [illegible] or no sympathy, whose whole atmosphere [illegible] of her sies, and the majority of whose [illegible] ical and doctrinal works they positively condemn. They think themselves sincere in the rejection of the Catholic Church; they think it proceeds from a love of truth and conscientiously, and from fear of the responsibility of subscribing to a system; *and yet they adhere to a communion, and serve it, whose work and witness is, on the whole, the very contrary of their faith and their wishes!*

Surely there is an extraordinary inconsistency here. In fact, no two things can be more opposite and contradictory than an Anglican's mode of dealing with the Roman Catholic Church, and the way in which he requires that his own communion should be dealt with. In his mode of acting towards the former, he reverses all those sound ethical principles and rules of conduct which it is the chief glory of his party to have revived and infused throughout the popular theology of the day. The Church of England tried by the rules by which Anglicans try the Catholic Church, must be utterly overwhelmed with condemnation. And if any one should approach it from without in the spirit in which an Anglican approaches the Catholic Church, it would be literally impossible that he should ever enter it, or indeed any theological and ecclesiastical Body whatever.

These considerations had great weight with me, and disposed me more than ever to approach the Roman Catholic Church with humility and partiality—dispositions with which I contend it is a *duty* to approach whatever may probably turn out to be divine truth. With these dispositions, the more I dwelt on the truth and principles I had already embraced, the more I endeavoured to realise them personally, the more they commended themselves to my mind, the more they expanded with me, the more did I see the *possibility* of consequences and practices which I had heretofore only suspected as corruptions, the more did difficulties vanish; until at last none remained but such as arose from the consideration of remote results of doctrines, and practices, and expressions, founded upon or connected with them. But of these I was now persuaded I could be no proper judge. Brought up in a communion which had in no sense even adopted, much less embodied and acted upon, the very simplest form of the doctrines we had only lately heard of, an Anglican and Catholic, how could I presume to judge what would be the proper consequences and appropriate expressions of such doctrines when [illegible] and devoutly acted on for a length of time by individuals, and still more by the [illegible]? In what condition was I to constitute myself a measure of degrees and consistencies, and that for the Church or for saints? What more can a mind only moderately human and religious require, than to have the *elements* and *essential doctrines* of the faith commended to the mind by reasonable considerations, and on the authority of the Church? Surely nothing can be more uncatholic, more unreasonable, than for one external to the Church, admitting the authority of the Church, and believing all the essential doctrines of the

Church, to refuse to submit to the Church from objections to some difficult questions of theology, or some popular practices.

In these dispositions, then, and on these grounds, I submitted to the Roman Catholic Church; and I may say, almost instantaneously every doubt as to the wisdom and rightness of the course I had pursued, and the step I had taken, vanished from my mind. A settled conviction, beyond the power of words to express, that every doctrine before held as probable was essentially true and full of consolation, has ever since gained upon my mind. No effort of mind, no intensity of thought and reflection, no ingenuity in attempting to work out consequences or combinations of religious truths, could possibly have done for me what one month of practical devotion did within the Church. Had the doctrines been false, or the practices injurious, I am confident that the attempt to act upon them must have ended in disappointment and disgust. And now I am equally confident that there is *no other way* of gaining this kind of inward and immovable conviction than by *submission, on probable evidence, to the authority of the Church, and by living communion with her in the enjoyment of her peculiar grace and privileges.* Those, therefore, who will not act on such evidence can never by any possibility attain to this conviction. They must for ever go on doubting and disputing, demanding intellectual demonstrations for spiritual truths, which it is impossible to convey to them, except, as I have said, in their simpler forms. If the Roman Church be that which it declares itself to be, then admission into it *must* always and necessarily involve *submission* to it; and this submission must ever partake of the nature of a *conversion.* If it be only probable that the Roman Church be what it declares itself to be, then the conduct of Anglicans,—of some, at least,—in dealing with it, is both irrational and irreligious because it excludes altogether the exercise of submission or faith, and would subject the whole Church, with all its doctrines and all its practices, in all their extent, down to the minutest details, to the reason and experience of the individual; and irrational, because it is literally impossible that the less, *i. e.* the one mind, should be able to measure and comprehend within itself the greater, *i. e.* the divine and sublime mystery of the Catholic Church, in all its manifold expression of doctrines and spiritual experiences. That which is the Church *must* be higher, deeper, wider than we—beyond us in every way. That which, while yet external to it, we can measure and comprehend; which we judge, examine, approve, in all its parts and details; to which we, or our ideas of truth, are the standard by which it is to be tried; which we accept or join because it agrees with us,—*cannot* be the Church.

How hard it is to get rid of the Protestant mind in which we have been educated! It has frequently struck me in conversing with Anglicans, or reading their writings, that they have not got hold of the idea of a Church in the sense in which I am now speaking of it. The Bible and the Fathers is their rule of faith, as the Bible alone is that of some Protestants; and "the Church" is that which (provided only there be bishops, priests, and deacons in it) most nearly embodies, or allows them to teach, their notions of Catholic doctrine according to their rule. They are above their Church: they teach and inform the Church, not the Church them. Their Church is their *creature* and *instrument*, rather than their divine *superior*; something which they use to propagate their doctrines, rather than one at whose lips they learn what doctrine is. Nay, if their Church will not allow them to teach, or should contradict what they have concluded is the Catholic faith, it would *cease to be their* Church; they would no longer obey it; and if no other bodies would allow them to teach the faith, or if they should compel them at the same time to accept more than their own precise limits to the faith, then I join no other body; they would, and must (as one of themselves has actually said), go out and form a separate body by themselves. They have not the *least idea of submitting to any living body as an authority*; that is, *they have no real idea of a living Church at all.* In the English Church, as yet, they can say what they like and do what they like; and though appearances are against them, they do not despair of *making it* what they wish it to become; therefore they continue in it, they will not "give it up," they will not abandon it; but if it should ever condemn, or declare more than what they believe to be the Catholic faith (you may hear them say themselves), that *then* they must leave it. And can this be that they are thus watching and anxious about as their child or pupil, be their Mother and their Divine Guide? Truly it does seem to me, and is forced upon me by their conduct and their language, that "the Church" is a sacred name under which they shelter, and with which they dignify, their own opinions; but not in any sense a living reality to which they *submit.* No wonder, then, that such persons should find it difficult to submit to the Catholic Church; they have yet to learn what submission to a Church is. This is the essential defect of the Anglican mind. When once they come to feel this, then doubtless

see the impropriety of their con-
will see the duty and necessity of
ubmitting instead of judging; they will be-
ne Catholics indeed, and experience in their
n souls the full blessedness of being so.
ice having got rid of the objecting mind
from without, and looking from within with
the dutiful and loving eye of faith, all things
will appear different to them. "Objections"
will no longer occupy the imaginary promi-
nence in which they have been placed by dis-
putants, who see nothing else, or nothing else
vividly, except "objections." The truth, the
living and glorious truth of the Catholic
Church, will fill the heart and subdue the
nd; and objections will either cease to be
objections, or disappear into their pro
place, as questions on which it becomes u
speak with reverence, while we may sp
with freedom, within the holy Catholic Church,
as children of one mother, undoubtedly loyal
to the one God and one Lord, and devoted
only to His glory and the good of souls. May
God of His mercy hasten the time when the
eyes of our dear though separated friends
shall be purged from the film of prejudices
and objections, when, to our great joy and
their own unspeakable happiness, they shall
be united to us again in the bosom of their
and our true Mother!

(To be continued.)

Selections.

A LETTER TO THE RIGHT HON. THE EARL OF SHREWSBURY, WATERFORD AND WEXFORD, ON THE RE-ESTABLISHMENT OF THE HIERARCHY OF THE ENGLISH CATHOLIC CHURCH, AND THE PRESENT POSTURE OF CATHOLIC AFFAIRS IN GREAT BRITAIN BY AMBROSE PHILLIPPS, ESQ. OF DIEU MANOR.

"Render therefore unto Cæsar the things that are Cæsar's, and unto God the things that are God's."

My Dear Lord,—

The great event, for which we have all so
so earnestly beseeched
most prayers h
throne of Grace,
last holy Father, Pope Pius the Ninth, has
his Apostolical power, and in His great wis-
and goodness, restored the English Catholic
se centuries were

constantly sighing for, what they prayed for in their dungeons and on the scaffold, we have at length been permitted to behold; surely our hearts should expand with joy and gratitude, our voice, should be lifted up to thank and to glorify the Successor of St. Peter, and to invoke upon His sacred head the choicest blessings of our Lord whose chief vicar on earth He is.

If any thing were wanting to convince us, and all men, of the magnitude of this event, and of its immense importance not only to England but to the whole civilized world, it would surely be supplied by what we are now witnessing of its first effects upon the principal organs of public
ion in this country. The "Times" and the
Morning Chronicle," to say nothing of other
nals conducted with less talent and exercising
inferior influence, have devoted to it their leading
articles, and have poured out upon the Spiritual
Chief of Christendom all the vials of their wrath
and sectarian prejudice; and not content with
uttering their impotent threats against the Holy
Father they make a vain appeal to what they call
the more moderate portion of the Catholic Laity,
and invoking the memory of the immortal Bos-
suet they call for a resistance to this undue en-
croachment of the Court of Rome.

At such a moment as this, and under such circumstances, it appears to me the sacred duty of the English Catholic Laity to speak out at once, and to support with all the energy of the most dutiful allegiance the authority and the act of our Chief Pastor. I for one, my dear Lord, feel specially bound to take this course, after having devoted myself for so many years to the advancement of the Catholic cause in England, and having at your instigation communicated some years ago to the Holy See itself my own ideas upon the importance of the restoration of the
lish Catholic Hierarchy. And this consider-
alone, if there were none other, would form
sufficient reason for my addressing these remarks
to your Lordship, whose illustrious station, no
less than wonderful zeal for the advancement of
Catholicism, has long placed you at the head of
the English Catholic body.

And now, let me ask, to what does all this vio-
lent outcry of the Protestant press tend? What
is the end
the most im
duty, member
would be found to listen to such an appeal, so
insulting as it is to all that he holds dear and
sacred? still less, that it could exercise the slightest
influence upon that august Pontiff, who inherits
from Peter the duty and the right to feed all the
lambs and all the sheep of Jesus Christ, and whose
ecessors for eighteen centuries have
shown that neither the threats of tyrants nor all
the powers of Hell could ever deter them from
the fulfilment of their Divine Mission. What
then is its
It is a base attempt to kindle once more the
expiring sparks of ultra-Protestant bigotry, and
to convulse this empire by raising, if it be possible,
at the present hour, that vilest of all po-
pular clamours, the No Popery cry.

Let us hope for the honour of Englishmen
and the safety of Her Majesty's dominions that

his vile and unnatural attempt may signally fail.

And now, after all this bluster and stupid violence of the press, what has the Pope done?

He has simply abolished the office of Vicars Apostolic, and has placed the English Church under the government of what we call ordinary Bishops. The "Times" and the "Chronicle" write as if our Holy Father the Pope had by this act attempted to become something to the Catholics of England, that he was not before. That hitherto we had held to the Chair of Peter by some less stringent tie: and that now we were to be bound to it by the chains of the most absolute and unconditional slavery. How little do these writers know of the real facts of the case. Why it is the very reverse. Vicars Apostolic, if you will, are the mere representatives of the Pope, removable at His good pleasure; and their appointment has ever been significative of the secession of the independent character of the local branch of the Church Catholic. The appointment of ordinary Bishops is on the contrary the very recognition of the character of that local Branch. How then can such an institution in any way make us more subject to the Pope than we were before? What our Catechism taught us concerning the Pope before, it will continue to teach us now, neither more nor less, and what the Church teaches us by our Catechism we shall continue to hold without quailing at the threats of Protestants.

But say the authors of this outcry, the Pope by this act has offered a solemn insult to the Protestant Established Church of this kingdom and to the Government of the realm. How so? let us hear their reply, though there never was a reply more absurd. They say that the appointment of Catholic Metropolitan for the Catholics of this country denies and tramples under foot the claims of the Protestant Archbishop of Canterbury. Now what do they mean by this? Do they mean to say that the Pope ever recognized, or that the English Catholic ever submitted to the sway of the Protestant Primate over anything beyond the discordant body of his own nominal subject? For if that had been so, to what purpose did the predecessors of the present Pope send Vicars Apostolic into England to govern us in His name, to ordain Priests, to administer Sacraments to us according to the rite of the Universal Church; No, these writers know very well that they are insulting the common sense of their readers, when they make such an assertion as this. From the moment that the Holy See excommunicated Queen Elizabeth and all her adherents, they know as well as we do, that the Popes and every member of the Catholic Church from the rising to the setting sun anathematized the claims of the Protestant Church of England, and that hundreds are now numbered in "the noble army of martyrs" for having sealed their testimony to this Creed and Divine Truth with their blood. In what respect then, let me ask, has the Bull of Pius the Ninth altered the relations of the Catholics of England to the Established Church? However in what does the claim of the Lord Cardinal Archbishop of Westminster ignore or annul the claims of the Protestant Archbishop of Canterbury to the Allegiance of his own divided flock? If Englishmen still choose to venture their souls to the guidance of a Royal Supremacy, they will naturally look up to a Prelate who holds his See by the grace of Queen Victoria, and who refuses to give an answer, when he is asked concerning the authoritative teaching of his own Church upon an article of Faith. It is not for such as these, that the successor of St. Peter has erected the Metropolitan See of Westminster; but unless the people of England be prepared once more to decree death against those, who are determined to witness, even unto death, to the Divine Mission and universal authority of the blessed St. Peter, and his successors, let them not think it strange, now that our persecuted Church is emerging from three centuries of cruel oppression, now that multitudes of all ranks and ages, are flocking into her bosom, that the Sovereign Pontiff should deem the time come, to place his English children on the same footing with the rest of the Universal Church, and to restore in favour of the Catholics of England that primitive form of Church government which the Apostles of our Lord instituted over the whole earth, the interruption of which in this country during the last three centuries has unceasingly called forth the tears and groans of all faithful Catholics. If the people of England are not prepared to tolerate the exercise of the Pope's power in governing his own children according to the usages and Canons of the Universal Church let them no longer boast that they have learnt the lesson of toleration; they do not tolerate the Catholic Church, they are the advocates of persecution and intolerance, and they would fain force the Pastors of the Catholic Church to govern their flocks not according to the maxims of her own divine teaching, but according to those of Erastian Statesmen ignorant of Theology and destitute of Faith. But of one thing let them rest assured, there will be no flinching on the side of the Catholic Church; come peace and good will, or fierce articles in newspapers followed by persecuting acts on the part of the State or by popular violence, the decree of our Holy Father the Pope has gone forth, and it will be upheld by every faithful Catholic from the greatest to the least, though Protestant violence should convulse England to its very centre. We know how to prove our allegiance temporal Sovereign, and we are ready to share with the rest of Her Majesty's subjects the legitimate burdens that the constitution of the Realm imposes upon us: but in Religion we own no other chief but the Successor of St. Peter, and his voice, we hold to be the voice of Christ himself. If an attempt be made to concentrate against us the conflicting motives of hatred and disobedience that actuate the various sectaries of this land, the Catholics of England will not forget the high and providential position they have been called to occupy, nor will they shrink from the burden God has imposed upon them.

But how absurd this outcry is! If the Wesleyan Conference were to divide England into new circuits, we should hear of no remonstrances: when the Free Kirk secession in Scotland set up Presbyteries in opposition to those of

the Establishment, we heard of no one invoking the interference of the Secular power: we did not hear that the Secretary of State for the Home Department was summoned to her Majesty's presence in consequence. Why then is it that such an outcry is raised at this act of the Catholic Church? Is she alone to be excepted from the general toleration or that general indifference? What is this but a tacit acknowledgment on the part of the Protestants, that their only argument after all is force; and that when the Catholic Church comes before us with no other weapons but those of sound reason and common sense, the advocates of the unlimited right of private judgment have no reply but a significant point to the Statute Book and the obsolete annals of Persecution.

God grant for the sake of England that these black annals may be obsolete! but when we see what criminal injustice and what flagrant violations of the sacred principles of Religious Liberty are being perpetrated in the neighbouring kingdom of Sardinia against the legitimate Pastors of the Church on the part of those, who boast themselves to be the exclusive votaries of Freedom; and when it is more than insinuated that the influence of England is prostituted to encourage this violence, it may be, alas! that here at home we may still have storms to encounter, and bitter troubles to endure. May the will of God be done, but the faithful Catholic Laity of England I am convinced will be true to the cause of Holy Church, and we know that our Pastors, the Catholic Bishops of England, will lead us on to the combat with unflinching energy, no matter what the risk or how great the cost.

And yet I cannot bring myself to believe that Englishmen in the nineteenth century are so inconsistent, or that they are so bigoted in their adherence to the supposed rights of the Established Church, as to rush on blindly to violate the right and liberties of another communion, merely because its Pastors have made a new arrangement of their own internal discipline, and in so doing have assumed titles for their own prelates, that exactly corresponded with their actual position and relation to their own flocks. If we are to be governed henceforth by an archbishop, it is because after three centuries of persecution we have grown up to the number of two millions; and if that archbishop is to be placed within the precincts of the metropolis, it is surely not without reason, when it is known that there are nearly three hundred thousand Catholics in London and its suburbs. Both the "Times" and the "Chronicle" admit that we have violated no statute of the realm in taking these titles; what then is our offence? is it one against law, of merely against the feelings and the prejudices of a few of our fellow-subjects? if it be merely the latter as much may be said of every other act of the Catholic Religion; there is not one that does not shock the prejudices of some of our separated followers of various sects. Why should it be more offensive to Protestant feeling for Cardinal Wiseman to call himself Archbishop of Westminster, than to officiate as he has hitherto done with mitre and crosier and all the other insignia of episcopacy in St. George's Southwark? Surely the man in his official capacity is after all something more than the title he wears, be what it may; if then Protestant prejudice could endure the greater, where is the wisdom or the common sense in bristeling against the less? But says the "Times," the Pope should have asked the permission of the British Government, or at least, He should have sounded their feelings on the subject. The Pope tells us He did, and that when Lord Minto was sent (as Mr. Baillie Cochrane affirms in his Young Italy) to undermine the Pope's government, His Holiness was assured by that statesman, that the English Government would have no objection to these titles. And why should it? They give the Pope no new powers in England, all that they do is to put an end to an anomaly. Henceforwards our Bishops take their titles from the flocks they really govern, not from distant sees, where they never reside. Surely there is common sense in what the Pope has done, but where is the common sense in making an outcry against it? I should understand the meaning of this outcry, if it went a little further, if it said boldly at once, we feel that Protestant argument cannot stand the force of Catholic argument, only gives Catholicism fair play and Protestant must fall before it, therefore keep it down by main force; do not let them call their Bishops by their true names, lest peradventure the people should one day take them for the real Bishops and look upon ours as the sham: in a word, we thought in 1829 that we might safely tolerate Catholicism, and that removing from it the prestige of persecution it would die a natural death, but events have baffled our theory, the progress, this obsolete superstition has since made proves that nothing can withstand its arguments but main force. If we do not wish England to become Catholic once more, we must somehow or other crush the Catholics; per fas et nefas we must do this, or we shall do nothing; now a glorious opportunity has come to stir up the bigotry of all the anti-catholic sects, let us once more raise, if we can, the old No-Popery cry.

Let them raise their No-Popery cry, let them fan up the smouldering embers of Protestant bigotry, we shall continue the course from which as a body we have never swerved, exhibiting a stainless pattern of loyalty to our Sovereign and Constitution, practising the duties of Christians and aiming at the blessed virtues inculcated by the Catholic religion. In return for the insults of our enemies, we shall pray to God for them, that their eyes may be opened to see the perilous state in which they are placed, and to acknowledge the authority of that one Universal Church, which alone has been commissioned by Christ to "teach all Nations," and to which alone has been committed "the keys of the Kingdom of Heaven." But while we compassionate the lot of those, who are without, we shall not fail to lift up our hearts in grateful thanks to God, who without any merit on our side has so graciously placed us on "the Rock" of Safety. We have signs enough from every quarter to cheer and to console; and amongst these, is there one more admirable or more cheering than the restoration of our own long lost Hierarchy?

The very name chosen by our Holy Father for our Primatial See is one of Catholic and happy omen. It was in the month of January in the year of our Lord 1066, the King of England, the Blessed Saint Edward the Confessor, lay sick of his last illness in his Royal Palace at Westminster, and as it is related by Saint Ælred, Abbot of Rievaux Abbey, in Yorkshire, the holy king a little before his death fell into a trance, in which he beheld two pious Benedictine Monks of Normandy whom he had formerly loved in his youth when an exile in that country. These Monks foretold to the King, what was afterwards to happen in England, they declared that the wickedness of the English nation was exceeding great, and that it provoked the wrath of God, but that when it should come to the full, He would send in his anger a Mission of wicked spirits into the land, who should grievously punish it, and sever the green tree thereof from its stock, for the space of three furlongs distance, that at length God would have mercy upon Englan when this same tree should return again to its own root without the help of any man's hand and bear fruit and flourish. On hearing these words King Edward opened his eyes and awoke from his trance and then related the vision he had seen to his Queen St. Editha, who stood by his bedside along with Harold his successor, and Stigand Archbishop of Canterbury. This vision of our great and holy king St. Edward has ever been dear to the Catholics of England, and the interpretation given to it by our Catholic ancestors is very remarkable. They understood the Mission of wicked Spirits to signify that of the Protestant Innovators who in the 16th century pretended to reform the English Church. The cutting down and severing from its roots the green tree signified the separation of English Church from the centre of Unity, the Root of the Catholic Church, the Holy See, which had been in a special manner more than to most of the other nations the root and source of Christianity in England. But this tree was to be removed from its root for the space of three furlongs. This was explained to me by a venerable English Catholic Peer, now no more, to signify that England should remain severed from Catholic Unity during three centuries, after which as the words of St. Edward testify it will return again to its own stock without the help of any man's hand, and bear fruit and flourish.

And what more marvellous sight, than what we now see in England? What human hand has wrought the great change that we see each day rapidly advancing amongst us? How is it that the ablest, and most learned and most pious of the Anglican Clergy come one after another, and sacrificing all, that men value and seek after on earth, confess that they cannot any longer resist the force of Catholic argument? How is it that we see this movement spreading like the flames of a mighty fire through all ranks so that there is hardly a family in the Realm to which the claims of Catholicism are not brought home in a way that none of them ever dreamt of a few years ago? and that would then have seemed a dream indeed, had any one foretold it? Surely when we witness this return of Protestant England to the unity of the Catholic Church, we cannot but call to mind the words spoken by our holy King St. Edward the confessor, nearly eight hundred years ago, as he lay on his death-bed in the Palace of Westminster, that very Palace which Queen Victoria is now so gloriously rebuilding in a style worthy of the most Catholic period of our history, and the sacred bones of Saint Edward are still enshrined beneath the Gothic vaults of Westminster Abbey! Surely there is something in the name of Westminster to make every Catholic heart beat with joy and hope!

My dear Lord, you are on your way to the Holy City to thank our most Holy Father for His gracious regard for our English Church, pray Him to bestow again and again His apostolic blessing upon His children here, who are ready to combat for His sacred rights and those of the Holy See, and the Catholic Church. The Holy Father may count upon us, we are the children of the Crusaders, we will not falter before the sons of Cranmer and John Knox.*

I am, my dear Lord,

Most faithfully and truly yours,

AMBROSE LISLE PHILLIPPS.

THE VICARS-APOSTOLIC AND THE NEW HIERARCHY.

CONSISTENCY OF THE PROTESTANT BISHOP OF ST. ASAPH. TO THE EDITOR OF THE TABLET.

December 24th, 1850.

SIR,—The following extract is from the "History of the Church of England," by Dr. Short, the present Protestant Bishop of St. Asaph.

He says, vol. ii. page 344 (Note)—"A Vicar-Apostolic is an officer vested with Episcopal authority by the Pope over any Church which is the case of a Bishop, but which, for some reason, cannot have one of its own." The Bishop is consecrated to some See *in partibus infidelium*, which had formerly a Bishop, but has now no church. The real difference between a Bishop of a See and a Vicar-Apostolic is, that the commission of the latter is only during the Pope's pleasure. Ireland has Roman Catholic Bishops of her own, who are independent of Rome as far as Roman Catholics can be; and the members of that communion in England have much reason to complain that they have never been allowed this privilege."

It will be curious to see how the Bishop himself will maintain his consistency in joining the present insane cry against the English Catholic Hierarchy. Two of his friends have already attempted it, each in his own way, but without success. The extract which I have given you above was sent by some Catholic to the London *Guardian*. Immediately a friend of the Bishop's signing "Cymro," wrote to say, with the usual garnish of abuse of Popish falsehood, that

* "Nous sommes les [illegible] des croisés nous ne reculerons pas devant les fils de Vol[taire]." *The Count Montalembert* in his famous address to the Catholics of Lyons June 7, 1845.

there was no such passage in the Bishop's book, for that the words occurred only in a quotation from Charles Butler's "Roman Catholics in England." The editor of the *Guardian* had the honesty to look for himself after he had published the letter, and announced next week that this statement was untrue. In fact, it is needless to say the words themselves could not have been written by a Catholic. Last week another friend of the Bishop writes to the *Guardian*, to say that the Bishop's answer to the address of his Clergy is perfectly consistent with the words of his history—a bold attempt. The Bishop now says:—

"The ground of offence does not consist in the Pope's authorising a Bishop to superintend the welfare of the people of his communion; but *in his pretending to create new Sees*, and to give the Bishops appointed by him a territorial authority in spiritualities over the people of a kingdom over which he has no right, &c.

This will not do. Will the Bishop really pretend to consistency when he maintains the right of English Catholics to the *same Ecclesiastical constitution now enjoyed by their brethren in Ireland*, &c., now when he professes indignation against the erection of Catholic Sees in England? Are there, then, no Catholic Sees in Ireland? or is he ignorant that the Irish Catholic Bishops do, and the English Catholic Bishops do not, violate even the existing iniquitous laws of Protestant England?

Why not at once confess that he is in fashion following the stream (a very muddy one) in defiance of consistency?—Your obedient servant,

R.

EXTRAORDINARY SCENE IN AN ENGLISH PROTESTANT CATHEDRAL.

On Monday se'nnight, the ceremony of baptizing the female African infant, born in the New Hall, Leicester—the mother being one of a party of Africans exhibited about the country—on the

thren entrance to the Cathedral, containing the African woman, the two godmothers and the godfather viz., Mr. and Mrs. Edwards, of the Paul Pry, Worcester, and Mrs. Tyler, the wife of the exhibitor; one of the women bearing the little ebon infant who was the innocent cause of all this ceremony and wonderment. The guardian and exhibitor of the Africans, Mr. Tyler, was also with them. The mother was conducted by her attendants and the vergers to a seat between the pulpit and the chancel, and they were no sooner seated there than the Cathedral began to fill, while two or three hundred persons

vided themselves into that confined part of the oir where the attraction presented itself. Presently the bishop arrived also Canons Benson, Wood and Cooke, and occupied their usual stalls. When the service commenced, as also when the organ struck out, Macomba (the mother) evinced some surprise, but on the whole her conduct and demeanor was decidedly a pattern for the worse than barbarians by whom she was surrounded. After the services in the choir were concluded, the rush towards the font was terrific, there being upwards of 2,000 persons present. With great difficulty the Bishop arrived at the spot, accompanied by Canons Cook and Benson, Macomba Faku and her friends with the baby, the choristers and vergers, &c. The pressure was now terrific; the canons and Lord Sandys (the latter of whom was obliged to do battle with the multitude) were nearly taken off their legs. The Bishop however, proceeded with the rite, which, it is needless to add, was a dumb show to all who were not close to the spot. The woman, who stood resting against the font, and occasionally testified her annoyance at the crowd behind her, behaved in the most exemplary manner, eyeing the Bishop at times with some curiosity; the infant, also (which was dressed in a long white robe, that contrasted curiously with its little black limbs), proved itself to belong to a right royal, well-bred race, by preserving the utmost decorum, and not allowing even a whimper to escape its lips. On its being sprinkled with the water, the mother looked with great surprise and concern, and held an eager conversation with her guardian and the women: his Lordship hastened this part of the ceremony, as though fearful of the consequences, and soon put down the child, which had the effect of restoring confidence to the poor woman. The name given to the child was, 'Leicester England.' The party then moved through the dens throng towards the chapter-house, where the names were duly entered in the register, and, after a little delay, they passed through the cloister to the college-green, where their carriage was waiting. Here a band of music, posted in a carriage, commenced playing some popular pieces of the day. In this way, and with the bells of St. Helen's Church ringing, the procession, accompanied by an innumerable crowd passed through the principal of the city.—*Nonconformist, Feb. 5.*

Convocation of the Clergy.—Yesterday the two Houses of Convocation met at the Jerusalem Chamber. Many other clergymen made their way into the Council Chamber, only, however, to be summarily removed. The Bishop of Chichester presented a petition from the clergy and laity of Canterbury to the Archbishop and Bishops of the Province, on the revival of synodial ..... It was ordered to lie on the table. Archdeacon Thorp presented a similar petition to the Lower House. A long discussion arose as to whether the House was sufficiently constituted to receive the petition. Upon a wish being expressed, through the Prolocutor, that the Archbishop's opinion should be ascertained prior to any further proceedings, the Lower House was summoned to an interview with the Upper House. The Archbishop said, the Lower House was legally constituted, and was in a position to receive the document. The Members of the Lower House withdrew, and on re-assembling, the Petition was received, and the House was proceeding to other business when the Members were summoned to the Upper House. The Archbishop directed the Registrar to read a document proroguing the Provincial Synod or Convocation until Thursday, the 28th day of August next ensuing. The reading of this document created considerable surprise among the Members of the Lower House, who were, of course presented from entering upon any further topics of discussion. There was, of course, no alternative, and both Houses were then formally adjourned.—*Patriot, February 6.*

THE BENGAL HOLIC H

"One body and one spirit—one Lord, one Faith, one Baptism.

No. 15.] CALCUTTA: SATURDAY, APRIL 12, 1851. [VOL. XX.

IMPORTANT LETTER, ADDRESSED BY HIS EMINENCE, THE CARDINAL PREFECT OF THE SACRED CONGREGATION TO HIS GRACE, THE ARCHBISHOP OF EDESSA, VICAR APOSTOLIC OF WESTERN BENGAL. THIS LETTER WAS RECEIVED BY THE LATE MAIL.

POPE PIUS IX.

R. P. D. Patricio Josepho Carew. Archiepiscopo Edesseno Vicario Aplico Bengaliae Occidentalis, Calcuttam.

Illmé. et Rme. Dne,

Quamvis per litteras Apostolicas in forma Brevis iterato datas tum a Ssmo. Dno. Gregorio XVI, tum a Ssmo Dno Nro Pio Divina Providentia PP. IX, sive nimirum per eas quae incipiunt *Multa praeclare* et sive per alias dein editas, ac respectivis regionum istarum Vicariis Apostolicis missas apprime patent quaenam iisdem in regionibus tamquam unice legitima spiritualis auctoritas habenda sit, et ad quos in Catholicae Religionis rebus plena jurisdictio pertineat Sanctitati tamen suae mirum ac dolendum accidit percipere complures non deesse qui licet Catholicae Fidei et unitatis nomine gloriari videntur, legitimae tamen auctoritati ut sese subjicerent, et S. Sedis mandatis parerent nondum adduci potuerint. Quod vero in aliis etiam Indiarum regionibus factum novit Ssmus Dnus Noster, idem in Bengaliae Vicariatibus evenire aegre sane cognovit, et quosdam ita pervicaciter egisse intellexit ut non solum canonicae potestati contraire, sed in jus quoque vocare Apostolicos Vicarios ausi fuerint, litesque contra eos movere. Ad omnem porro turbulentis ejus modi hominibus praecludendam excusationis rationem, ac si fieri possit, ut ad saniora consilia eos revocari contingat mandante Ssmo. Dno. Nostro per hanc nostram Epistolam eis, et quibus opus fuerit ostendendam, notum facimus, ac solemniter declaramus a Sanctitate sua prout in aliis Vicariatibus rite etiam

To the Most Rev. Patrick Joseph Carew, Archbishop of Edessa Vicar Apostolic of Western Bengal, Calcutta.

Most Illustrious and Most Reverend Lord,—

Although, by Apostolic letters in the form of a Brief repeatedly given both by Gregory XVI, of holy memory, and by our most holy Lord Pius IX, by Divine Providence, Pope, that is to say by that, which begins "*Multa praeclare*" and by another afterwards edited, and sent to the respective Vicars Apostolic of those places, it is clear what spiritual authority should be held as alone legitimate in the same places, and to whom full jurisdiction in the affairs of the Catholic religion belongs, his Holiness is surprised and pained to perceive, that notwithstanding there are many, who, although they seem to glory in the name of Catholic Faith and unity, cannot still be brought to subject themselves to the legitimate authority, and to obey the commands of the Holy See. But that which he knew to have been done in other places in India, our most holy Lord has learned with sorrow to have occurred in the Vicariates of Bengal, and he has understood, that some have act perversely as not only to dare to resis the canonical power, but to go to law with the Vicars Apostolic, and to institute suits against them. To take away, therefore, from those turbulent men every pretext for excuse, and, if possible, to recall them to better counsels, by the command of our most holy Lord, I make known and solemnly declare by this letter, to be shewn to them, and to those to

constitutis Vicariis Aplicis, ita in Bengallae istis tam Orientali, quam Occidentali Vicariatu omnem auctoritatem, jurisdictionem, et potestatem Amplitudini tuae (nempe in Occidentali) et Episcopo Milensi (in Orientali) tributam, ac traditam esse, ita ut in respectivis iisdem Vicariatibus tibi ac memorato Milenis Antistiti unice, ac solummodo, et exclusive spectet omnimoda Ecclesiarum tum spiritualis, tum temporalis administratio bonorum scilicet, ac reddituum ad easdem Ecclesias pertinentium. Hinc est quod nonnisi ab iisdem Vicariis Apostolicis exercendi sacri muneris facultas iis regionibus eis creditis petenda sit, ac propterea omnes tum Regulares, tum saeculares Presbyteri ab eis dependeant necesse est, ut valide ac licite ministrare valeant. Sciant proinde nullam a Sancta Sede auctoritatem, ac jurisdictionem agnosci in eis, qui Vicariis Apostolicis obedientiam, ac dependentiam praestare recusant. Deceas itaque eos hortamur, contra Catholicae Ecclesiae unitatem ac fidem facere, qui non sunt cum Apostolica sede nedum verbis verum etiam factis et animis conjuncti qui que cum ea non colligant omnino dispergere, et qui ut adhaerent legitimae auctoritati ab Apostolica sede constitutae Divinae Ordinationi resistere. Confidimus autem futurum ut dissidiorum, ac perturbationum finem hujusmodi decepti homines tandem faciant, conjunctique viribus ex in vineae Domini in excolenda Dominica vinea tecum adlaborare literatis monitis adducantur, ac rei Catholicae istis in regionibus plena restituatur quies. Quod a D. O. M. adprecamur enixe etiam rogantes ut amplitudinem Tuam Diutissime servet ac sospitet.

Romae ex aedibus S. Cognis. de Propda. Fide Die 31 Januarii 1851 Amplitudinis Tuae.

Ad Officia Paratissimus,

J. Ph. Card. Fransoni *Pref.*

Al. Barnabo.

A Secretis.

(True Copy.)

J. McCabe,

Secy. to the Archbishop, V. A. W. B.

whom it may be necessary, that all authority, jurisdiction and power in the Eastern as well as in the Western Vicariate of Bengal, is by his Holiness given and conferred to your Grace in the Western Vicariate and to the Bishop of Milepo in the Eastern, just as it is to the Vicars Apostolic in the other legitimately constituted Vicariates, so that to you and to the aforesaid Bishop of Milene, in the same respective Vicariates, belongs simply, solely, and exclusively the entire administration of the Churches, both spiritual and temporal, that is, of the goods and income which belong to those Churches. Hence the faculty to exercise the Sacred ministry in the places entrusted to them is to be obtained from those Vicars Apostolic alone, and therefore all Priests both regular and secular necessarily depend on them that they may minister validly and lawfully. Let them know then, that no authority and jurisdiction is acknowledged by the Holy See in those who refuse obedience to and dependence on the Vicars Apostolic. We therefore exhort you to teach them, that they act contrary to the unity and faith of the Catholic Church who are not united with the Apostolic See not only in words but also in deed and in heart; and that they, who do not gather with her, scatter; and that they, who do not adhere to the legitimate authority constituted by the Apostolic see, resist the divine ordination. We hope however that these deluded men will at length put an end to those disturbances and dissensions, and that by reiterated admonitions they may be brought, to labour with you, united in the bond of charity, in cultivating the Vineyard of the Lord, and that entire Peace may be restored to the Catholic body in those places, a blessing we implore from Almighty God, earnestly praying also that he may prosper and preserve your Grace for many years.

Rome, from the Chambers of the S. Congregation de Propaganda Fide 31 day of Jan. 1851.

Always at your service,

J. Ph. Card. Fransoni *Pref.*

A. Barnabo.

Secy.

(True Translation.)

J. McCabe,

Secy. to the Archbishop, V. A. W. B.

THE

BENGAL CATHOLIC HERALD.

Calcutta: Saturday, April 12, 1851.

ST. THOMAS' CHURCH.

4TH WEEK—4TH WEDNESDAY.

This evening, His Grace the Most Rev. Dr. Carew, delivered a most impressive Sermon at St. Thomas' Church, on the miracles wrought by our Saviour: His Grace spoke with eloquence so singularly impressive, that we do not feel, that we can do justice to the discourse of the Most Rev. Preacher. We listened to him with breathless attention: the following is a sketch of the Sermon.

Why herein is a wonderful thing, that you know not from whence he is, and he hath opened my eyes."—John Chap. 9, Verse 30.

The words just rehearsed, my Brethren, contain the answer returned to the Pharisees, by the blind man, to whom Christ had restored sight, in the miraculous manner described in this day's Gospel. They are the simple unsophisticated effusion of a poor unlettered man, in which he bears testimony to the truth of the splendid fact, which the enemies of the Saviour sought, dishonestly and by threats, to render equivocal and dubious, in order thus to defeat the conclusive argument it supplied, in favor of Christ's Divine mission.

Alas for the weakness, the inconsistency and the perversity of human nature!

Unless an authority, like that of the Gospel, assured us of the truth of the various instances, in which the Jews afforded so many melancholy illustrations of the infirmities and faults I have alluded to, the imputation I have cast on human nature would seem incredible. For, however imperfect human reason may be in particular circumstances, yet fit to itself, it is, when unclouded by passion or prejudice, ready to acknowledge, that miracles are to be regarded as the voice of God, sent forth either to unfold truth or to crush error, to reward virtue, or to punish vice.

In effect, all the records of history, both sacred and profane, prove, that in every Age and Country, both among those who worshipped the true God, and among those who were deluded by superstition, the indelible impression universally prevailed, that it was by means of miracles, that the Almighty spoke, on occasions when he wished to interpose the exercise of a special Providence for the welfare of Nations or of Individuals. And in truth, what mode can be conjectured more worthy of the God, from whom Nature and its laws received existence, than to derogate openly from or suspend the order established by him, when for any wise or salutary purpose, he may wish to make his holy will known to men, for whom that order had been created.

And assuredly, if, notwithstanding such extraordinary interposition on the part of God, they, in favor of whom that interposition is employed, remain, nevertheless, insensible and unconverted, the consequence, however dreadful, must be imputed to their own perversity, and by no means to Divine Providence. Much more, must the same observation be true with respect to those, who not only remain unconverted, but who even treat with contempt and blasphemy the wonders supernaturally wrought by God, in order to bring them to know the truth and to confess it.

And yet, were not the Jews habitually guilty of these outrages, during the three years of the Saviour's public Ministry? At one time, they impiously exclaimed, "In Beelzebub the Prince of devils he casteth out devils." At another, they accused him of profanation, because he healed the sick on the Sabbath.—on a third occasion, after the Saviour had raised Lazarus from the grave, they, blinded by malice sought to kill Lazarus, least the multitudes persuaded of Christ's Divine Mission by the continued presence and conversation of one who had been four days in the grave, should acknowledge Christ as the promised Messiah.

See, to what excesses a depraved heart will conduct man, when it will even lead him to war against the Almighty himself, and reject, with open insult and irreverence, the clearest manifestations of his Divine Will. Could the Jews have alleged any pretence, which would have enabled them to cast doubt on the miraculous facts wrought by Christ, they would most certainly have done so. But as this was impossible, their malice at once profited of the only means left them, of defeating the grand end for which these miracles had been wrought, first by ascribing them to the prince of darkness, secondly by charging the Saviour with Sacrilege for working them on the Sabbath, and lastly, by conspiring to murder Lazarus, in order thus to destroy every memorial of the stupendous prodigy, which was accomplished in raising him from the dead.

The miracles wrought by Moses in Egypt were evidenced by the Jews and Egyptians, and yet Pharaoh and his court were not converted. For forty years the Jews witnessed miracles in the desert and yet they continued a stubborn and rebellious race.

In the parable of Dives and Lazarus, the Saviour explicitly declares in the person of Abraham, that if the Brothers of the Rich Man did not hearken to Moses and the Prophets, neither would they hearken, even though one were to rise from the dead for their conversion.

The reasoning employed by the Saviour in that parable implies, that the Brothers of Dives professed to believe in the ancient dispensation, but did not regulate their conduct by their religion. It is then, unhappily, but too true, that even among those who profess the true Religion, there may be found many, who are habitually blind and insensible, in all that regards their practical conformity to the rules laid down by their Faith. And if we assent to the Saviour's Words, we must also admit, that this insensibility and obduracy are sometimes so inveterate and incurable, that even one raised from the Dead, would not effect the conversion of such believers.

Let us give to this consideration the importance it deserves, and enquire how it happens, that even they who profess the true faith may unhappily fall into a state so deplorable—a state in which salvation seems almost hardly to be hoped for.

The first ordinary cause of the evil we treat of, is inattention to the daily duties of Religion. When these duties are either neglected, or performed carelessly and irreverently—when their exact, regular, edifying performance is under-valued or not duly appreciated, then to use the language of the Psalmist, the great "truths of religion are decayed from among the Children of Men." The incipient decay of these truths soon leads to the oblivion of them, and in a short time, in consequence of this oblivion of them, the illusive and deceitful maxims of the world are preferred before them—In this state, it but too ordinarily occurs, that the Christian unhappily engaged in it, will be unwilling to understand aright, that he may do well. From an unwillingness to see the truths of religion in their just light, the transition to a dislike or an aversion to them is easy. This is exemplified in the conduct of Herod and Herodias to John the Baptist. St. Paul seems to have experienced something of this hatred, from those to whom he announced the truth. *Inimicus factus sum, vobis verum dicens.*—Galat. 4.

Hence a state of spiritual blindness ensues, which may be described in these words of the Psalmist—"*My iniquities have overtaken me, and I was not able to see.*"

This blindness of the soul causes all distinction between good and evil to be readily confounded—"*They shall,* says the Scripture *walk as Blind Men, because they have sinned against the Lord.*" Sophon. i. 17.

Let us now enquire whether the reasoning hitherto employed, will not also go far to explain, why it is, that so many of our separated Brethren remain estranged from the light, the peace, and the unity of the Catholic Church, and pass their lives, in an unaccountable indifference and insensibility to that subject. And yet, it would seem to a person possessed of ordinary understanding, that it would be only necessary for them to open their eyes and ears, to what is going on, on all sides around them, in order to be aroused from their torpor, and induced to give at least some consideration to a matter of so much importance: assuredly, it is not too much to expect, that a rational Being, like Man, should, in the concerns of Religion, take an interest, and evince a solicitude equal, at least, to that, which actuates a Prudent Person, in the regulation of those pursuits, on which his welfare in life depends. Now to one outside the Catholic Communion is not the great fact deserving serious attention, that after eighteen Centuries of probation, that Communion still includes two hundred millions, that is more than two thirds of the Christian World. Is not also, to the same person, the fact worthy of reflection, that in a country such as England, where, in many parts, even in our own time, Catholicity had so dwindled away, from the persecution of three Centuries, as to be, in whole districts, utterly unknown to the mass of their inhabitants, yet that it should now rise up, with all the vigor peculiar to the Church in the Apostolic times, and induce hundreds of the most gifted and distinguished of the English Protestant Clergy and Laity to trample under foot—Friends, riches, honors and preferments, and to proclaim aloud their former error and accuse themselves openly, those of them, I mean that had belonged to the English Clergy, that their Protestant ordination was invalid—that in truth they had been but mere lay Men, intruders into the Ministry, and that in proof of their present sincerity, they now willingly exchanged all that this world holds dear in rank, emoluments and the relations of Domestic life, for poverty, humiliation, and the scorn and contempt of those, whose esteem and affection they had hitherto valued more than life itself. Our Saviour, as you have seen, describes Abraham as hav-

ng said to the Rich Man, that if the Rich Man's Brothers did not hearken to Moses and the Prophets, neither would they be converted, even though one were to rise from the Dead to speak to them. Now if this reply were founded, as it certainly was, in justice and truth, in regard to the Rich Man's Brothers, is there no reason to fear, that the principle it contains, may not be, in our day, but too applicable to those of our separated Brethren, who not only do not hear the Church which has succeeded to Moses and the Prophets, but remain listless and indifferent spectators of the moral wonders daily wrought by God in testimony of his Church, in the Conversion to it of so many, who like Paul, had once been its persecutors, but who now like him, through the Divine mercy, have become its Doctors and Defenders, burning and shining lights, to show forth the truth to the ends of the Earth. Compared with the miracle of raising a Man from the Dead, how much more wonderful are these miraculous triumphs of Divine Grace, in delivering from the darkness and shadow of spiritual death, the illustrious Converts of whom I speak, and in imparting to them the light and life of the true faith, the seed of a blessed immortality. Would those of my separated Brethren who now hear me, share in the like Blessings. Let them then diligently keep in mind the causes I have this evening assigned for *Spiritual Blindness* in faith and morals and make use of the means I have pointed out for the cure of this evil.

Mark now, my Brethren, some of the leading characteristics, which distinguish spiritual from mere corporal blindness, and see how much greater an evil the blindness of the soul is, than that of the body.

For, first, corporal blindness is a mere physical defect, which however inconvenient and painful in a temporal point of view, yet of itself includes nothing, on account of which, the person afflicted with it, should either feel remorse, or be subjected to censure or reproach.

Secondly, another important distinction exists between spiritual and corporal blindness. In the latter case, the person deprived of sight, fully understands the nature of his misfortune, and exerts all his ingenuity to mitigate it and to guard against the difficulties and dangers to which it may expose him. Not so with him, who is spiritually blind. One of the most dreadful evils of his state is, that, like the sinner who is given up to a reprobate sense, he is insensible to his misfortune and therefore indifferent as to the means he should make use of, in order to be delivered from it. In the Book of Proverbs, the Holy Ghost describes thus the evil I have just mentioned "*The way of the wicked is darkness they know not when they fall*": a fatal result of this moral insensibility is, that it occasions all distinction between right and wrong, good and evil to be confounded, and thus exposes the Christian afflicted with it to that malediction, pronounced by the Prophet Isaias, when he says "*Wo to you, that call evil good, and good evil; that put darkness for light and light for darkness: that put bitter for sweet and sweet for bitter. Wo to you that are wise in your own eyes, and prudent in your own conceits.*" "The Prophet speaks thus, in order to point out pride and self sufficiency as the ordinary sources of spiritual blindness. The angel restored sight to Tobias by the application of the gall of the fish; compunction and humility joined to prayer will give sight to the spiritually blind.

SINGAPORE.

Persecution of the Chinese Catholics in the Vicinity of Singapore by the Pagan Chinese of the same Neighbourhood.

We publish to-day a letter from a learned, and amiable French Catholic Priest, Rev. Mr. Barbe, a Clergyman known and much esteemed by several Protestant Members of the Asiatic Society in Calcutta. In that letter, the Abbé Barbe describes in a most feeling manner, the grievous wrongs inflicted on the Resident Chinese Catholics under his care, by a ruffianly gang of certain heathen Chinese, attached to some secret Societies, established in the same Vicinity.

We need not inform our Catholic Readers, that the Church holds Secret Societies in the greatest abhorrence, even in cases, where these may consist of Members of her own Communion. In every shape and form which they may assume, and under whatsoever pretence, even if ostensibly for her own defence, she repudiates and condemns them, and excludes their adherents from the Sacraments, until they shall have sincerely and totally renounced all Communion with them and their Members, collectively and individually.

"To all such secret Societies, she deems the words of Christ to be applicable to the letter.

"Every one that doth evil hateth the light, and cometh not to the light, that his works may not be reproved. But he that doth truth cometh to the light, that his works may be made manifest, because they are done in God."

But to return to the immediate subject of this notice, unless the truth of the startling details, narrated in Rev. Mr. Barbe's letter

were vouched for by an eye witness of his unquestionable respectability, we could not but incline to the conjecture, that they were too highly coloured and greatly exaggerated either by the fears or the too vivid imagination of the Narrator.

Only a few Months have elapsed since the Crew of one of H. M. Ships of war was employed to rescue forcibly from Prison at Macao, an insolent fanatic, who, after repeated admonitions persisted in showing his bad breeding and his disrespect, at a public procession of the Blessed Sacrament. Assuredly, if this proceeding were proper, it cannot be denied, that it is much more imperative on the British authorities to adopt promptly strong measures for the protection of the numerous unoffending Catholic Christians living under their protection in Singapore and its vicinity. Indifference or torpor in the discharge of so imperative a duty cannot fail to suggest, however unwarrantable the suspicion may be to those of the same Communion with the sufferers, that the rescue of an ill bred Protestant culprit at Macao is deemed a matter of much greater moment, than the protection of some hundreds of Catholics, against the violence and robbery of ruffianly Bandits, incited to crime, by their hatred of the Gospel.

A Letter addressed to His Grace the Most Rev. Dr. Carew, Archbishop, V. A. W. B. By the Rev. Mr. Barbe.

My Dear Lord Archbishop,—I beg to introduce to your Grace, my friend Captain Steward, a Roman Catholic, commanding the Hooghly Steamer going to Calcutta to be repaired.

I embrace this present opportunity to forward to your Grace a box of preserved Birds, &c., for the College Museum; I am sorry that it is not in my power now to send some things more precious, but my time is so much taken for the present, that I cannot. I hope that next year when in Malacca, I will be able to make a better collection.

I suppose your Grace has heard of the persecution raised against our Chinese Christians by secret Societies of their Countrymen; 26 houses have been plundered of every thing in the day time by gangs of 60 or 70 robbers; Plantations destroyed, and all the Christians obliged to abandon their houses, for 20 and some days—a small force of Peons were sent to arrest these persons was attacked by some hundred Chinese with their Flags, and this for three consecutive days, and it was only when all the Christians had lost all they had in their Plantations, which amounted to above 3000 dollars, that our wise people sent some Sepoys to the interior of the island, and of these wise people there are some who think that it was improper to send them, for such a small matter, and consequently, it is expected that they will be recalled: the Government does not appear inclined to take strong measures, to put a stop to these Societies, or, as the Chinese think it is not in their power to do so. But there is no doubt that one day or other, Singapore will feel the consequences of it; for the present I have no other means for securing the safety of the Chinese, but to make some arrangement, or compromise with the heads of the secret Society; but that such compromise should be necessary under an European and Christian, is most shameful. But I have no other means, to which I can resort; and if there is any blame attached to it, the Local Authorities will be answerable for it. For they have not framed proper regulation for the Malacca settlements. The Grand jury in their address to the Recorder have several times represented in strong terms, the doings of the Chinese, and suggested some means to put a stop to their daring conduct, but no attention has been paid to their representations, and the regulations passed last year, by the Supreme Government, are to be enforced only next year, what will be the result I dont know, but many respectable persons of the place expect very little good from them.

I remain, my dear Lord Archbishop,
Your Grace's most humble and
affectionate servant,
J. Barbe.

P. S.—Your Grace will oblige me by sending one of the Siamese Grammars, I now forward to the Asiatic Society.

J. B.

ST. JOHN'S COLLEGE.

Our readers will perceive by the perusal of Rev. Mr. Barbe's letter to the Archbishop, which we publish to-day, that arrangements have been made for establishing a Museum at St. John's College. A spacious well lighted and well ventilated Hall, fifty feet long and 25 broad has been set apart for that purpose in the Institution. A limited but very choice collection of Birds, Insects, &c. &c. has just been received for the New Museum. The College is indebted for this valuable kindness to the Rev. Mr. Barbe of Singapore who has kindly promised to send a secon supply from Malacca in a little time. A

small collection of Shells, gathered in the Philippine Islands was lately presented to the Indian Museum by the Rev. Chaplain of the Spanish Corvette which left Calcutta a few weeks ago. From Mr. Purdon who is

Punjaub, some interesting Mineralogical specimens are soon expected, and as applications has been made to Catholic Missionaries, stationed in different remote regions for their co-operation towards the undertaking we speak of, there is every reason to hope, that before long the New Museum will contain a large and valuable collection. Due care will be taken, according as the collection progresses to initiate the Pupils of the Institutions in the Natural History of each object.

*** Contributions towards the Museum of Birds &c. &c. will be gratefully received.

CATHOLIC MALE ORPHANAGE AND DAY SCHOOLS, CALCUTTA.

In compliance with the request of his Grace, the Archbishop, we the undersigned visited* the male Orphanage, on Sunday, the 6th inst. We were particularly struck with the healthy appearance of the children, whose cheerful looks plainly indicated their comfortable and happy condition. There are at present fifty five Boarders, and nearly one hundred and forty day Pupils, who are attached to the Institution; upwards of seventy, also attend the Christian Brother's School at Bow-Bazar, numbering on the whole upwards of two hundred and sixty boys. All these children are placed under the care of Brother Francis and his excellent colleagues whose zeal and activity in the discharge of their onerous duties cannot be sufficiently appreciated. These truly Christian Brothers place the Catholic community of Calcutta under a debt of gratitude, which can never be [illegible] Their universal exertions have been directed in the right channel, for there can be [illegible]ing which is more conducive to the interest of Religion and of Catholicity, than to train [illegible] of children early imbued with [illegible]ciples and sound doctrines; a course [illegible]ry successfully pursued by [illegible] fraternity. There are [illegible] children of both sexes attached [illegible] is under the control of [illegible] hands of whom are [illegible] these very large [illegible]dge [illegible]

Cæsar D'Cruz.
C. R. Lecknerstein.

[illegible] Monthly Meeting on last Sunda[illegible]

* 1st Quarterly Visitation for 1851.

of the General Committee, at the Cathedral House, the Select Returns for March 1851, of the several Catholic Educational Institutions in Calcutta exhibited a total of [illegible] Pupils attached to these Establishments.

SOME ACCOUNT OF THE REASONS OF MY CONVERSION TO THE CATHOLIC CHURCH, BY A LATE CLERGYMAN (REV. MR. NEWMAN) OF THE ANGLICAN COMMUNION, IN LETTERS TO A FRIEND. FIFTH EDITION. LONDON: JAMES BURNS. 1849.

LETTER VII.

MY DEAR ——

I HAVE now given you some account of the manner in which, by the application of certain principles, and the force of certain considerations, I was led gradually to see that the communion in which I was born and educated was not a true portion of the Catholic Church, and to submit to that which, by the same principles and on the same considerations, was demonstrated to be the Catholic Church, that Church to which all along I had in intention desired to submit myself and to belong.

I have pursued a mere general line of argument, and have not noticed those common "objections" which perhaps, more than general principles affect people's minds and influence their conduct, and which are so vehemently urged, when any one inclines to join the Catholic Church, to dissuade him from such a step.

It is not that I have not carefully considered these objections, both before and since I became a Catholic, nor is it because I think they cannot be fairly and reasonably answered, so far as their subjects admit of being made matter of pure reason, that I have not noticed them. On the contrary, I am fully persuaded that on Anglican principles, and by reasons and analogies drawn from admitted Christian truths, all these objections can be fairly answered. That is to say, the doctrines or practices objected to may be made so antecedently probable and lawful, that this, taken in connexion with the authority for them in the Church and among saints, is sufficient to commend them to any humble mind, or at least to deter him from condemning them, or making them the ground of a schism.

And this is all that can possibly be expected in regard to doctrines and practices which in their nature can only be thoroughly understood and appreciated by those who have realised and acted upon them, which the objectors have not. It is not, I [illegible]

have not considered, or fear to consider, these objections, that I have not noticed them, but because I think it is far safer and nobler to determine our conduct by general principles, in faith that these cannot lead us far wrong, than to limit the application of our principles by our own understanding and experience which are very likely indeed to be imperfect and deceitful guides. If, by general principles and on general grounds I am convinced that a Body is the Church, it is my duty, on Church principles, to join it and submit to it at once. And surely it is far safer, wiser and more religious to do so, in spite of difficulties and objections, than to refuse to do so on account of them. In the one case, I subject myself to the Church, which it is reasonable and religious to do, in the other, I subject the Church to myself, I judge it according to the measure of my own capacity and experience, which I contend is neither reasonable nor religious.

Many persons, I know, reverse this rule. Admitting the Roman to be the true Church, on "general principles,"—admitting that the "*mere abstract argument*," as they say, is against them, they stand upon objections. They will not join any Body, ever so clearly proved to be the Church, against which there are such and such notes or objections; or, as they might say, no Body can be the true Church which does or is so and so. They will not hesitate to hold to and apply this rule (or rather their own private judgment), although it should issue in demonstrating that there is no longer a Church on earth; that this is idolatrous, that is heretical, the others schismatical, and all fatally corrupt; anything rather than accept what they cannot understand, or submit when they cannot exactly approve. They remain in their own communion simply because they are there; but they could no more join or justify their own communion on their own principles than the worst of the bodies they condemn. They seem alive to every difficulty every inconsistency, but one, that of belonging to and supporting and extending, a communion in which they are condemned, and which their own principles condemn.

I will now endeavour, as you particularly wish it, to shew what may be said in explanation of some of those difficulties and objections which are urged by those who refuse to join, and would dissuade others from joining the Catholic Church.

One principal, perhaps, of these is the Catholic doctrine and practice of the invocation of saints, as it is called, of the Blessed Virgin and Saints.

The Catholic doctrine is simply this: that "the Saints reigning together with Christ are to be honoured and invocated, and that they offer prayers to God for us;" and this is but an expansion and consequence of the articles of our Creed—"the holy Catholic Church the communion of Saints." A Catholic believes that the holy Catholic Church is literally one organised mystical Body united to Christ its Head by the indwelling of the Spirit; that the Body consists equally of those who have departed this life as of those who are still its members on earth; that the visible and the invisible are not two but one Body,—two portions of one and the same Body under different conditions. Every member is united in the most real and intimate fellowship with every other member from the Blessed Virgin in heaven to the latest or lowest Christian on earth. This one Body, and none other and nothing less, is that "holy Catholic Church," in which we believe, and in which we are. We are certainly *in* it, and *of* it. As the Apostle says, "YE ARE COME to the city of the living God" and to its blessed company, to "God the judge of all" to "Jesus the Mediator of the new covenant," to an "innumerable company of angels," and to "*the spirits of the just made perfect.*" Into their company we "*are come*" A Catholic, therefore, lives, or strives to live, as in the presence of the whole mysterious company—all his prayers and acts of worship are performed as in their presence. Hence the public form of confession, "I *confess to Almighty God, to Blessed Mary ever Virgin* and to *all the Saints* &c" is a simple recognition and expression of *this fact.*

Again a Catholic believes that between the members of this Body visible and invisible there is the most intimate "communion;" this is if there is the exercise of every loving, gracious, and blessed office of mediation, intercession and assistance, between all the members according to their capacity and dignity, the greater from the greatest and highest. He cannot possibly consider the Blessed Virgin or St Peter, or St. Paul, or the other Saints as distant, or ignorant of, or indifferent to the condition, progress, or fortunes of the Church on earth, some of their sons, their flesh, their own part of the one Body of which with themselves; but, as [illegible] living and present, and more deeply interested in all the affairs the interests of the Church militant and the salvation of souls. He views them as assisting in that great work of which much God is glorified in every [illegible] God permits His creatures to [illegible] assist each other; in every way in which

Christians and saints can be "fellow-workers with God" in His plans—by prayers and intercessions, and manifold ministrations; by which service they are most honoured, and in which alone is the very happiness of the blessed.

This, I say, is the presence in which a Catholic lives; this is that blessed company by whom he knows himself to be surrounded, and who are his brethren and fellow-members in Christ. This is the context of his words and expressions as known to and criticised by Protestants. It enters as naturally into his thoughts as does the visible world and the visible Church. And this view and vision of the Saints no more obscures the view of God and of our Lord Jesus Christ, than does the presence of the visible Church on earth, or the visible means of grace, whether persons or things, on which we are made dependent, and to which we habitually have recourse. Soon it comes to take its place in our minds easily and naturally, as does the rest of that vast complex system of mediation and dependence in which we are placed, and of which it is but a more glorious extension. And any Catholic of the most ordinary intelligence and education could no more confound God with His creatures, or neglect Christ for His saints, than a Protestant could do the same with the visible Church, its ministers and members. Nay, I should almost say less, since none but a Catholic can know the way and degree in which the doctrine of the Trinity, the Incarnation, the Person, Work, and Passion of Christ is pressed upon the hearts and minds of Catholics by the wonderful offices and devotions of the Catholic Church. The degree in which the doctrine and service of the Mass alone affects the mind, and distances and diminishes by its unapproachable importance even what looks, and what else might be, great, is incomprehensible to those who have not believed and realised it (as they can or do not of the Catholic Church) in a similar degree.

It may be worth observing here, that precisely the same objections are brought by Low Churchmen, and Dissenters against the prominence given by High Churchmen to the Church, priesthood, and sacraments, and to the place assigned to them in our salvation, as are brought by others against the Catholic doctrine of the mediation and invocation of the Saints. Low Churchmen do not believe that it is possible to speak and think of the Holy Spirit, His sacraments, in any way in which the Church speaks of them, without "robbing Christ" of His glory. Without "robbing Christ" of the glory of Christ, and the claims of Christ, and efficacy of Christ, they do not believe that it is possible to speak of the Holy Ghost, and of "baptismal regeneration," or "forgiving sins," or "sanctifying sinners," or "forgiving sins," sounds to them as absurd or impious as similar expressions of the Saints "giving us grace" or "saving us." Each school of High Churchman only smiles at these charges; he has the evidence of experience that the means and ministers of grace obscure not for one moment the Author and Giver and Inexhaustible Source of all. He has no difficulty in transferring language that *seems* to rest in man, by an easy and almost unconscious movement of his mind, to God. But if put upon his defence by an ultra-Protestant, he could no more justify himself than a Catholic could justify his conduct and language. To be justified, he must be understood; and a Protestant cannot understand, because he has not lived in and realised the Church system. And just so it is with the Catholic and the High Churchman. A High Churchman would only smile at a Protestant who should accuse him of deifying the Church and the sacraments; the accusation sounds to him absurd. Not less absurd does the charge sound to a Catholic of deifying—that is, of confounding with, or substituting for, God—the Blessed Virgin and the Saints. I contend, and I speak from experience, that this parallel holds strictly in these two cases. *A person must be a Catholic, and have lived in the Catholic Church before he can possibly understand the Catholic system.*

Thus much on the reasonableness of this doctrine and practice, from its analogy with admitted Christian truths and principles. But in addition to this, consider the nature and amount of authority in its behalf. It is a certain fact, that the whole Catholic Church of this day, and even the schismatic Eastern Church, fully adopts and is committed to it. It is equally certain, that the whole Catholic Church has been committed to it. The wisest, the best, the most holy, the *most conspicuous for their devotion to our Lord and His passion*—men who would have shed their blood a thousand times every day of their lives for their Lord and God, and rather than derogate one jot or tittle from His honour—these are the men who, of all others, have given the *most express sanction* to the practice in question. Can it for one moment be thought, even by the most bigoted Anglican, that these men were idolaters, or idolatrous in the faintest degree? or that they did not know what idolatry was, or when they were guilty of it? Can it be thought even that Catholics of this day are not as wise, as good, as holy and devoted, as intellectual and spiritual Christians as any Anglican? Do they not understand the charge of idolatry? Would they not plead guilty if they were

guilty? Have not many, in their own persons, first felt the difficulty urged, and then proclaimed that it arose entirely from their own misapprehension? Is it more credible that all this host of witnesses should be mistaken—deceived or deceivers—about a fact of which they could not be ignorant, than that Anglicans should err by measuring all men and things by their own very limited experience? Why will Anglicans go on urging this point? Why will they not touch it with reverence, and leave it as something which is simply beyond their own experience, seeing that it is sanctioned as it is? What good can their protests and objections do? They can only serve to impress upon the minds of ordinary persons that the Catholic Church and the Saints are idolatrous. They *insinuate* a charge which, if they *asserted*, I should say they were almost guilty of blasphemy. And what good can it do to Catholics? They might as well attempt to persuade Catholics that they are Mahomedans or Heathens, that they do not know the difference between virtue and vice, that the Saints were thieves and murderers as to persuade them that they are idolaters or idolatrous, or do not know or observe the distinction between God and His Saints as well as any Anglican.*

Thus, then, this practice is not unreasonable; it can be commended by analogies to those who have not even tried it; it is declared innocent and wholesome by thousands of intelligent, honest, devout Christians (many of them converts from the opposite opinion); it is sanctioned by the whole Catholic Church, East and West. With what face, then, can Anglicans, on any but the most Protestant principles, affect to treat this practice as unscriptural and unlawful, or make it the ground of objection and refusal to submit to the Catholic Church?"

In the same way, the doctrine of transubstantiation may be shewn to have similar *à priori* considerations and analogies in its favour, and to be supported by the authority of the whole Catholic Church, East and West. It is remarkable that all the objections against Transubstantiation are very similar to those which might be brought against the doctrine of the Incarnation. They avail as much against the one as the other doctrine. The objections also against the *defining* on such a subject, are very similar to the objections against defining on the subject of the Trinity. Professions of holding the doctrine, while objecting to definitions, are and were made in both cases. Also it is very striking that in both cases, where the Catholic definition has been given up, the doctrine itself (as here in England) has been lost. Whatever may be said of the essence of the doctrine being the Real Presence, certain it is that the *practical consequences* of the differences of doctrine are widely different. There is nothing in which so great a difference is felt in the two communions as on this one point. The imitation is as different from the reality, and as marked, as can possibly be

Let these things be considered: and further, can any one doubt for one moment what would be the decree of the whole united Church, East and West, in Council met, to hear all that Anglicans could urge in behalf of their opinions and conduct in regard to these two doctrines of Transubstantiation and the Invocation of Saints? Is it possible even for an Anglican to affect to have any doubt as to the issue of the fairest and fullest hearing of their case before this much talked-of General Council? How extraordinary is that self-deception which can hide the arrogance and presumption of standing out alone against the united testimony of the whole Catholic world for the greater number of the centuries of the Christian era, under the pretence of humility and reverence, in submitting to *(one's own interpretation of)* the Primitive Fathers!

The same might be said on behalf of all Catholic doctrines in dispute between Rome and England as has been said on these two. The subject is exceedingly interesting, and I am convinced that all Catholic doctrines might be so commended to the Christian mind from Christian analogies, as to leave every one perfectly inexcusable for not accepting them, *with the authority of the Church* to support them. But this is not the place for entering at large on such an extensive subject. I can only indicate what I mean, when I say that all objections to Catholic doctrine in themselves may be fairly met and reasonably answered on Catholic principles. And it seems to me a practical abjuration of faith as a principle of action altogether, if we will demand sight, certainty, or demonstration for every step of our course, and every form of opinion in the Church.

* Dr. Pusey, in his advertisement to the Paradise of the Soul, appears to the writer responsible for giving impressions of a most serious kind against the Saints. It was not, it is hoped, *intended* to give those impressions. One can hardly believe it possible that, while taking from their writings those most moving and touching devotions to our Lord and God, the like to which can be found no where else, any one could even dare to insinuate that these same men were guilty in the faintest degree of a sin so fearfully unnatural and heinous as that of idolatry. Instead of extracting some sentences in a naked and abrupt manner—passages the very strongest of their kind—and familiarizing minds unprepared for instruction, and not guilty with the whole subject, with the nature of the devotions to the Saints;—would it not have been a far wiser, fairer, and more respectful course in Dr. Pusey, to have given the Church's own view of her own devotions, as in the second Part of the Paradise of the Soul?

With regard to the question of the Papal Supremacy, it is required of no one to be believed as an article of faith or term of communion, but in such a sense as Mr Allies himself admits it. If Mr A. were within the Church, he might employ his learning and abilities, if he so pleased, in the defence of Gallicanism until that question be settled authoritatively. If he considers that the fate of the Church is involved in this question, he would fight to much more advantage within it as a son, than without it as an alien. If he might side with Bossuet against Bellarmine, what more could even he require? Mr A justifies the schism of the English Church simply on this ground that the Roman Church makes a certain view of Papal Supremacy *an article of faith*. I would most gladly bring the matter to this issue, and I assert most positively that the Catholic Church does *not* make the ultramontane doctrine of Bellarmine or De Maistre an article of faith. What can be more unjustifiable than first to make an opinion of the Roman Church into an article of the Church's faith and then to make this an excuse for not submitting to it? What can be said of that mind and temper which demands that even open questions shall be settled according to his views of antiquity before he will consent to join the Church, or to lay down the arms of rebellion against an acknowledged authority?*

Much is made of the subject of practical corruptions in the Roman Catholic Church, but it seems to me that nothing can be more unfair controversially than for Anglicans to use this as an argument against it. No body of men have ever more insisted than they—as, indeed, none had ever so much occasion and interest in insisting—that practical corruptions do not affect the vitality of a Church. It is absolutely necessary to assert this in order to defend the English Church from the worst heresies. And yet these same persons will use the argument of practical corruption, in the most ultra-Protestant fashion, as a weapon against Rome. Is this fair and honest? If practical corruptions destroy the vitality of a Church, the Church is destroyed and lost. If they do not, why urge it as an argument against the very truth of a Church, and our duty towards it as being the Church—a duty which cannot in the least be affected by the existence of any practical abuses however great, for which not the Church but individuals are responsible?† But I must conclude here for the present.

(To be continued)

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* On this subject of the supremacy of the Pope Lord Acton refers to Mr Thompson's most valuable and curious work. Mr. Thompson's view of the subject is not *de fide*, but it completely removes all those objections commonly brought against the ultramontane theory of the Papacy, and which have been repeated and brought together by Mr. Allies. It would really seem impossible for any one, after reading Mr Thompson's book, to repeat the assertion that the Papal supremacy is destructive of Episcopacy. Mr. Thompson shows clearly that the objectionable consequences are deduced from a *false idea* both of the supremacy and of episcopacy, and that *no such consequences can follow from the true idea*. Mr Allies' passages from history and the Fathers do not militate against the *false* idea of the Papal claim with which he has encumbered himself.

† On this point, see Manning's 'Catholic Morality,' in reply to Symonds.

Selections.

LORETTO CONVENT.

We take from the *Englishman* a letter from some muddle headed correspondent, who is unable to write the English language, upon the Loretto convent at Darjeeling. We have heard so much in praise of this institution, as one of the very few schools in this country in which young females are educated *in purity*, that we feel it our duty to warn our readers against the mischievous design of our contemporary's correspondent. Any one who sends a child to be educated by Roman Catholics must be well aware of the almost certain consequence that the child will embrace the faith of Rome. Those Protestants therefore who have daughters at the Loretto Convent must, we presume, have elected to choose between two evils, a little superstition on the one hand, and an utter corruption of all feelings of decency and modesty on the other. We do not therefore think it necessary to notice those portions of the letter of the *Englishman's* correspondent in which he professes to caution parents against a result which all must have calculated upon as inevitable. The absurd and mischievous part of his letter is that in which he ascribes the ladies of the convent as having gained a complete ascendancy over the minds of their pupils by *over indulgence* and excessive and ill-directed tenderness. This accusation carries with it its own refutation. When did a child do otherwise than despise, and disobey an over indulgent mistress? If the Nuns have gained the *passionate attachment* of their pupils the parents may rest perfectly satisfied with the admirable management of the School.—*Citizen, April 9, 1851.*

LORD JOHN RUSSEL'S LETTER.—THE NO-POPERY OUTORY.

[The following letter, which we give somewhat abridged, has been unavoidably delayed for some weeks from want of room.—Ed. *Tab.*]

TO THE RIGHT HON'BLE LORD JOHN RUSSELL.

Upper Gloucester-street, Dublin.

My Lord—I make no apology for the liberty I thus take in addressing so exalted a personage as the First Minister of the most powerful empire in the world. As you have attacked (in a letter which will yet surprise yourself, as much as it has astonished all Europe) every Catholic in the whole world, from the Supreme Pontiff down to the "heathen" Irish, it follows, as a matter of course, that, in this large and comprehensive insult, your lordship must necessarily have included me; first, as being a countryman of the "heathens;" and, secondly, as being one of the traitors, whom (as Mr. Hume hints) you pretend to be afraid of "as aiding the Pope in his sole and undivided sway over the realm of England."

There can be no doubt at all that your lordship intended to fill all England and Ireland with the old cry of "No Popery," and to pelt the Catholic Priesthood with the old degraded slander of being traitors to the throne. The Pope could not assume "sole and undivided sway over the realm of England," unless the Catholic Priests and people withdrew their allegiance from the Queen, and gave it undivided to him; nor could his sway be "sole" over the realm, unless the Priests and the Catholic people entirely ignored the Queen's supremacy, when able to do so, and transferred their entire allegiance to him. This, then, I take to be your decided meaning—to inflame the English mob, if English words have any decided signification. Although this ungenerous charge has been already made ten thousand times, it ought (as Cobbett used to say) to be again refuted with scorn ten thousand times: and this is the point which I shall presume first to discuss with you. Your lordship knows better than I do that the history of all Christian time over the world has but one page in reference to the allegiance of the Catholic Church to the throne—and that page is an unbroken, unshrinking fidelity to legitimate monarchy, to legitimate power, in every country and in every age, even to chains and to death. Let us examine the various countries, and come to facts and dates:—

Firstly—Is not the French Revolution in 1789 written in the blood of the Royal Family and the French Priesthood? They lived united, and they fell together—they were the faithful servants of their Royal master, and hence the streets of Paris ran red with their blood, and thousands died in exile in a foreign land for their fidelity.

Secondly—In Spain, when the ancient constitution was changed, and when the succession to the throne was altered, the Priesthood clung with fidelity to the legitimate heir to the Spanish Crown, and suffered trials and persecution (from what is still called there the English party) which makes the blood freeze. In one day—the 17th July, 1833—upwards of one hundred Priests were butchered in Madrid alone; in Toledo, thirty-three convents of Nuns and Friars were closed, and the aged inmates pithforked into the streets, and left to die of hunger and cruel treatment on the public highways. They were attached to Don Carlos, and therefore became the objects of plunder and assassination to the enemies of order, and to the conspirators against the ancient laws.

Thirdly—When the rebellion broke out in the Canadas (what is termed the Papinean insurrection, the Catholic Priesthood then received the thanks of the Legislature for their distinguished allegiance; and all Catholics are, since that time, admitted to a full share in the offices, emoluments, and honours of the State. Sir F. Head states the Catholics of Canada are the best support there of the English Crown.

Fourthly—When Norway was taken from the King of Denmark, and given by the allied Powers to Bernadotte, for his services to them and his treachery to Napoleon, the Roman Catholics (few in number) offered their properties and their lives to their king to resist the encroachment, and, as "Reere's Narrative" states, gave a noble instance of fidelity to their Lutheran king.

Fifthly—In the various revolutions which have convulsed Europe since 1847, in Lombardy, in Naples, in Austria, in Hungary, and in France, the Catholic Clergy have not been so much as named for any disloyalty in these eventful times; and when the whole populations of whole kingdoms (such as Hungary) have been hurried along in one tempestuous revolution, in a perfect hurricane—when princes, ministers, and generals, and armies, yielded to the storm, will you point out, my lord, the kingdom, the province, the parish, the town, the village, in all these countries, where the allegiance of the Priest has been violated to the Crown? Tell me the place, the name, the date, the office of the Priest who has been a traitor to the king, in the European frenzy, when monarchs fled from their capitals from fear, when their friends abandoned them, and when almost half the thrones of Europe were nearly crumbled beneath the violence of popular fury?

Sixthly—Did not the Pope himself (who now seeks "the sole sway over the realm of England"), did he not fly from his capital sooner than declare war against Austria? And yet, my lord, are all these Priests, and this Pope, now leagued in England to rob our Queen of her realm, and claim undivided away in her empire alone, where we have the most perfect constitution the world ever saw, and where we are governed by the most exemplary, the most illustrious, the brightest, and the most beloved Sovereign that ever sat on the throne of Alfred—are they, the men who bled at the feet of all the thrones of Europe in defence of their kings—are they, my lord, seeking the sole sway over the realm of Victoria? Shame, my lord, to have made such a charge of attainder against the most faithful subjects of the Queen, and to have inflicted a deep and burning insult on millions of your former friends, and on nearly one-half of the entire human race.

Seventhly—When I turn from Catholic Europe, and come to Protestant England, let me ask you, when revolution raised its horrid head in England, in 1640 who was it, I ask, who sold a king who fled to them for protection?—who was it who bought that king with a national oath to spare his life?—who was it who, in the teeth of these national engagements, murdered that king in mid day before the gaze of mankind, and before God and man committed an act of national darkness, national perfidy, national dishonour, and national cruelty, of which there is no parallel in the history of the civilized world?

Eighthly—Who, again, were these men who, in the year 1688 joined an unnatural daughter in her rebellion to her Royal father?—who were they who conspired with an usurper, and expelled their legitimate monarch and left him to die in a foreign land a beggar at the gates of the French Court?—who are these men, therefore, who in your own country, overthrew the realm by a new pretended danger?—who were they?—were they Irish or English? I echo in vain—English? Aye, and the heathens, poor forlorn fellows, clung to these kings and suffered from Cromwell, the foul monster, a cruelty which can never be known till the three hundred women who were murdered at Wexford will stand before God, on the last day, and cry for vengeance. Turn over a few more pages, my lord; and before you venture to accuse a State rebellion in England, in 1829, of your Cabinet did in Ireland in 1798, you should have weighed the different nature of times, and have seen that what a Prime Minister did with the latter the last century, your lordship committed in the middle of the present, therefore, it is the half century in advance, and in the intention of Lord John Russell which has put the State back

Your lordship has been pleased to designate the creed which I profess as the "mummeries of superstition." The Rev Mr Bennett, who styles himself "your Parish Priest," avers that you profess three distinct creeds—"that you turn your back in the evening on the principles you professed in the morning," and that when it suits your purpose "you gladly, ignore all the laws and obligations of every Church whatever." You are a Presbyterian in the morning, a Protestant at noon, and a Methodist in the evening, in fact. Faith to you, my lord, is a matter of taste rather than of principle. You change your religion with your dress; and hence you are a follower of John Knox in your morning gown, of John Calvin in your dress boots, and of John Wesley in your night slippers. St Paul uses the words "one Faith, one Baptism, one Lord;" by which he clearly teaches that unity of Faith is as essential as the unity of the Godhead, and, consequently, that two or more Faiths are as absurd as two or more Gods. Hence, my lord, according to the clear logic of St Paul, your professing three Faiths (as Mr Bennett asserts) is the same absurdity as if you worshipped three Gods; so that, after all, your lordship is, known to yourself, a greater Pagan, in point of fact, than all the heathen Irish, whom you have condescended to jibe in your late encyclical.

Your lordship states that the danger "within the gates is even greater," and causes to you greater indignation than even the danger from the Pope. On this point I have the advantage entirely to agree with you; but the danger to be apprehended is, that all England will rush into wild infidelity, in consequence of your governing the Protestant Church by the decrees of a Privy Council, and defining by your decree the doctrine which is not necessary to be taught. All the world has heard of the Rev Mr Gorham, Vicar of Brampford Speke, who believes in certain opinions relating to baptismal regeneration, the minutiæ of which are so well known to your lordship. His Bishop refuses to present him to the vicarage. Mr Gorham appeals—the Bishop persists. One says that baptismal regeneration is not an essential doctrine of Christianity—the other says it is. Mr Gorham says no—the Bishop of Exeter says yes. Sir Herbert Jenner Fust, of the Court of Arches, says no—the Archbishop of Canterbury says yes. The Chief Justice, Lord Campbell, says neither yes or no; but in a letter to an English lady, says it is an "open question." At length my lord, you, who are versed in all creeds, take up the question as, chief in your Privy Council, and, like the cat settling the dispute between the rabbit and the weazel you make short work of it, and by a decision of the Privy Council you decide what is not necessary to be taught in the Protestant Church, and, by way of proving the apostolicity of your mission, you would send down to Bramford Speke a bishop of dimensions necessary, to give a gentle hint of your infallibility. By the decision of your Council, you have *bona fide* ignored the Protestant religion in England, and you would do well to record the event by the following memorandum. "The Protestant religion commenced in Germany, in the little town of Saxony in the end of the year 1517; flourished for two hundred years and upwards in England, particularly in the neighbourhood of cannon foundries and powder magazines, and ceased to be on the 16th July, 1850 when, by an order of the Privy Council, Rev Mr Gorham was informed it was not necessary to teach it any longer."

Your lordship has been pleased to brand my Church as a Church of "mummery and of superstition," but if ever mummery can be made palpable, it certainly will be in three judges and a country gentleman, like your lordship, changing the very faith even as you would change a turnpike road, and if ever superstition stood stark naked before mankind, it is certainly to be seen in that act by which you expect that any man in his plain senses—that any man, except a bound thief, can make "an act of faith," in you, who professes three creeds at once as we know at present—in you, who, as Mr Bennett asserts, are "bound by the laws and obligations of no Church whatever"—in your lordship, who make and unmake creeds, as a potter makes crocks, shaping them according to the public taste and the public demand—you even forgive sins. The Bishop of Exeter says it is a crying sin not to teach baptismal regeneration—you deny this assertion, coming from a common Bi-

shop, and particularly not a member of the Privy Council; and to show your spiritual power, you absolve Mr. Gorham from all guilt, and you give him your warrant of authority to present to God as a guarantee against his justice. 'Tis endless to recount the circumstances, the incongruities, the rank absurdities of your present Church Establishment; and, ten to one, unless it be managed by a skilful hand, it will bring a sad revolution on all the land. You seem to wonder at the danger arising from the crowds leaving your system, and joining the Dissenters or the Catholics—can you be so blind as not to see the just cause of the secession?

In order that any Christian shall conscientiously belong to this creed of your Council, it is necessary that he shall make "an act of faith"—in its decisions; and what man under the sun can do that?—that is, "to make an act of faith"—that you and your Council transmit the precise meaning of the revelation from God—that what you decide is precisely the same as if Christ spoke—that your decision is beyond all doubt the unerring truth—that you and your Chancellor and Chief Justice cannot deceive or be deceived. Now, without meaning any disrespect, you both are the two last men in England on whose word, in spirituals, a Christian would make an act of faith. You are clearly no theologian, or you would not profess four creeds at the same time, and the Chancellor has not read even Church history, as Mr. Bennett has already proved. Your decisions are, therefore, filled with doubt, which is incompatible with belief: he who doubts clearly does not believe; and hence thousands of the unthinking masses of English-men are going into infidelity, as Reverend Mr. Jones has proved before a committee of the House of Commons; and all the reasoning portion, like the 149 converts from Oxford and Cambridge, are coming to lay their weary heads beneath the roof of the Catholic Church, where God's testimony need not a warrant of the Privy Council as the foundation of the Faith, and where they can with all their soul say "I firmly believe."—I have the honour to be, my lord, your obedient servant,

D. W. Cahill, D.D.

[*Tablet.*]

CONVERSIONS.

Among the numerous conversions this week, I have to mention the names of two of her Majesty's Clergy. One is Mr. Henry Bedford, Curate to Mr. Scott, of Hoxton; I believe that he enjoyed the confidence and esteem of his parishioners to an extent not usual among Anglican Clergymen. He was received into the Church by Mr. Oakeley. The other is Mr. Harper, who has been received by Dr. Whitty. It is said that several members of his congregation have declared their intention of following him.—*Tablet.*

LORD JOHN RUSSELL AND THE ENGLISH ROMAN CATHOLICS.

Athenæum Club, Feb 6.

My Lord—Your lordship is reported, in your speech on the address, to have said—"That, generally speaking, the lay Catholics of England neither wished for the establishment of the Catholic Hierarchy nor approved of it; that your lordship said this on the authority of Roman Catholic laymen and Priests; and that you were in a position to take measures, not only satisfactory to Protestants, but to loyal Roman Catholics, who wished to preserve their allegiance to the Crown unimpeached and unimpaired."

Your lordship can hardly have avoided seeing the copy of an address to Cardinal Wiseman, distributed to all members of both Houses of Parliament, in which the following lines occur:—

"It is our ardent wish that our Holy Father Pope Pius IX. should be assured of the heartfelt gratitude which we feel towards him for the great blessing which he has bestowed upon us in establishing the Hierarchy in our beloved country," &c.

This address is signed by twelve either English Catholic peers or resident proprietor peers in this country, by fourteen Catholic baronets, and by above 600 of the principal resident Catholic gentlemen of England, including thirty Catholic barristers.

May I inquire of your lordship on what authority of Roman Catholic Priests or laymen you contradict this overwhelming majority of the Catholic gentry of England, or whether your lordship really intends to exclude them from the number of those loyal Roman Catholics who wish to preserve their allegiance to the Crown unimpeached or unimpaired?

Your lordship has advised her Majesty, in her Royal Speech, to express her earnest and firm determination, under God's blessing, to maintain unimpaired religious liberty; an assurance, I fully believe, most in accordance with her Majesty's benevolent feelings towards every class of her subjects.

The constitution of a Catholic Hierarchy in this country, and the power of nominating Bishops for the purpose, is in accordance both with the discipline and doctrine of the Catholic Church.

Beware, my lord, how, in the face of such a solemn declaration, to which your lordship pledges the Royal word, sanctioned by a solemn appeal to the Almighty God, you introduce into Parliament a measure which may attempt a violation both of the above discipline and doctrine of the Catholic Church.

I have the honour to be, my lord, your lordship's obedient servant,

Charles Langdale.

To the Right Hon. Lord John Russell.

THE BENGAL CATHOLIC HERALD.

'One body and one spirit—one Lord, one Faith, one Baptism.

No. 16. CALCUTTA: SATURDAY, APRIL 19, 1851. [VOL. XX.

THE ALLOCUTION OF OUR MOST HOLY LORD PIUS IX. BY DIVINE PROVIDENCE, POPE, DELIVERED IN THE SECRET CONSISTORY, HELD ON THE 17TH DAY OF FEBRUARY A. D. 1851. ROME 1851.

VENERABILES FRATRES.

Inter novos diversarum Ecclesiarum Antistites, quos Vobis, Venerabiles Fratres, in hodierno Conventu proposituri sumus, erit etiam Ven. Frater Joseph a Silva Torres Archiepiscopus Palmyrensis, quem Coadjutorem futurumque Successorem dare consilium est Dilecto Filio Nostro Petro Paulo S. R. E. Cardinali Figuereido Archiepiscopo Bracharensi. Opportunum vero reputavimus Nostri ejusdem consilii rationem Vobis breviter explicare, ut eorum, quae antea contigerant, memoria repetita, notum cuique sit, quare et quibus usi cautionibus induxerimus animum ad memoratum Josephum futuro Bracharensi Ecclesiae regimini destinandum.

Erat idem Josephus, ut sane nostis, Archiepiscopus Goae in Indiis Orientalibus, cujus Ecclesiae regimen decretum ei fuerat a Gregorio XVI. fel rec. Decessore Nostro in Consistorio Secreto diei 19 Junii Anni millesimi octingentesimi quadragesimi tertii. In magno autem Orientalium illarum Regionum numero et amplitudine, ad quas olim Goani Archiepiscopi sive ordinaria, sive Metropolitana jurisdictio pertinebat, complures tunc erant Vicarii Apostolici Antistiti eidem minime subditi, quos inibi Sancta haec Sedes, Catholicae scilicet Religionis causa id postulante, constituerat. Nam praeter illos, qui in latissimis Regionibus Sinarum Imperii, aliisque conterminis per Litteras Apostolicas Innocentii XII. rec: me: Praedecessoris Nostri(*) a Dioecesibus Pechinensi, Nanchinensi, et

(*) Datae illae sunt diebus 15. et 23 Octob. 1690.

VENERABLE BROTHERS.

* Amongst the new Prelates whom we intend to propose to you Venerable Brothers, in our assembly of to-day for several distinct Churches, there will be also one, viz., Our Venerable Brother Joseph A Silva Torres Archbishop of Palmyra, whom we purpose to designate, as Coadjutor and Successor to our well Beloved Son Peter Paul Figuereido, Cardinal of the Holy Roman Church and Archbishop of Braga. We deem it expedient, briefly to lay before you the grounds of our conduct in this matter, in order that by recalling preceding events to your recollection, each of you may know, wherefore and under what precautions, We have resolved to appoint the aforesaid Joseph to the future government of the Church of Braga.

This same Joseph, you are doubtless aware, was Archbishop of Goa in the East Indies, The Government of that Church having been granted to him by our Predecessor Gregory XVI of happy memory, in the Secret Consistory held on the 19th day of June 1843. At that period, there existed throughout the numerous and extensive regions, which in former times were included within the limits either

* The Allocution delivered by His Holiness on the 17th Feb. 1851 was received in Calcutta by the Archbishop on the 15th April 1851, and was translated into English, and printed and published, both in Latin and English, in the Bengal Catholic Herald of the 19th April 1851, that is within fifty-eight days from its delivery at Rome. "Roma locuta est, causa finita est."—St. Augustine.

Macaonensi, atque a Metropolitano Goanae Ecclesiae jure in perpetuum divulsis deputari jamdiu consueverant, et praeter alios, qui postmodum aliis Indiarum locis destinati sunt (†); ipse etiam Gregorius XVI. novos in Goanae Ecclesiae Dioecesi ac Metropolitana illius provincia Vicarios Apostolicos provisorio modo instituerat. Eo spectant nonnullae ejusdem Summi Pontificis Litterae, quarum initium *Multa praeclare*, datae sub Annulo Piscatoris die 24 Aprilis Anni 1838 uti et aliae Litterae Apostolicae, ac Decreta Nostrae Congregationis Propagandae Fidei, quae illis aut praecesserant, aut pontificio postmodum jussu et auctoritate successerunt.

Hunc Decessoris Nostri ampliorem providentiam mutata temporum ratio, et tuendae in Indis atque ampliandae Catholicae Religionis causa flagitabat. Dum enim major ipsa verae Fidei propagatio majorem in dies Evangelicarum Missionum et Sacrorum operariorum numerum postularet, huic quidem sustinendo oneri impares omnino erant Viri Ecclesiastici, qui Lusitanorum ope illuc mitti, aut ex indigenis institui soleirant; postquam praesertim quae in Indis plurimi olim fuerant Lusitanae Ditionis Loca nonnullis tantum cum Urbe Goa et Urbe Macao exceptis, in aliorum Principum potestatem transiverant; ut nihil porro dicamus de postremis Lusitani Regni calamitatibus, quae relationibus etiam inter S. hanc Sedem et Lusitanum Gubernium interruptis, eo rem adduxerant ut et Goana, et illius Suffraganeae Ecclesiae una simul vacarent. Jam vero Ecclesiastici homines, qui tunc temporis easdem Ecclesias sive ex canonica Capituli deputatione, sive alio quovis titulo administrabant, quaerentes quae sua erant non quae Jesu Christi, contradicere ausi sunt Vicariis Apostolicis a Gregorio XVI. deputatis, nec dubitarunt arrogare sibi spiritualem auctoritatem super Ecclesias, et fideles illorum curae a Sede Apostolica commendatos: ex quo eorum facinore haud leves difficultates, dissensiones, et scandala dimanarunt. Atque haec quidem, ad Religionem quod attinet, Indicarum rerum conditio erat, cum, instauratis Lusitani Gubernii cum Sancta hac Sede relationibus, Charissima in Christo Filia Nostra Maria Portugaliae et Algarbiorum Regina Fidelissima supradictum Josephum a Silva Torres Decessori Nostro praesentavit, ut ad Goanam Ecclesiam promoveretur.

Jam vero Goana Civitas cum circumstantibus Locis pertinebant adhuc, uti et nunc

(*) Verapolitanus an. 1701, Cranus et Peguanus an. 1741. etc.

of the Ordinary or Metropolitan Jurisdiction of the Archbishop of Goa, many Vicars Apostolic, constituted by this Holy See, and not subject to that Prelate, the good of Religion rendering this arrangement necessary. For besides the Vicars Apostolic, constituted by the Letters Apostolic of Innocent XII. of recent memory, and who in accordance with long usage had been appointed in very extensive districts of the Chinese Empire, and in conterminous places, juridically separated both from the Dioceses of Pekin, Nankin, Macao, and from the Metropolitan jurisdiction of the Church of Goa, there were moreover other Vicars Apostolic, who were afterwards appointed to different parts of India, besides those whom Gregory XVI. provisionally established, as well in the Diocese, as in the Metropolitan Province of the Church of Goa. The well known Letters of the same Supreme Pontiff issued on the 24th day of April 1830, under the Fisherman's Ring, beginning with the words "*Multa Praeclare*," as well as other Apostolic Letters, and also certain Decrees of our Sacred Congregation for the Propagation of the Faith, issued previously to, or subsequently to these Letters, by the order and authority of the Supreme Pontiff, all have reference to the appointment of the aforesaid Vicars Apostolic.

The exigencies of the present altered aspect of the times, as well as the regard due to the support and propagation of the Catholic Religion in India demanded of us, to adopt still more extensively, the wise economy of our immediate Predecessor. For whilst the wider diffusion of the true faith calls daily for the erection of new Evangelical Missions and for an increased number of Holy Labourers, the Ecclesiastics supplied for the Indian Mission, whether sent out by the Portuguese, or of native origin were wholly inadequate to sustain so great a burden, especially since most of the places formerly subject to Portugal, the Cities of Goa and Macao and some others excepted, have passed over to the subjection of other Powers, not to speak of the difficulties arising from the late calamitous state of the Kingdom of Portugal, which, whilst it occasioned the relations of this Holy See with the Government of that Country to be suspended, caused both the Church of Goa and its suffragan See, to remain both together vacant. Meanwhile certain Ecclesiastics, men who sought their own interests not those of Jesus Christ, and who, either, in virtue of canonical nomination by the Chapter, or under some other title governed these Dioceses, presumed to oppose the Vicars Apostolic appointed by Gregory XVI. and arrogated to themselves Spiritual Authority, over the Churches and Faithful confided to them by

pertinent, ad Lusitanam Ditionem, nec ulli ex Apostolicis Vicariis commendata illa fuerant; ideoque hac ex parte nihil impedimenti erat, quominus Ecclesiae illi novus daretur Antistes. Sperare autem licebat, ipsos Apostolicos Vicarios alibi constitutos nihil porro molestiae a memorato Josepho passuros. Siquidem Gregorius XVI. antequam de ipso ad Goanam Sedem provehendo decerneret, plura eademque idonea testimonia acceperat de illius fide, doctrina, et probitate, atque insuper noverat eumdem de Pontificiis Decretis ad Vicarios Apostolicos permanentibus ab Internuntio et Delegato Apostolico, qui Olissipone degebat, fuisse praemonitum; denique idem Josephus obedientiam et obsequium suum erga Romanum Pontificem Solemnique Apostolicam pecularibus quoque Litteris declaraverat. Nihilo tamen minus Praedecessor Noster novum ipsum Archiepiscopum de Apostolicis Vicariis, eorumque auctoritate sarta tecta habenda admonere voluit Pontificiis Litteris, quas ea super re ad illum dedit die 8 Julii 1843, quaeque eidem redditae fuerant eo ipso tempore quo Apostolica Diplomata delati Archiepiscopatus testimonium de more habentia Olissiponem perlata

Verum septus Archiepiscopus insequenti adveniente anno 1844 Goam profectus haudquaquam continuit se intra fines officii sui, sed sibimetipsi ante pedes Decessorum suorum auctoritatem asserere conatus est in Locis quoque Apostolicorum Vicariorum curae commendatis; neque porro Litteris paruit quibus rerum Praedecessor Noster Gregorius, ac subinde Nos ipsi illum ad saniora revocare consilia studuimus. Itaque facile Nobis fuit perspicere, providendum omnino esse, ut Archiepiscopus ille a Goanae Ecclesiae procuratione revocaretur. Sed una simul consideravimus, rem fore gravissimarum difficultatum et periculi plenam, nisi Regium Lusitanum Gubernium Nobiscum in id consentiret. Itaque Nostro Extraordinario Internuntio et Delegato Apostolico, qui Anno 1847. Romae aderat, et Olissiponem rediturus erat, in praecipuis mandatis dedimus, ut de revocando Goanae Antistite ageret cum Regio Gubernio, negotiumque hujusmodi omni ope atque opera urgeret. Is, post tractationem susceptam, haud sane praetermisit insequenti anno millesimo octingentesimo quadragesimo octavo referre de praecipuis conditionibus, quibus rem componi posse perspexerat; ac Nos subinde curavimus, ut Nostram super illis sententiam in tempore cognosceret.

Sed Litteris, quae a Cardinali Nostro Secretario Status die 8 Julii datae in id fuerant, turbulento illo tempore interceptis, aut aliter retardatis, tandem ipso illo anno ad exitum vergente, dum Nos ab hac Alma Urbe discedebamus, Apostolicae Sedis Internuntius, qui Olissiponem reversus erat, Nostrae voluntatis ignarus, Archiepiscopum Goanum ad Nostrum usque in Urbem reditum ab omni Goanae Ecclesiae procuratione removere minime potuit. Quamobrem Archiepiscopus ille, qui Goam ante Nostrum in Urbem reditum profectus erat, ibi per totum annum millesimum octingentesimum quadragesimum nonum, et ad insequentis anni millesimi octingentesimi quinquagesimi primi initium, quae Nostra mandata erant, omnia pervertit, et quae Praedecessor Noster Gregorius, quaeque Nos ipsi ad illum scripsimus, ea omnia contemnere, et pro nihilo habere non dubitavit. Quae cum ita sint, Nos, qui Nostrum Apostolicum officium explere debemus, et Nostrae Conscientiae consulere, Nostrae Auctoritatis Litteras, quae ad Archiepiscopum Goanum datae fuerant, ad Internuntium Olissiponem misimus, quibus Archiepiscopum ipsum Goanae Ecclesiae procuratione removeri mandavimus. Quae Litterae cum Internuntio Olissiponem reverso traditae fuerint, ipse Archiepiscopum Goanum ab omni Goanae Ecclesiae procuratione removere non distulit.

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the Apostolic See—a criminal course of proceeding which has caused serious difficulties, together with dissensions and scandals. Such indeed in what appertains to Religion was the state of things in India, when at the restoration of intercourse between the Portuguese Government and the Holy See, our most dear Daughter in Christ, Mary the Most Faithful Queen of Portugal and Algarves, presented to our Predecessor the above-mentioned Joseph A Silva Torres, for the purpose of his being promoted to the Church of Goa.

Now, as Goa with the places in its vicinity belonged then as they belong at present to the Crown of Portugal, and as no portion of this territory had been entrusted to Vicars Apostolic, there was therefore nothing, in this respect, to prevent the appointment of a New Prelate for that See. For it was reasonably hoped, that the aforesaid Joseph would not give any molestation to the Vicars Apostolic established in places distinct from the Goanese territory. The hope thus conceived was derived from the circumstance, that before Gregory XVI. had resolved on promoting him to the See of Goa, He (the Pope) had received many suitable commendatory testimonials of his faith, learning and integrity, and had moreover ascertained, that he had been forewarned by the Internuncio and the Delegate Apostolic residing at Lisbon of the existing Pontifical Decrees concerning the Vicars Apostolic; and finally this hope was grounded on the special letters of obedience and submission, which the said Joseph had addressed to the Roman Pontiff and to the Apostolic See. In addition to these precautions, our Predecessor ordered, that the Archbishop should be again admonished by Pontifical Letters, issued for that purpose on the 8th July 1843, and sent to Lisbon together with the Apostolic Diplomata, which latter Documents, agreeably to usage, were forwarded thither, in testimony of his promotion to the Archiepiscopacy, of the Vicariates Apostolic which had been erected, and warned not to infringe upon any account, with their authority.

The Archbishop Joseph having in the following year 1844 gone to Goa, did not however confine himself within the limits of his duty, but on the contrary endeavoured to assert for himself the former authority of his Predecessors, even in districts committed to the care of Vicars Apostolic; neither did he obey the Letters of our Predecessor Gregory; nor those which We Ourselves subsequently wrote from a desire to recall him to wiser counsels. It became therefore evident, that it was now incumbent upon us, to recall the Archbishop of Goa from the administration of that Church. But We, at the same time reflected

dere coacti Cajetae substiteramus, perlatae illuc sunt Litterae et Documenta ab Internuntio missa, ex quibus apparuit, ipsum die 21 mensis Octobris illius Anni cum Regio Gubernio jam convenisse, ut Praesul Josephus ab Ecclesia Goana ad aliquam in partibus Infidelium Metropolitanam Ecclesiam transferretur, et Olissiponem sine mora rediens munus interim obtineret Commissarii Bullae Cruciatae, atque insuper ut Coadjutor fieret, futurusque Successor Archiepiscopi Bracharensis; datis tamen ab eodem Josepho ad Nos Litteris, quibus suam Sedi Apostolicae submissionem atque observantiam testaretur; denique ut ad ulteriores dissensiones praevertendas in novo postmodum Antistite in Goana Ecclesia constituendo, atque adeo in Diplomatibus Apostolicis delati si Archiepiscopalis muneris testibus mentio haberetur finium intra quos auctoritatem suam exercere posset. Cognovimus una simul Lusitanum Gubernium jussu Reginae Fidelissimae suas jam Goam misisse Litteras, ut Archiepiscopus Josephus de his omnibus certior fieret, et Olissiponem reverti non cunctaretur. Eodem tempore Regius apud Sanctam hanc Sedem Legatus, qui Nos Cajetam sequutus fuerat, a Nobis Regio nomine suppliciter postulavit, ut Praesuli Josepho in Lusitaniam prope diem rediturο nedum munus tribueremus Commissarii Bullae Cruciatae, quo fungi interim deberet donec Bracharensis Ecclesia non vacaverit, sed etiam ut in Consistorio quod illis diebus habituri eramus, illum constituere dignaremur Coadjutorem futurumque Successorem Archiepiscopi memoratae Ecclesiae; siquidem dubitari minime posse dicebat, quin ille statim ad Nos eas, quae superius indicatae sunt, submissionis Litteras scriberet.

Haec sane postulatio, et supradictae Pontificii Internuntii Litterae, imprimis autem quae ab eo conventa fuerant de futura Ecclesiae Bracharensis procuratione Praesuli Josepho destinanda, Nos, tot jam tantisque aliis per eos dies angustiis circumdatos, non parum sollicitos habuerunt. Obversabantur enim ante oculos quae Praesul ipse in Goano Archiepiscopatu fungendo perperam gesserat. Contra vero si Nos ea, in quae Noster Internuntius hanc circa rem consenserat, praestare abnuissemus; metuendum profecto erat nedum ut spes evanesceret, quam de removendo ab Indiis memorato Antistite conceperamus, sed etiam ut ab ipso, ejusque asseclis ex Nostra illa recusatione, nova atque ad facinus faciendum apta arriperetur occasio majoribus illic dissidiis cum graviore Religionis detrimento excitandis. Interim sperare alia ex parte licebat, memoratum Antistitem, sacrae cetero quin doctrinae, bonorumque morum laude non destitutum, ubi ab occasionibus removeretur

that this proceeding would involve very great difficulties and much risk, unless the Queen of Portugal's Government by its consent co-operated with us in its accomplishment. To our Extraordinary Internuncio and Apostolic Delegate who happened to be in Rome in 1847 and was about to return to Lisbon, We gave therefore special commands, to treat with the Queen's Government on the recall of the Archbishop of Goa, and to employ every exertion and industry for the accomplishment of that measure. Our representative was careful to report to us in the year 1848 the chief conditions, by a compliance with which he was of opinion, that the matter at issue could be arranged, and We, on our part, then took care to inform him in due time of our impression respecting the aforesaid conditions.

But at that troubled period, the Letters, issued by our Cardinal Secretary of State on the 8th day of July, having been intercepted or otherwise retarded, at length, towards the end of that year, and whilst We, having been forced to retire from our beloved City of Rome, resided at Caieta, Letters and Documents sent by our Internuncio were brought thither to us, from which it appeared, that on the 21st day of October in the same year, our aforesaid Internuncio had entered into an agreement with the Queens' Government, that the Prelate Joseph should be translated from the Church of Goa to some Metropolitan Church in *partibus Infidelium*, and that on his return to Lisbon, which was to be immediate, he should be appointed Commissary of the "*Bulla Cruciata*," and moreover Coadjutor and future Successor to the Archbishop of Braga, on the condition, however, 1st. that he should testify his submission and reverence for the Apostolic See, and next, that in order to guard before-hand against the recurrence of ulterior dissensions, on occasion of the appointment of another Bishop for the Church of Goa, express mention should be made in the Apostolic Diplomata which would testify the promotion of that Prelate to the Archiepiscopacy, of the limits within which, he was to exercise his Authority. We learned at the same time, that by order of Her Majesty the Most Faithful Queen, the Portuguese Government had sent Letters to Goa, to inform the Archbishop Joseph of all these things, and to instruct him to return without delay to Lisbon. At the same time, the Queen's Ambassador to the Holy See, who had followed us to Caieta, in Her Majesty's name humbly petitioned us, to assign to the Prelate Joseph, whose immediate arrival in Lisbon was at hand, not only the office of Commissary of the "*Bulla Cruciata*," which office he was to fill during the occupation of

quae illum Goae in transversum egerant, rediturum per Dei gratiam ad consilia meliora, et in novae Ecclesiae procuratione ita se porro gesturum, ut suae pariter, atque ovium saluti consuleret. Hinc considerata ut par erat, tota rei causa, et aliquibus de Vestro amplissimo ordine in consilium adhibitis, ac memoria repetentes oeconomiam a Decessoribus Nostris in simili rerum gravitate et difficultate non semel adhibitam, induximus animum ut meliori, quam res ferret, cautione accepta, in expetitam destinationem assentiremur.

Mandavimus igitur Cardinali Nostro Pro-Secretario Status, ut Regio Legato respondens, clare illi aperteque nostro nomine declararet, Nos quidem in proximo, si id optaret, Consistorio soluturos Josephum Antistitem a vinculo Goanae Ecclesiae, eumdem quoque translaturos ad Metropolitanam aliam Ecclesiam in partibus infidelium existentem, ac subinde eidem munus collaturos Commissarii Bullae Cruciatae: ceterum Sanctam hanc Sedem, quod Regius ipse Legatus probe noverat, graves habuisse reclamandi causas contra Archiepiscopi gesta in regimine Ecclesiae Goanae, atque idcirco Nos non posse omnino tuta conscientia destinare illi futuram procurationem Bracharensis Ecclesiae, nisi antea congruum documentum sive tales ab eo Litteras acciperemus, ex quibus constaret illum et dolere quae perperam gesserat, et statutum fixumque in animo habere, ut numquam in posterum ab officio declinet.

Acquievit nostrae huic declarationi Regius Legatus, et de ratione Litterarum, quae expectabantur, minime dubitans, postulare instit, ut ea quae jam tunc perfici poterant, decerneremus. Quare ad diem 22 Decembris supradicti anni 1848 in Consistorio Cajetae coacto transtulimus Antistitem Josephum a Goana Ecclesia ad Archiepiscopatum Palmyrensem in partibus Infidelium, atque insequenti mense officium Commissarii Bullae Cruciatae novo eidem Palmyrensi Archiepiscopo demandavimus.

Hinc post aliquot menses Antistes ille in Lusitaniam reversus est. Nos itaque eidem Olissipone jam commoranti significandum rursus mandavimus, quantam Nobis sollicitudinem attulissent quae ipse in Indiis extra limites auctoritatis suae, et contra Sanctae hujus Sedis mandata gerere non dubitaverat, et nonnulla etiam quae paulo ante suum inde discessum in quibusdam suis Litteris seu scriptis indicaverat. Jam vero gratum cordi nostro est annuntiare Vobis, Venerabiles Fratres, Palmyrensem Archiepiscopum ita Nobis fecisse satis, ut existimare debeamus, ipsum per Dei gratiam ad meliora consilia toto animo fuisse reversum. Ab eo enim Litteras accepimus datas die 18 Novembris superioris

the Church of Braga, but he moreover entreated, that we would deign, in the Consistory, which we were then about to hold, to nominate him also Coadjutor and Successor to the aforesaid Church, since, as he added, it could not be doubted, that he (the Archbishop) would immediately send to us those Letters of submission, to which we have above made reference.

This request indeed and the abovementioned Letters of the Papal Internuncio, particularly the announcement they contained, that it was agreed upon, that the future administration of the Church of Braga was to be given to the Prelate Joseph, occasioned to us, surrounded as we then were with so many other and so great difficulties, no little solicitude. For whilst We had before our eyes the perverse conduct of that Prelate, when he administered the Archiepiscopacy of Goa, We saw on the other hand, that if we refused to give effect to the arrangement entered into by our Internuncio on this subject, there was doubtless reason to fear, not only that our hopes of removing that Prelate would be frustrated, but moreover, that he and his adherents would take advantage of our refusal and grasp at the fresh opportunity which would be thus afforded to him, to practise deception in Goa and excite dissensions still more injurious to Religion, than those which had been previously occasioned by him. Meanwhile, on the other hand, it was reasonable to hope, that the aforesaid Prelate, as he was not without some claim to commendation on the score of his knowledge of sacred learning and of good morals, would, when removed from the circumstances which gave occasion to his perverse conduct at Goa, through the Grace of God, return to wiser counsels, and conduct himself in the administration of his new appointment to the Church of Braga, in such a way, as to consult alike for his own salvation and for that of his flock. Hence, the whole case having been duly considered, and some Members of your Illustrious Order having been consulted with, We, calling to mind the prudence so often displayed by our Predecessors, in similar great difficulties, resolved to agree to the appointment so earnestly petitioned for, but under precautions as satisfactory as the nature of the case admitted of.

We accordingly commanded our Cardinal Pro-Secretary of State, to reply in answer to the Queen's Ambassador, that in the approaching Consistory, if he still desired it, we would relieve the Prelate Joseph from his connection with the Church of Goa, translate him to another Metropolitan Church in *partibus Infidelium* and next confer on him the office

anni, atque iis conceptas verbis, quae hominem decent errata sua detestantem, et de meliori in posterum ratione tenenda, suaque Nobis adhaesione et obedientia factis ipsis constanter comprobanda sollicitum. Subjicientur hae ipsae Litterae ante oculos vestros, atque una legetis Nostrum ad illas responsum, in quo nostros illi sensus omni ex parte declarare non omisimus.

Juxta haec, ut initio diximus, Palmyrensem ipsum Archiepiscopum Venerabilem Fratrem Josephum a Silva Torres promovere hodie concilium est ad munus Coadjutoris Dilecti Filii Nostri Cardinalis Archiepiscopi Bracharensis, cum adjuncto jure ut eidem in Ecclesia ipsa succedat. Et quoniam in hoc suscipiendo consilio nihil certe, nisi majorem Religionis utilitatem, et Apostolicarum in Indiis Missionum tranquilliorem, felicioremque cursum spectavimus, firmam plane in spem erigimur fore, ut illud Deo benedicente in eumdem finem, atque in Bracharensis quoque Ecclesiae emolumentum proficiat. Id quidem ab ipso Misericordiarum Patre per Jesum Christum ejus Filium in omni oratione et obsecratione cum gratiarum actione implorare contendimus; atque a Vestra etiam pietate, Venerabiles Fratres, exposcimus, ut fervidas preces et supplicationes vestras Nostris adjungere non intermittatis.

Concordat cum Originali,
J. McCabe,
A Secretis.
Abpi. Edessae V. A. O. B.

of Commissary of the "*Bulla Cruciata*," but for the rest, that it was well known to Her Majesty's Ambassador, that this Holy See had great reason to reclaim against the conduct of the Archbishop in the government of the Church of Goa, and that therefore we could not with a safe conscience appoint him to the future administration of the Church of Braga, unless we previously received from him a suitable proof, or such Letters, as would make it manifest, that he was both sorry for his past perverse proceedings, and firmly resolved for the future never to deviate from the path of duty.

The Queen's Ambassador assented to this our Declaration, and feeling confident, that the Letters We required would certainly be sent to us, urged us to resolve upon completing at once, the business which had been begun. Wherefore, on the 22nd day of December 1848, We in a Consistory convened at Caieta, translated the Prelate Joseph from the Church of Goa to the Archbishopric of Palmyra in *partibus Infidelium*, and in the following month We committed to him, the New Archbishop of Palmyra, the office of Commissary of the "*Bulla Cruciata*."

A few months, afterwards, that Prelate returned to Portugal. We therefore commanded, that, again, intimation should be made to him, of the great anxiety he gave us, by overstopping in India the limits of his authority, by the adoption of a course of conduct in direct contradiction to the orders of this Holy See, and finally by certain letters or writings composed by him, a little before his departure from India. It is with heartfelt satisfaction, that We now announce to you, Venerable Brothers, that the Archbishop of Palmyra has made to us such satisfaction, as ought to induce us to suppose, that, through the Grace of God, he has with his whole mind returned to wiser counsels. For, We have received from him Letters, dated the 18th of last November, couched in language, suitable to a person who detests his past faults, and who is solicitous, both to pursue a better course for the future, and to prove by his deeds, his unchangeable attachment, and obedience to us. These his Letters will be laid before you, and together with them, you will read our answer to them, in which We have not failed to manifest to him on every point our sentiments in his regard.

In accordance with what has been premised, it is our intention to promote to day the Archbishop, our Venerable Brother Joseph a Silva Torres to the office of Coadjutor, with the annexed right of succession to our Beloved Son, the Cardinal Archbishop of Braga.

EPISTOLA JOSEPHI ARCHIEPISCOPI PALMYRENSIS AD SS. D. N. PIUM PP. IX.

Beatissime Pater,

Puriissimus affectus, submissaque non solum observantia, quibus Beatitudinis Tuae sacram Personam et istam Divi Petri Sedem, ex mei muneris officioque prosequor gratissimo in animo sunt, quod vehementer doleo Beatitudini Tuae fuisse molesta, et nonnulla quae evenerunt, dum Goae Archiepiscopus essem, et aliquas illius epistolae sententias, quam duodecimo Kalendas Februarii anteacti anni ad Sanctitatem Tuam scripsi; et pastoralem etiam allocutionem, quam sexto nonas Aprilis ipsius anni ibidem edidi.

Quum enim Dei beneficio catholicus sim, et Episcopus simul, paternam Tuae Beatitudinis pietatem obsecro, ut has praesentes literas vultu digneris excipere benigno, persuasumque habere nullatenus in praecedentibus me potuisse habere conatum, vel actus meae in Oriente administrationis extra culpam peritus ponendi, vel me de ipsis jactandi.

Ex Bullarum etiam promulgatione quas memoratae adjunxi allocutioni minime iteratur, Beatissime Pater, in meo animo consilium fuisse insistendi in aliquo erga Sanctam Sedem, ejusque decreta oppositionis genere.

Illi enim affectu et non officio tantum conjunctus eam in debito semper habebo honore, Tuaeque Sanctitati spondeo intimum obsequium valdeque submissam venerationem, atque obedientiam erga Sacram Supremi Ecclesiae Principis Personam in meis gerendis Te semper spectaturum.

Pro hujus venerationis et obedientiae testimonio etiam per tuam singularem clementiam hoc mihi detur, Beatissime Pater, ut eam non praetermittam opportunitatem Tibi patefaciendi dolorem, quem verbis satis exequi non possum, quoque ob meum in Dioecesi Goana acerbum invitumque statum fui extra modum confectus.

And since We have adopted this course, solely with a view to the greater benefit of Religion and to the promotion of the greater peace and prosperity of the Apostolic Missions in India, We are strongly encouraged to hope, that God will bless our counsel both for that end, and also for the welfare of the Church of Braga. In all our prayers and supplications, together with our thanksgiving, We have earnestly implored this mercy from the Father of Mercies through his Son Jesus Christ, and We beg of your piety, Venerable Brothers not to cease to unite to ours, Your fervent prayers and supplications.

True Translation, J. McCabe,
Secy. to the Abp. V. A. W. B.

LETTER OF JOSEPH* THE ARCHBISHOP OF PALMYRA TO THE MOST HOLY FATHER PP. IX.

Most Holy Father.

Not only the duty of submission but also my unfeigned attachment to the Sacred person of your Holiness and the Chair of St. Peter, cause me deep affliction, when I call to mind both some occurrences which proved troublesome to your Holiness whilst I was Archbishop of Goa, as well as some paragraphs of the letter which I wrote to your Holiness on the 19th the Calends of February last year, and also the Pastoral Allocution which I published on the 6th of the nones of April of the same year—1849. Whereas by the Grace of God I am a Catholic and also a Bishop, I most humbly prostrate myself at the feet of your Holiness, and supplantly beseech you will deign to accept, according to your usual clemency, these my letters and be fully assured, that I do not attempt either to exculpate the acts of my administration in the East, or in any way to justify them.

From the promulgation of the Bulls which I annexed to the aforesaid documents, it ought by no means be inferred most Holy Father, that I ever intended to show the least opposition to the Holy See and its Decrees. United to it not only by my office but even in affection, I shall always honor it with the most profound respect; I pledge myself to your Holiness that from my future conduct you shall experience nothing but the most profound respect, submission and obedience to the Sacred Person of the Supreme Visible Head of the Church, and as a substantial proof of such my respect and submission most Holy Father, may I most humbly pray you through your usual great clemency, to grant me this one favor viz., to be allowed not to

* Late Archbishop of Goa.

Hic vero dolor maxime angebatur ob impotentiam, de qua laborabam, diversis typographicis silentium imperandi scriptis, quae longe aberant, ut charitatis ac reverentiae terminos custodirent.

Has absolvens literas, Beatissime Pater, Sanctitatem etiam Tuam supplicitèr oro leniter clementerque accipiendi non solum mea erga Te, qui es in terris Christi Vicarius, omnimque fidelium Pastor et Magister, catholicaeque unitatis centrum, justissimae adhaesionis canonicaeque subjectionis vota, sed etiam ingenuam quorumcumque dictorum vel factorum retractationem, quibus hujo catholicae doctrinae, meo in animo alis radicibus defixae, in qua Deo favente ad ultimum perseverare spero refragari potuerim.

Benedictionem tandem efflagitans Apostolicam, Beatitudinisque Tuae admodum reverenter osculans pedes, Deum O. M. pro Tua pretiosissima vita valetudineque, ut meum est, semper orabo.

Olissipone die decima octava mensis Novembris anni 1850.

JOSEPH ARCHIEPISCOPUS PALMYRENSIS.

Concordat cum Originali,

J. McCABE,

A Secretis.

Abpi Edessae V. A. O. B.

EPISTOLA SS. D. N. PII PAPAE IX. AD JOSEPHUM ARCHIEPISCOPUM PALMYRENSEM.

PIVS PP. IX.

Venerabilis Frater Salutem et Apostolicam Benedictionem. Redditae sunt Nobis Tuae Litterae die 18 proximi mensis Novembris datae, quibus pro purissimo, ut inquis, Tuo affectu, et submissa erga Nos, et hanc Petri Cathedram observantia vehementer doles, Nobis molesta fuisse, et nonulla, quae eveuerunt, dum Goae Archiepiscopus eras, et aliquas sententias illius Epistolae, quam duodecimo Kalendas Februarii praeterito anno 1849 ad Nos misisti, et pastoralem allocutionem a Te iisdem eodem anno vulgatam Sexto Nonas Martii, non vero Aprilis, veluti Tibi e calamo excidit. Hinc Nos obsecras, ut persuasum habere velimus, Te in praecedentibus nullatenus potuisse habere conatum, vel actus Tuae in Oriente administrationis extra culpam penitus ponendi, vel de ipsis Te jactandi. Ac simul declaras in Bullarum promulgatione, quas commemoratae allocutioni adjunxisti, pass by the present opportunity of making known to you the most profound grief and affliction such as I have not language to express, which I suffered on account of my very disagreeable and unpleasant position in the diocese of Goa. This my deep affliction was exceedingly increased on account of the incapability under which I labored of enjoining silence on different publications which, by no means kept within the bounds of charity and due respect. Retracting those letters, most Holy Father, again and again, I most humbly beseech your Holiness, not only to accept my good promises of firm adhesion, due submission, and canonical subjection to you who are Christ's Vicar upon earth the Pastor and Ruler of all the faithful, the Centre and bond of Catholic unity, but also my most sincere and candid retractation of all my words and acts which were in any respect contrary to Catholic doctrine so deeply implanted in my mind, and in which with the Grace of God I shall persevere till death. Meanwhile most earnestly asking your Apostolical benediction and most submissively prostrating myself at your feet, as in duty bound I shall ever pray the Almighty to bestow on you long life and good health.

Given at Lisbon the 18th Nov. 1850.

JOSEPH ARCHBISHOP OF PALMYRA.

True Translation. J. McCabe,

Secy. to the Abp. V. A. W. B.

ANSWER OF OUR MOST HOLY LORD PIUS IX. POPE, TO JOSEPH ARCHBISHOP OF PALMYRA.

Pius PP. IX.

Venerable Brother, Health and Apostolical Benediction

We have received your letter of the 18th of November last in which, on account of your pure affection, as you say, and humble reverence towards Us and this chair of Peter, you vehemently grieve, that we were pained by some things which happened whilst you were Archbishop of Goa, and by some sentences of the letter which you sent us on the 21st of January 1849, and by the Pastoral which you there published on the 2nd of March of the same year, and not of April as you wrote by mistake. Hence you entreat us to be persuaded, that you could not in any way attempt either to boast of the acts of your administration in the East, or even to justify them. At the same time you declare, that in the promulgation of the Bulls which you annexed to the aforesaid Pastoral, you never meant to insist on any sort of opposition against this Holy See and its decrees. For you profess yourself to

numquam in Tuo animo fuisse consilium insistendi in aliquo oppositionis genere erga hanc Sanctam Sedem, ejusque decreta. Profiteris enim, Te eidem Sedi affectu, et non officio tantum conjunctum, eam in debito honore semper habiturum, ac Nobis intimum obsequium, valdeque subinissam venerationem et obedientiam spondes. Pro cujus venerationis, et obedientiae testimonio Nobis summum patefacis dolorem, quem verbis satis exequi haud potes, quo extra modum confectus fuisti ob luctum in Gallia Dioecesi acerbum, invitumque statum. Itaque Nos etiam atque etiam suppliciter oras, ut non solum excipere velimus Tua erga Nos, qui Christi vicariam hic in terris gerimus operam, justissimas adhaesionis, canonicaeque subjectionis vota, sed etiam quorumcumque tuorum dictorum, vel factorum retractationem, quibus catholicae doctrinae refragari potueris, quae in Tuo animo altis radicibus est defixa, et in qua, Deo favente, ad ultimum perseverare speras. Equidem, Venerabilis Frater, ejusmodi Tui animi sensus, quos e puro corde, et conscientia bona; ac fide non ficta proficisci confidimus, gratissimi Nobis fuerunt, et acerbissimum illum luctum mitiorem, quo praeterita Tua agendi ratio Nos, Nostrumque Praedecessorem rec. me. Gregorium XVI vehementer affecerat. Atque ea porro spe sustentamur fore, ut huic Tuae declarationi, quae catholicum Antistitem omnino decet, Tua omnia consilia, et actiones in posterum plane respondeant. Etenim haud ignoras, Venerabilis Frater, catholico Episcopo nihil potius, nihil antiquius esse debere, quam supremam hujus Beati Petri Sedis potestatem, unde unitas sacerdotalis exorta est, ac Episcoporum ordinatio, et Ecclesiae ratio decurrit, ex animo venerari, ejusque Sedis jura, quae non humana, sed divina auctoritate nituntur, summopere vereri ac defendere, et Romano Pontifici firmiter adhaerere, omnemque observantiam, et obedientiam fideliter profiteri, ac praestare qui in eadem Sede collocatus in persona Beatissimi Apostolorum Principis, plenam ab ipso Christo Domino potestatem accepit pascendi agnos, et oves, confirmandi fratres, et universam, qua late patet, regendi, ac gubernandi Ecclesiam. Atque optime scis quanta cura, et studio catholicus Episcopus in id imprimis incumbere debeat, ut catholicae Ecclesiae unitatem totis viribus foveat, tueatur, propugnet, quae sine debita erga hanc Sanctam Sedem, et Romanum Pontificem observantia, et obedientia esse non potest, quaeque in eo potissimum sita esse dignoscitur, ut quamvis in Populo Dei multi sint Sacerdotes, multique Pastores, omnes tamen proprie regat Petrus, quos principaliter regit et Christus. Neque Te latet quam inbe united to this same See, not only by office, but by affection also; and you promise always to hold it in due honor, and to exhibit towards us profound respect and very submissive veneration and obedience.

In proof of this veneration and obedience you inform us of the extreme sorrow, which you could not find words to express, by which you have been exceedingly afflicted on account of your painful situation in the Diocese of Goa. You therefore, again and again suppliantly beseech us to accept not only your promises of just adhesion and canonical subjection to Us, who hold the Vicarship of Christ on earth, but also the retraction of all that you said or did, by which you might have contradicted Catholic doctrine, which is deeply rooted in your mind, and in which, with the grace of God, you hope to persevere to the end. Indeed, venerable Brother, those sentiments of yours which, We hope, proceed from a pure heart, a good conscience and an unfeigned faith, have been most grateful to Us, and they assuage that bitter sorrow with which your former conduct had grievously afflicted us and our Predecessor Gregory XVI. of recent memory. And we cherish the hope, that for the future, all your counsels and actions may clearly correspond with this declaration of yours as becomes a Catholic Bishop. For, you are not ignorant, venerable Brother, that to a Catholic Bishop, nothing ought to be dearer, nothing more at heart than to reverence from his soul the supreme power of this See of the blessed Peter, in which the unity of the Priesthood has its origin, and from which flow the ordination of Bishops and the government of the Church; and to revere and defend, with his whole strength, the rights of the same See, which are based not on human but on divine authority: and firmly to adhere to the Roman Pontiff, faithfully to profess and exhibit all reverence and obedience to him, who, placed in this same See, received from Christ the Lord in the person of the most blessed Prince of the Apostles full power to feed the lambs and the sheep, to confirm the Brethren, and to rule and govern the universal Church, wherever it may be spread. And you know full well with what care and attention a Catholic Bishop ought in the first place apply himself to nourish, defend and promote with all his strength, the unity of the Catholic Church, which unity cannot exist without due respect and obedience towards this Holy See and the Roman Pontiff, and which consists principally in this, that although amongst the people of God there are many Priests and many Pastors, Peter notwithstanding properly governs them all, whom Christ also governs as their head. Nor can you but know how un-

dignum, quam perversum, quam miserrimum sit fideles, ac praesertim ecclesiasticos ab hac catholica unitate deflectere, et quantopere sint improbandi, ac damnandi ii omnes, qui ejusmodi unitati quovis modo adversari, et eorum opera, atque exemplo alios etiam ab illa avertere non extimescunt. Dum autem haec Tecum loquimur, Venerabilis Frater, ea sane fiducia nitimur, ut catholicis hisce sensibus Tu vere animatus, quemadmodum in commemorata Tua Epistola luculenter declaras, nihil antiquius habere velis, quam majoris consolationis causam Nobis semper praebere, nihilque intentatum relinquere, ut qua opere, qua verbo, qua exemplo sinceram Tuam erga Nos et hanc Sanctam Sedem fidem ostendas, omnesque Tuas vires in catholicae Ecclesiae doctrinam, ejusque unitatem tuendam, ac promovendam conferas, atque ita efficias, ut ii omnes, qui Tuae Goanae administrationis facta agnoscunt, quique non mediocrem ex illis admirationem, doloremque susceperunt, malam de Te opinionem deponant, bonamque concipiant et habeant. Denique Pontificiae Nostrae in Te caritatis testem, et caelestium omnium munerum auspicem Apostolicam Benedictionem Tibi ipsi, Venerabilis Frater; peramanter impertimur.

Datum Romae apud Sanctum Petrum die 6 Ianuarii Anno 1851. Pontificatus Nostri Anno quinto. PIVS PP. IX.

Concordat cum Originali, J. McCabe, A Secretis Abpi. Edessae V. A. O. B.

R. P. D. Patricio Josepho Carew, Archiepiscopo Edesseno Vicario. Apo. Bengaliae, Occidentalis, Calcuttae.

Illme, et Rme. Domine,

Jubente Sanctissimo Domino Nostro Providentia PP. IX. adjectam Sanctitatis suae, quam nuper habuit in Consistorio *Allocutionem* ac typis edidit, amplitudini Tuae mittimus, ut eam istis in regionibus vulgari ac notam ubivis poteris fieri satagas. Id porro maximi momenti esse sentiet ex iis quae memorata Allocutio praefert, quaeque Deo juvante rei Catholicae in Missionibus istis felicius promovendae vel maxime profutura confidimus. Hinc D. O. M. adprecamur ut Amplitudinem Tuam incolumem diu servet ac sospitem.

Romae ex Aedibus S. C. de Prop. Fide Die 1 Martii 1851 &c., Amplitudinis Tuae,

Ad Officia Paratissimus,
J. Ph. Card. Fransoni *Pref.*
Al. Barnabo.
A Secretis.

Concordat cum Originali,
J. McCabe,
A Secretis.
Abpi. Edessa V. A. O. B.

worthy, how perverse, and how miserable it is for any of the faithful and especially for Ecclesiastics to depart from this Catholic unity: and how much all those are to be reproved and condemned who tremble not to oppose this unity, and by their deeds and example to withdraw others also from it. But whilst we thus address you, venerable Brother, we confide, that you, really animated by the Catholic sentiments which you clearly expressed in your aforesaid letter, will hold nothing dearer to you than always to afford us cause of greater consolation and that you will leave nothing undone to shew by deed, by word and example your sincere faith towards Us and this Holy see; and that you will exert all your strength to defend and promote the doctrine and unity of the Catholic Church, and effect, that all those who know the deeds of your Goanese administration, and who were so greatly surprised and pained by them, may lay aside the bad opinion they have of you, and that they may instead thereof conceive and entertain a good one. In conclusion, as a token of our Pontifical charity towards you, an auspice of every heavenly gift, we impart to you, venerable Brother, our Apostolical benediction.

Given at St. Peter's Rome the 6th day of January 1851, in the fifth year of our Pontificate.

Pius PP. IX.

True Translation, J. McCabe, Secy. to the Abp. V. A. W. B.

To the Most Rev. Patrick Joseph Carew, Archbishop of Edessa, Vicar Apostolic of Western Bengal, Calcutta.

Most Illustrious and Most Reverend Lord.—In compliance with the directions of our most holy Lord Pope Pius the IX. We send your Grace the enclosed printed Allocution of his Holiness delivered in a late Consistory, in order that you may diffuse the knowledge of it and cause it to be published throughout the East. Moreover, We confidently hope you will find the contents of the Allocution of the greatest importance, and such as with God's blessing will happily promote Catholicity in those Missions or greatly help it in its future progress. We therefore most earnestly implore the Almighty God, to preserve your Grace, for many years in good health.

Rome, Hall of the Sacred Congregation de Propaganda Fide 1st March 1851.

Always at your Service,
J. Ph. Card. Fransoni *Pref.*
A. Barnabo.
Secy.

True Translation.
J. McCabe.
Secy. to the Archbishop, V. A. W. B.

ST. JOHN'S COLLEGE MUSEUM.

The Rev. Mr. Kennedy, Rector of St. John's College begs to return to P. S. D'Rozario Esq. grateful thanks for his interesting Contributions to the College Museum. The Contributions consist of an Alligator preserved in spirits of Wine in a large Glass Vase, and the Skeleton of a Cobra Capella.

SOME ACCOUNT OF THE REASONS OF MY CONVERSION TO THE CATHOLIC CHURCH, BY A LATE CLERGYMAN (REV. MR. NEWMAN) OF THE ANGLICAN COMMUNION, IN LETTERS TO A FRIEND. FIFTH EDITION. LONDON: JAMES BURNS 1849.

LETTER VIII.

My Dear ——

It would be an endless task to attempt to answer in detail and *seriatim* all the objections that persons are in the habit of urging, either against leaving the English or joining the Roman Catholic Church; for the objectors sometimes take one and sometimes the other side, trusting to no one argument in particular, but going from one to another, leaving each as it seems to fail them, and then beginning again. All objections are, of course, *really* answered by proving that the Church of England is in schism, and that the Church of Rome is the true Church; and this is what—as I am most deeply convinced of it myself—I have endeavoured to make clear to you. When once a person is convinced of this, all difficulties as to what his duty is vanish at once. He may have long borne with the corruptions and defects of the English Church, felt her trials and punishments as his own, and laboured as his sole duty and care to remove what he lamented, and to supply what was needed. He did so because he thought she was his *Church*, and he knew that so long as she was a portion of the one Church, it was death to desert her. But as soon as he is convinced that he has been mistaken in his great assumption, that the English Church is indeed a portion of the one Church—that moment he has no longer any duties towards her, but that of charity towards her members, with an earnest desire to deliver them from the delusion from which he has been himself delivered. He has had great trials of mind and feeling to go through; much to contend against; but his duty is clear—he must join the Church.

Now, this simple view of the conversion of so many persons to the Catholic Church, it is hardly possible, strange to say to impress upon our Anglican friends. We cannot get them to accept our own statement of our own reasons for acting as we have done; viz. because we are fully persuaded that the English Church is *not* the Church, and that the Roman Catholic *is*. Thus, they will bring charges against us for "deserting our mother the Church of England"—not merely meaning what *they think* is our mother, but as if we had consciously and wilfully deserted what *we thought* to be our mother. They say, we left her because of her corruptions and our impatience under them, or from a morbid craving for exciting services, or for something that we *preferred* in the Roman Church; whereas we left her because she was *not* a Church, and we preferred, indeed, being *in* the Church. If she had been twenty times more corrupt than she is, and yet the Church, I for one could never have been persuaded to leave her; and if the Roman Church were twenty times as corrupt as she is, and yet the Church, I should equally consider it my duty and chief happiness to join her.

Another form of that charge is, that we have left "the Church of our Baptism." This seems a favourite and an effective phrase; though on examination, it simply has no meaning at all. How could we leave the Church of our Baptism, if we were not in a Church at all? And, moreover, does not every one know that Baptism does not admit us into *a* Church—it is not a private ceremony for a particular body; but it admits us into *the* Church. Supposing a Moravian was to become convinced of his errors, and leaving the Moravian Church (as it is called) should join the Church of England, would he have left "the Church of his Baptism?" He would simply have left what he had discovered was not a Church at all. And in that case Anglicans would certainly not blame him, nor think he had much to endure or be ashamed of in being accused by those he had left of having deserted "the Church of his Baptism."

One feels as if these things were hardly worth noticing. Yet they are so often said, and by persons from whom one could so little have expected it, that we cannot but fear that they tell in some quarters. They could not be repeated and circulated as they are, if they were not believed to mean something, and to produce an effect. All these things only serve to convince us the more of what is ever striking us afresh as the root of all Anglican errors and conduct, that they have not grasped the idea of "the Church" at all.

(To be continued.)

HISTORY OF THE LIFE, WRITINGS AND DOCTRINES OF MARTIN LUTHER

By J. M. V. Audin

THE TWO BULLS 1520.

LEO X—1521

(Continued from page 151.)

The pope did not forget his dear Erasmus. His favours followed him to England, to the court of Henry VIII., which the philosopher visited, and where he met with a very different reception from that which he had found at Rome. He had not as yet disembarked at Dover, when a letter addressed to Henry, awaited him at London. This papal brief is not only a precious evidence of kindness for Erasmus, but a monument of the honour paid to the learned.

"I have always loved literature and the learned. This love was born with me: age has but strengthened it, because I have generally observed that those who cultivate literature, are cordially attached to their faith. Besides, literature is the ornament of the Christian church."*

Let us finish this hasty sketch of the reign of Leo X. Those who would wish to study its wonders, will find them in Paul Jovius and William Roscoe. Especial credit is due to the English historian, who has shown himself grateful to the memory of the Medici. His work, notwithstanding some defects, inseparable from the production of a rectangular pen, is a noble eulogy on the restorer of literature, and a bright page in the life of the English writer. After having recounted at great length the history of this pontiff, and having exhibited him with that aureola of glory with which the artists environed him, Paul Jovian shows him to us, escaping from the bustle and magnificence of the Vatican,—from the Roman festivals, and from the intoxicating effects of the incense which all Italy burned before him,—from the joys and turmoils of the papacy, and without giving notice of his departure, hastily retiring to his villa Malliana. At his approach the bells of the obscure village ring: the peasants run; they strew the road with flowers, stop the litter of the pontiff, and offer him a bouquet. The pope gets out of his chariot, gives them the hand, and puts divers questions to them. He listens to the silver headed veterans, and carresses the playful children: he gives dowries to poor virgins, and pays off the debts of the distressed; for it is his maxim, that a prince ought to relieve the indigent, and diffuse happiness on all around him.

Leo X., died on the first of December, 1521 Some days before his death, he caused a diploma to be sent to Zwingli,* the pastor of Einsiedlin, by which he was made acolyte of the Holy See. To Reuchlin, whose apology had been condemned to the flames, by the universities of Paris and Cologne, and who had taken refuge in Rome, he gave peculiar marks of his munificence. Thus he ended, as he had begun, his pontificate.—At that very time, a small boat was quietly stealing away from Bâle. The fugitive whom it contained, saluted the ungrateful city in Latin verses,—the overflowings of a heart big with vexation.—"Adieu Bâle adieu thou who wert so long kind and hospitable to me! I bid thee farewell, from this bark which bears me for ever from thee! May thou have all happiness and honour, and never have a guest more troublesome than I."

It was Erasmus, whom protestant intolerance drove away from Bâle;—a city that was indebted to him for a portion of its glory, Froben, Amerback, and Holbein †

We have seen something of Leo X. Let the render judge, whether he, or Luther, was the more likely to oppose the peace of the church, Had Julius II. been in the place of Leo, he would have been inflexible. He would not even have listened to the voice of the innovator, but would have at once imposed silence on him. Does it not seem, as if Providence had placed on the papal throne, a pontiff like Leo;—"a lamb in the midst of wolves,— a Daniel in the lions' den,—an Ezechiel in the midst of scorpions,"— a pontiff whose mortals were so pure, that the breath of calumny has not dared to sully them,—that this revolt might have no pretext to justify itself to the world?‡ And yet there were found men like Hutten, who, when Luther cried out "Antichrist," re-echoed the exclamation!, Leo X. Antichrist! What folly! Providence, who watched over his work, determined that this pope, who was an angel of mildness, should also be an angel of light, that thus the reformers might not be able to accuse him of loving darkness. And yet, has it not been said, and is it not hourly repeated, that, but for Luther, the world would still be

* Letter of Leo X. to Henry VIII., 10th July, 1519. See the letter of Erasmus to the pontiff, on St. Jerom, 174. The elegant answer of Leo. Epist. Erasmi. T. iii. of this writer's works.

* Vie d' Ulrich Zwingli par M. J. C. Hess. 1816, p. 63. Note. et 75.—Hottinger, Histoire des Eglises Helvet. t. iii.

† Prazer's Magazine. Revue Britan, Feb. 1836.

‡ Quid referam castos vitæ sine crimine mores? And Fulvio, non extra libidinem modo, sed extra famam libidinis, Math Herculanus.

involved in darkness?—While Luther was disputing on indulgences, Italy produced an epic poem!

THOUGHTS SUGGESTED BY THE PRESENT ROMEWARD MOVEMENT IN ENGLAND.

A POEM BY THOS. P. MANOEL OF PATNA.

For the Bengal Catholic Herald.

I.

ceeds:—the mighty harvest rose
To made ion; —the mind of man rose high
Quick as lightning within the tube:—the throes
Of Nature gave the surest sign:—the cry
Rang forth like throughout, "No Popery!!"
A Universe Babbuh rose;—the host
Of Lucifer blew keen, and out it flys
The Flags and Furls of destruction vast:—
But lo! the scene is changed, and the form's past!

II.

A calm succeeds;—and Romanism still
Survives the shock—and the elaborate plan
Of Ignorance affected naught;—it will
Survive the death of Nature, nor can man
Its date of Empire shorten;—neither can
The power of Hell prevail;—when Luther rose,
Inspired by the Arch-Fiend, to rise and fan
The flames of death of heresy,—and disclose
Before the headed throng how to become God's foes;—

III.

And what has followers, slaves to passions all,
Foul shame, guilt, hate, avarice, and the love
Of novelty, rose instant, and his call
Obeyed,—in thought that this will surely prove
The end of Romanism;—that 'twill remove
The power of infallibility:—
Vain hope! that never will the power above!
Luther, where art thou, Calvin! where are ye?
Rise and behold thy staffs, rebounding all to thee!

IV.

They were ambitious minds,—and in their hearts
Was their innate love of glory, which inflames
The very immortal soul, nor e'en departs
In direst moments of,—with thoughtful pangs
Love, hate, hope, fear, reproofs, nor blames:—
They saw not the way to Rome, they knew not how;—
For light and wisdom they cared not, nor the names
Of God and Lord appalled their brow
Was seared, the stern resolve—"to have a name!

They grew imperious,—bursting from the bond
Of reason, in the inviolate stream they drank
Of knowledge, confidence in self—the round
Of wisdom is neglected;—and deep sank
The rash, presumptuous men, when from the bank
Afflicted wisdom saw them, and her heart
Was moved,—she saves them;—but they never their thank
Bestowed on her, their Benefactress; they depart—
And on the true religion throw the poison'd dart.

VI.

Rome wears an ægis;—on her shield's display'd
The radiance of the Almighty, and the light
Of the Son-God in human form arrayed—
Before which Sol is Mercury, and the bright
Star of the evening mole-like wings its flight
Within the beam—invulnerable shield!
That has preserv'd the wearer in the fight
A thousand times—nor e'er was seen to yield
Her palm of glory Rome, in the dreaded field—

VII.

A Sun is risen in the South whose beams
Obliquely fall on Albion;—but the eyes
Power'd to darkness, when the refluent streams
Of light come rushing, clos'd themselves, and cries
Came from the lips, that from these "mummeries
Of superstition," should be freed the land;—
The cries unheeded, daily numbers prize
The worth of Rome, and join the faithful band:—
Yes tens, and tens it is. Rome ever, ever, will stand.

[illegible] can oppose her power,—
[illegible]ver,—infallible!—and one!—
Oh Rome! [illegible]ty of our faith,—the Bow'r
Of hope sure;—[illegible]-made to Salvation;—
The fountain [illegible] streams of virtue run;
Repentant A[illegible] kneels before thy shrine;
From sin absolve her, [illegible] to thee alone
The power [illegible] gives
Not her th[illegible]er!— [illegible]

IX.

But no! the mother opens wide her arms,
To clasp her fair but disobedient child,—
Mercy divine! the very portion charms
My heart admiring—Oh thou Holy One!
Who rulest in the Vatican alone,
Peter's successor, may the Almighty's eyes
Look on thy acts of virtue, and the Sun
Become thy crown;—ye nations virtue prize!
Rise, join your mother kind, ye Albion's sons arise.

Patna, March, 1851.

Selections.

PROTESTANT CLERGYMAN'S REASONS AGAINST THE "AGGRESSION" MOVEMENT.

The Rev. T. T. Trench, Perpetual Curate of Cloghjordan, has published a letter, giving his reasons for refusing to sign a petition praying for measures of persecution against the Catholics. We quote a few extracts:—

"I have not been able to view the Papal appointment of Roman Catholic Bishops in England as a 'daring and insolent aggression.' I think that, in Christian charity, we should take for granted that the Bishop of Rome is as sincere in his opinions as we are in ours. Now, his opinion is that we are all heretics, beyond the pale of salvation. Why, then, should we be offended by his appointment of Bishops, with a view to an aggressive movement towards our conversion to what he believes the saving Faith? As one who did not believe the doctrines of his own Church, or as one who cared not whether the souls of Englishmen were lost or saved, he might have refrained from any interference with their religion. But ought we to have thought more highly of him if he had so done? Ought we to blame the Pope for seeking what we may charitably suppose he believes to be our good? Further, I believe the Pope too wise to be intentionally insolent on such an occasion. Whatever his motive may be, we may surely presume that both he and his Cardinals are desirous of spreading their religion throughout the British dominions. Now, I believe them to be too 'wise in their generation,' to begin their 'aggression' by insulting the nation which they wish to convert. Again, I object to the petition, inasmuch as I am not aware that any aggression whatever has lately been made on the 'freedom and privileges of the United Church of England and Ireland.' In what way has our freedom been interfered with? Is there anything

what or which we are not as free to do now as we were before the Pope's letter published? Is there any obligation upon us to designate Dr. Wiseman as Archbishop of Westminster,' or any of his Suffragan Bishops by their assumed titles? The complaint of our 'freedom being interfered with,' appears to me as groundless as if the Christian inhabitants of Rome had complained of an 'aggression' on their liberty, because the walls of the Ghetto, which had degradingly confined for so many centuries God's ancient people, the Jews, were demolished by the Pope on his accession to the throne, and comparative liberty thereby given to his Jewish subjects.—*Tablet Jan. 29.*

THE CATHOLIC HIERARCHY.

Lord Arundel and Surrey has addressed the following letter to Lord John Russell:—

"My Lord—It was not until this afternoon, after reading the speech delivered by Lord Lansdowne in the House of Lords yesterday, and, after referring again to your lordship's speech in the other House, that the conviction forced itself upon my mind that your lordship did actually believe the recent appointment of a Catholic Hierarchy in this country to be an assumption of temporal power on the part of the Pope. It really had not occurred to me previously that you or any of her Majesty's Ministers did or could view the appointment of the Hierarchy in that light. I beg, therefore, most distinctly to assure your lordship, in the strongest language I can command, that such is not the fact. The language made use of in various documents which have been alluded to, does apply exclusively to spiritual jurisdiction; and the loose phraseology of newspapers, which have also been referred to, either bears the same exclusive meaning, or is incorrect. The appointment of the Hierarchy does not make the smallest difference in our temporal position as subjects of her Majesty. This I distinctly and unhesitatingly affirm. I, therefore, hope that, whatever may be said by others, no Ministers of the Crown will on any occasion again attempt to stigmatise with disloyalty any portion of her Majesty's Catholic subjects for accepting—as I hold it to be their bounden duty to do—the purely spiritual organization given to them by the head of their Church.

"I have the honour to be, my lord, your humble servant,

"ARUNDEL AND SURREY.

"11, Carlton-terrace, Feb. 5.

ITALY

ROME.—His Holiness has nominated the members of the Conseil d'Etat. They are ten in number. Count Spaur, the Bavarian Minister at the Holy See, after an absence of some months, has returned to Rome. All good Catholics are aware that it is to this illustrious personage that they principally owe the escape of his Holiness from the hands of the Mazzinians. A plot has just been discovered at Rome, the object of which was the assassination of the Head of the Church, and numerous arrests have taken place in consequence. It is stated that the Government of the United States has requested a Nuncio from the Holy See at Washington.

PARMA.—We are informed that the question of the various religious establishments has been settled with the concurrence of the Holy See, so as to satisfy all parties.

FLORENCE.—The Grand Duke has given audience to his Excellency Richard Lalor Sheil, who presented letters from her Majesty in quality of her Minister Plenipotentiary at the Court of Tuscany.

PIEDMONT.—Count Siccardi has given in his resignation on account of the state of his health, and the King has accepted it.

MR. ANSTEY AND HIS CONSTITUENTS.

At a public meeting of the constituents of Mr. Anstey, held at Youghal on the 9th inst., it was unanimously resolved to address to him the following notice:—

"TO T. C. ANSTEY, ESQ."

"SIR—We, the undersigned Roman Catholic inhabitants of Youghal, by whose exertions and votes you were elected a member of Parliament for this borough, most reluctantly feel it our duty to inform you that you have altogether disappointed our expectations. It with grief that we have all along noticed in your public career a departure from those principles on which you were elected by us. We need not remind you of your advocacy of coercion, even against those of our countrymen whose principles you had publicly adopted, nor of your total indifference to the cause of legislative independence for Ireland on the occasions on which that question has been introduced in the House of Commons. But the act by which you have forfeited our confidence for ever is your advocacy of penal measures against the Catholic hierarchy of England, and your support of a Minister who having already awakened a fell spirit of religious bigotry in this country, now seeks by legislative enactments to violate the rights of man and suppress liberty of conscience. Under these circumstances we feel it our bounden duty to desire that you will at once resign the representation of this borough; we need not remind you of the distinct promise you made here that you would do so whenever your constituents would require it."

[Here follow the signatures.]

Cardinal Wiseman's reply to the address of the Roman Catholic Bishops and clergy of Cork, says:—"In my own name, and in that of my brother Bishops, I beg to offer to your lordship and your Clergy our warmest thanks, and the expression of our sincerest affection, strengthened by the new proofs which we are now receiving of strong and generous friendship. The violent excitement which has been caused by the just and salutary measure of the Holy See is fast subsiding; and I trust that more reasonable views will soon succeed to the misapprehensions which have been too industriously raised upon the subject."—*Limerick Chronicle.*

THE BENGAL CATHOLIC HERALD.

'One body and one spirit—one Lord, one Faith, one Baptism.

No. 17.] CALCUTTA: SATURDAY, APRIL 26, 1851. [VOL. XX.

THE

BENGAL CATHOLIC HERALD.

Calcutta: Saturday, April 26, 1851.

ST. THOMAS' CHURCH.

4TH WEEK—4TH WEDNESDAY.

We have been favored with the following outline of the Lenten Lecture delivered at St. Thomas' Church by His Grace the Most Rev. Dr. Carew, V. A. W. B:—

"*Going therefore teach ye all nations: baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you: and behold I am with you all days, even to the consummation of the world.*"—*St. Matt.* xxviii. 19, 20.

Wisdom, my Brethren dictates, that in proportion to the proposed grandeur and elevation of the superstructure the foundation on which it is to be raised, should be deep and solid.

In the magnificent plan traced out by the Saviour for the construction of his Church, it was therefore of paramount importance, that his own Divine Character and Mission, should have been clearly established by him, in order that the authority of the Apostolic Hierarchy which he designed to establish in his Church, should repose on that Divine Character and Mission, as on a sure and certain Foundation.

For this reason it was, that he so often appealed to his miracles in testimony of himself. For this reason it was, that he dwelt on their superior grandeur—a grandeur far surpassing that of any which had ever been achieved before the Saviour's time.

Having by this wise course thus proved his Divine Mission, and rendered inexcusable the incredulity of the Jews, the Saviour might now arrange in the way he judged best, for the transmission, to succeeding ages until the consummation of the world, of all such powers, annexed to his own Mission, as might conduce to the Unity and Sanctity of his Church, of its Pastors and its People. For this purpose it was necessary, that it should be provided in the economy of the New Dispensation, that in every age, the Pastors of his Church should be enabled to trace up their Mission to the Apostles, as the Apostles traced theirs to Christ and as Christ traced his to His Heavenly Father.

According to St. Paul, the Apostles were constituted Ministers of Christ, and Dispensers of the Mysteries of God. The Saviour himself had previously intimated the same truth, when he addressed to them those words so pregnant with meaning, which we read in the 15th Chapter of St. John—"*You have not chosen me, but I have chosen you, and appointed you that you should go and should bring forth fruit, and your fruit should remain,*" In this way did the Great Pon-

tiff and High Priest of God and man instructs his Apostles, that the powers and honors of their exalted Ministry were derived wholly from his having invested them with the Apostleship, and that they came by no means from themselves, from their own election of the Sacred Ministry or in short from any human origin whatsoever. Guided by the heavenly light which emanated from the Saviour's words, St. Paul, long after the Saviour had ascended into Heaven, when speaking of the Priesthood lays it down as a truth then universally confessed, "*Neither doth any man take this honor to himself, but he that is called by God as Aaron was*" Hebr. Chap. 5. And, in order to prove that no exception whatever could be permitted in this grand ordinance of Religion, the Apostle subjoins, that even Christ did not glorify himself, that he might be made a High Priest, but he (the Heavenly Father) who said to Christ; "*Thou art my Son, this day have I begotten thee and again thou, (viz. My Son) art a Priest for ever, according to the order of Melchisedech.*" Thus then, with regard to our Divine Redeemer, He, though the eternal consubstantial Son of God, the express image of the Father, the splendor of His Glory, God of God and Light of Light, He by whom all things were made, not even He would glorify himself by the Assumption of the Priesthood, until His Heavenly Father had as the Royal Psalmist proclaims, constituted him a Priest for ever according to the order of Melchisedech.

The principle then which the Saviour laid down when He said to his Apostles, "Not you have chosen me, but I have chosen you, He himself fulfilled before entering on his Priesthood, and by doing so, He announced far more effectually than any words could convey, that, as his Priesthood, if entered upon without his Heavenly Father's sanction, would have been an intrusion, a usurpation most displeasing to God, so too, would the Assumption of the Christian Ministry be a most grievous usurpation, in every case in which the party who assumed it, could not satisfactorily show, that he derived his ordination from the Apostles, as the Apostles derived theirs from Christ, and as Christ derived His from His Heavenly Father.

It is as evident as the noon-day Sun, that in proportion to the importance which the Scriptures attach to the tracing up of the sacred Ministry to its origin, it must be of greatest consequence, that the medium or means of ascertaining whether, in any particular case, a person, claiming to be a Priest, can or cannot trace his ministry to its proper source, must be such as can be judged of and pronounced upon, by those to whom the duty of such an investigation may belong. When the Aaronic Priesthood was established, the rites and ceremonies appointed for the consecration of Aaron and his Priesthood were minutely determined by God himself and in such a way, that, whilst the Jewish Church existed, a brief and easy investigation sufficed, to ascertain who was or who was not the lawful Pontiff, that inherited the powers conferred by God upon Aaron I need not remind you of the examples of terrible vengeance, inflicted on those, who presumed to disturb the order of the Aaronic Priesthood, or to usurp the ministry which that Priesthood exercised.

If in order to preserve the Priesthood of an imperfect and transitory dispensation in its integrity, and to exclude and punish any intrusion on its prerogatives, God, in his wisdom, laid down certain means by which it was always easy to discern between the rightful and the unjust claimants of the Aaronic Ministry, must we not feel persuaded, that in a dispensation founded on better promises as the Christian Church is, a still greater Providence was exercised by the Saviour, for the purpose of enabling his children, to distinguish between the true inheritors of the Apostolic Ministry and those, who without a just title, might assume its honors and prerogatives. It is obvious that the means appointed by the Saviour for so important an end, must have been external and sensible such as other men could judge of. For if were not such, and if the mere allegation of an internal call sufficed for entering on the Sacred Ministry, then, as, without a miraculous interposition on the part of God, no tribunal could pronounce on the truth or falsehood of the allegation, the Christian sanctuary might, with impunity be invaded by any impostor.

In effect, both Scripture and tradition testify, that as the mysterious powers of the Christian ministry were first imparted in an external visible manner by Christ to his Apostles, so the Apostles transmitted the same by imposition of hands to their successors, who in their turn imparted the sacred deposit by the use of the same rite to those who were to take their places in the sacred Hierarchy. Thus did the Saviour provide for the persevering integrity of the Apostolic ministry, in such a way, that by the uninterrupted lawful succession of Chief Pastors, the College of the Apostles has continued to live in its heirs and representatives, so that, thus, the words of Christ to his Apostles "*I am with you all days even to the consummation of the world,*" have obtained up to the present day their literal and adequate fulfilment.

In truth, it was only in this way, that it would seem to be ordinarily feasible, for the Christian ministry in the ages, which passed away since the time of the Apostles, to inherit, and acquire possession of the great powers and prerogatives conferred by Christ on the Apostles, the first chief Pastors of the Church. For those powers and prerogatives could come only from the Saviour and could be transmitted only through the channel which the Saviour had appointed as the medium, for communicating them to the Successors of the Apostles. The sublime supernatural character of the powers conferred on the Apostolic Ministry St. Paul indicates, as you have already heard, by the exalted epithets he employs, when he designates himself and his fellow-Pastors, "Ministers of Christ," Dispensers of the mysteries of God," and "God's Coadjutors." Human language with all its copiousness could not supply words more expressive of the extraordinary powers attached to the Apostolic Ministry. And as if to intimate by his own example, that the powers conferred first on the chosen twelve, were, in all that regards the sanctification of souls, to extend equally to succeeding Pastors lawfully chosen and inaugurated into the Chief Pastoral office, the wisdom of God arranged, that the grand epithets I have adduced should be claimed and vindicated for himself and the Christian Ministry, not by any of the chosen twelve, but by Paul, who did not belong to that number, and who was introduced into the Apostleship together with Barnabas by being ordained by the Apostles with the imposition of hands, ten years after the Ascension of Christ into Heaven.

The Holy Scriptures in order to point out, that the rite employed in setting apart Paul and Barnabas for the Apostolic Ministry was to be the fixed perpetual medium, for transmitting the powers of the Sacred Ministry to succeeding ages, represent to us Saint Paul himself, as having, by the use of the same rite of the imposition of hands, consecrated Timothy and thus imparted to him those grace and powers of the Sacred Ministry, which were necessary to qualify him to govern as Bishop the Church of Ephesus. Writing to Timothy, 2 Ep. 1 Chap. St. Paul admonishes him to stir up the grace of God, which was in him by the imposition of his hands, and in his 1st. Ep. St. Paul referring to the same rite calls it the imposition of the hands of the Priesthood. That Timothy was to perpetuate the Chief Pastoral office by imparting its powers to succeeding Pastors, in the same way in which he himself had received them from St. Paul, we learn from the Epistles of St. Paul to Timothy. In the second of these letters, St. Paul thus addresses his spiritual child, the newly constituted Bishop of Ephesus. "Thou therefore, my Son, be strong in the grace which is in Christ Jesus: and the things which thou hast heard of me by many witnesses, the same commend to faithful men, who shall be fit to teach others also." In his first Epistle to Timothy, the Apostle had previously instructed Timothy on the great caution and care he should make use of, in selecting candidates for the Sacred Ministry and in the same letter, he warns his beloved Disciple, that any neglect in this important part of his duty, would make him a participater in the guilt of the unworthy Priests, to whom Timothy might culpably have imparted ordination "I charge thee before God, writes the Apostle to Timothy, and before Jesus Christ and the elect angels, that thou observe these things, without prejudice, doing nothing by declining to either side. Impose not hands lightly upon any man, neither be partaker of other men's sins."

(To be continued.)

ST. JOHN'S COLLEGE.

Lectures on Mechanics, by the Rev. Mr. Stephenson.

After the usual examination of the pupils on Thursday the 3d instant, the Lecturer proceeded to explain of the definition of motion. He deemed it necessary that the Pupils should be well acquainted with that definition, in order to understand well the [illegible] gravitation which he was about to explain. Motion as he had previously informed them, simply signified change of place, and it was always proportional to the space over which a body travels: in the calculation of simple motion, no regard had to time, but merely to the space passed over. Thus for example, should one body travel over 5 feet in one second of time, and another body pass over the same space in no less than 5 millions of years, the motion of both would still be the same, since the space passed over was solely to be regarded. Absolute and relative motions had been already explained. Motion might also be considered as rectilinear or curvilinear, the former took place when a body moved in a straight line, and the latter when its course was curved; this sort of motion might be either uniform or variable. Uniform when the body passes over equal parts of space in equal portions of time, and variable when it passes over unequal spaces in equal times.

In uniform motion, the space passed over is always equal to the velocity multiplied by the time, if then a body travels with the

velocity of 5 feet per second and move for 7 seconds, we know at once the space passed over to be 35 feet or that the velocity 5 multiplied by 7 the number of seconds gives the space required.

Motion was said to be continuous, when the body moved on in the same path and it was termed reciprocating when the motion was backwards and forwards In the velocity of a body, or the rate at which it travels, we are to consider the quantity of of motion with reference to a given time. Thus for example, if a body be supposed to move uniformly 5 miles per hour, its velocity will be 5 miles per hour And in regard of two bodies in motion, if we suppose one to move one mile per hour, and the other to pass over the same space in half that time, then the velocity of the latter will be reckoned twice as great, because its quantity of motion with regard to time was twice as great By the momentum of a body was to be understood its velocity multiplied into its weight. Both matter and motion were elements of momentum and if you take away either you can no longer calculate momentum. As the velocity or weight varies, so does momentum which always is in proportion to its componont parts; an explanation of these several terms having occupied more than the allotted time the Lecturer concluded by proposing the attraction of gravitation as the subject for the next Lecture.

BENGAL CATHOLIC ORPHANAGE.

To His Grace the Most Rev. Dr. Carew, Archbishop of Edessa, V. A. W B.

My Dear Lord,—As Secretary to the Dwarkanath Testimonial I am directed by the last orders of the Committee to send any proceeds from the sale of the Engraving from his Portrait to the distressed Irish and Scotch, but as these have only realised Co.'s Rs. 15, and the sum is too small to remit, I therefore take it upon myself to place this amount in your Grace's hand, for the use of the Orphanage, where I think it will equally find distressed Irish and Scotch? and where I am sure it will do all the good possible.

With much respect, believe me with all good wishes,

My dear Lord,
Your very obdt. Servt.
H Piddington.

SOME ACCOUNT OF THE REASONS OF MY CONVERSION TO THE CATHOLIC CHURCH; BY A LATE CLERGYMAN (REV. MR NEWMAN) OF THE ANGLICAN COMMUNION, IN LETTERS TO A FRIEND. FIFTH EDITION. LONDON: JAMES BURNS 1849.

LETTER VIII.

(Continued from our last.)

Another charge that is often brought against us is, that we have acted hastily, without hearing all that was to be said on *both* sides. It may be so; but the fault cannot be in not hearing all that was to be said on the *Anglican* side. We may, indeed, have been guilty in not sooner listening to what was said on the other side by Catholics themselves For five, ten, or fifteen years, we may have been most diligently reading, and hearing all that was said and written on Anglicanism. We may have been saying it and writing it ourselves. We may have taken our views of Rome as well as of England almost entirely from Anglicans. Yet when we become convinced that Anglicans are wrong and are about to leave them, we are told we are only considering "*one side*,"—meaning by that the Catholic side. Nothing, indeed, could possibly satisfy them that we have given their side sufficient consideration, or done justice to it, or understand it, *but a final resolution to stay with them*. And this they say, although it is notorious and obvious that all our prejudices, all our feelings, all our hopes, our affections, and our interests were all *with them* from the first. We embraced the High Church theory (God is our witness) with a hearty faith and high hopes, and it crumbled in our grasp We laboured and worked for the Church of England, and trod the round of our duties in it, and it gave way under our feet. Rome had to contend against every possible disadvantage, and won its way simply by the power and attractiveness of truth. Is not this at least a plausible statement to give? Yet scarce one of our old friends will give us credit even for having conscientiously acted in this way, and for being influenced by these motives and considerations. They seem to think it impossible that any one can really think that they are wrong, their theories false, and their position indefensible.

This charge of only reading and hearing on one side comes, too, with a very bad grace from them, many of whom steadily refuse to read or hear what is said on "the other side," and exert their influence and authority to prevent others from reading on any but one side,

and *that side their own*. I know one who forbade a person under his guidance to read a tract on the Anglican controversy against Anglicanism, or any thing on that side at all; and recommended another person to read Dr. Wordsworth's book—a book whose quotations he knew to be falsified, and with whose general principles and tone he had almost as little sympathy as with the writings of Luther,—simply because it opposed Rome. This is one-sidedness indeed. Can it be wondered at, if such persons continue all their lives what they happened to be born? How is it possible that any one being in error could ever escape from error but by a miraculous conversion, if all persons acted on this principle, and in this way? Doubtless it is wrong to *seek* controversies, and lightly to indulge or encourage dissatisfaction and doubts of the communion in which we have first learnt of God and of Christ. No religious mind could do so. *But surely there is such a thing as religious inquiry from religious motives, seriously, solemnly, and as before God.* And surely if ever there were a time and circumstances which were like a providential summons to all to inquire, they are the present circumstances and the present time. We did not doubt for doubting's sake; we did not doubt first, that we might believe afterwards; we *trusted first*; we acted in faith and love, and these brought forth doubts. Such doubts, so sprung, I maintain, are religious doubts, are calls from God; not, indeed, to be lightly or hastily yielded to, but to be solemnly heard, listened to, and if not satisfied, then to be acted upon. If this be not a justifiable way of acting in such a case, then can there be no justifiable way of being converted from error to truth. In the progress towards truth, such persons would oblige us to believe we must be ever acting on wrong principles; the way to right must ever be a wrong way, which is surely absurd.

Another charge that is sometimes made in connexion with this point is, that persons on leaving the Church of England are "acting on their own private judgment." Such a charge exhibits a very great misconception or misuse of the term "private judgment;"—it is to confound it with *personal responsibility*. Every one *must* act on his own personal responsibility, whether he stays in the communion in which he was born or leaves it. It must at last be our own personal act, and we are personally responsible for it. To act on "private judgment" in its wrong sense, is to act without *due regard to authority* in matters of faith or conduct. If a person in deciding on a matter of faith, and *choosing the greater authority*, is guilty of acting on private judgment, then it is clear that a person cannot act by authority, since he must virtually *choose* his authority; and to do so according to the use of the word now alluded to, is to act on private judgment. When a person leaves the communion in which he finds himself, because, first, he finds in it *no authoritative guidance* at all, and is necessarily left entirely to his own choice whether he will belong to two parties which contradict each other on fundamental points; and next, because he considers that the authority of the whole Church—the great, the good, the holy—is decidedly against his communion;—it is ridiculous to tell such an one that he is acting on what is called "private judgment," which, as every one knows, means something quite different. Those who do act on private judgment would tell this same person, that he was acting on the rule of implicit faith, and obedience to human authority.

It is to be feared that many persons deceive themselves in this matter very much. They see the great responsibility of joining the Church of Rome; but they altogether forget the equally great responsibility of upholding the Church of England, if that body be schismatical. A man is almost as much responsible for *continuing* in schism, when his attention has once been turned to the fact, as he is for *making* a schism. Can any one think that Dr. Pusey, for example, is not as responsible for the active support he gives to the Church of England, and the fearful charges he makes, or insinuates, against the Roman Catholic Church, as Mr. Newman is for joining himself to the latter? The personal responsibility is the same in both cases. The risk, in my opinion, I need not say, is fearfully greater in the former. "Suppose," it is sometimes said, "you should, after all, be joining a corrupt and apostate Church?" Suppose, I retort, you should, after all, be blaspheming the Church of God, and the Saints, by your fearful charge of "anti-Christian usurpation" and "virtual idolatry?" Let us not deceive ourselves. There is an awful responsibility on *both* sides. We must steadily contemplate it, awful as it is. A choice we must make. To stand still is to choose. To go back is still more actively to choose; and our choice must leave us all fighting for or against the holy Church of God. Anglicans ought to consider that the Roman and English Churches cannot pursue separate and neutral courses. They are ranked in absolute hostility to each other, both here and in every corner of the earth. That hostility can know no cessation but by the submission of the English claims—such hostility can only be justified by the most extreme necessity. Are

Anglicans who think that they are doing in this nothing positive, nothing hostile, by remaining in the English Church—are they prepared to defend, and carry out to all extremes, their active and most miserable conflict? Is there not a fearful responsibility here, lest haply they be found fighting against the Church of God?

Another favourite charge is, that of "deterioration of character" in the converts. I hardly like to speak of this. I can only say that what is called by this name might, with at least equal propriety, be called uncharitable judging and evilspeaking among Anglicans. The most ridiculous and unfounded stories are circulated and believed without a moment's hesitation or examination; and persons seem to feel no sorrow or shame when they discover that they have been circulating falsehoods. The readiness with which the worst stories are implicitly believed, and immediately repeated, is a far worse feature in those among whom it prevails than the reputed deterioration of character among converts. If Anglicans could but know how strange and unaccountable (to use no harsher term) their own conduct and language appear to all around, above, below them, to all but themselves, they would be more charitable to others. As to deterioration of character, if one is to speak as one feels, I can truly say, that nothing has pained me more than certain changes that have come over some whom once I greatly respected. I know men who, in former days, despised reports,—who were far too high-minded to descend to abuse and detraction,—whom I scarce ever heard speak evil of any body,—come in later times to lend themselves to all the idle rumours and evil reports in circulation. I know men who once preached truth, and sought to win alone or chiefly by its power and beauty, come at last to find their best arguments in abuse of Rome and detraction of the converts, not hesitating to assign to their conduct, motives and feelings of the most unworthy kind, that in language utterly at variance with Christian charity and courtesy. In one point, too, we may appeal to their sense of honour and generosity; we cannot defend ourselves, or our defence can never keep pace with their accusations. They have an audience ready to believe any thing they say, and especially against the converts; we can get no hearing, and are suspected even when we speak. They have only to say, mysteriously and with apparent sorrow, "I have heard sad stories of so and so;" and the worst is believed of the unhappy party mentioned, who has no chance of being heard in his defence, and has no friends to take his part. I would therefore entreat Anglicans not to add the sins of slander, rash judgment, and evil-speaking, to the miseries of disunion.

Again, Anglicans often say, "How can you leave a Body in which such holy men as so and so are content to remain? Is not that which is enough for them enough for us?" Surely such persons cannot imagine that they who leave a Body profess thereby to be better than all who remain behind. If they think so, then certainly *they* can never leave the English Church till they become the most self-righteous Pharisees, and most unworthy members of any Body, either of that they join or that they leave. Such an argument may be of weight when a person has really no opinion of his own, or rather agrees with Dr. Pusey in his opinions; but to speak and act on this sentiment when one's own convictions and feelings are with the holy men who are against Dr. Pusey, and who have left the English Church, is the most extravagant following of a *man* that can be conceived. The presence of holy men, indeed, on either side (such, that is, whom we deem so), is a fact of weight; but it must be remembered, that we have as holy men, at least, and far more numerous, on our side. Is it not better, if we are to follow men, to follow Mr. Newman *with* our convictions, than remain with Dr. Pusey *against* them? These things ought not to be said. They may frighten timid minds, and induce them to believe that they ought to stifle convictions, and the voice of conscience, and it may be the Spirit of God, rather than seem even "to condemn Dr. Pusey." Such language, and it is becoming more frequent, will most justly affix the odious stigma of sectarianism on the party, and will be testimonial to their branding themselves with the name of "Puseyites."

Before I conclude this Letter, I will notice another argument, or rather assertion, that is sometimes used to deter persons from joining the Roman Catholic Church. It is said that those who have joined it are "disappointed." This is not an argument; and, therefore, cannot be answered. It is an assertion, which can only be contradicted. If converts themselves are the best witnesses in this case, I can speak, from a very general acquaintance with them as a class, that in all the instances I have known, the satisfaction felt has been quite beyond all that they expected, or could have imagined. The common expression used by several whom I have known, and who have written without communicating with each other, is, "I feel as if I were in a new world;" and this feeling has not worn off, but has passed into a state of settled thankfulness for the greatness of the blessing experienced. It is remarkable that there have

not been more cases of disappointment, arising from mistaken feeling, on a subject of which so little could be known previous to experience; or again, we might not unreasonably have expected cases of relapse, owing to persons having joined the Church on insufficient grounds,—such as a mere preference of system of externals, &c. Such cases would not have surprised any thoughtful person. The fact, however, is as I have said. Amidst the greatest trials, the converts (with not more than one or two exceptions) have experienced the greatest support and joy of heart; and have rejoiced that they were counted worthy to suffer, as well as to believe.

(To be continued)

FLOWERS OF HEAVEN.

Connexion between Religion and Morality.

CHAPTER XIV.

FRUITS OF MODERATION.—(CONTENTMENT.)

The ancient sages acknowledged, many centuries since, that happiness is not to be found in extremes; that the route of life is bordered with precipices and marshes, and is only safe in the middle path; in a word, that contentment is the source of quiet, of wisdom, and of virtue.

"Not too much of any thing," was the maxim of Chilon, whose aphorisms were written in golden characters on the temple at Delphos: and the sentiment and language were echoed by Socrates. But this maxim, although much admired in theory, was not often reduced to practice by the Greeks, who, although less greedy than the Romans, whose characteristic virtue was frugality, were foolishly fond of glory, and never were satisfied with the measure of it they possessed.

Horace was the minstrel of contentment, among the Latins. "If it be true," said he, "that the most precious marble, or the most brilliant purple, cannot charm away care; if Falernian wines, and Persian perfumes, are equally powerless, why should I wish to build superb palaces, which would cause me to be envied? Why should I exchange my little Sabine farm for treasures which would only increase my anxieties?"

The Holy Spirit itself marks out mediocrity as the only really desirable state. "Give me neither beggary nor riches: give me only the necessaries of life: lest perhaps being filled, I should be tempted to deny, and say —Who is the Lord? or, being compelled by poverty, I should steal, and forswear the name of my God."* This was was the prayer of the wisest of men.

Poverty is, indeed, the solution of many human weaknesses. When hunger gnaws the entrails, conscience is willing to surrender at whatever may appease it; and then are seen apostacies from honour, fidelity, and principle, which rouse the indignation of those who have been deserted. Before determining how far the apostate is blameable, we should first inquire, whether he had not long before felt the pinchings of want,—whether he had not hungered and thirsted through attachment to his cause,—and whether he did not find himself destitute of every thing, at the setting in of the rains and frosts of winter. We have seen some of these abandonments of principle which have awakened in us feelings more of compassion than of anger, so melancholy were their causes! "This writer has sold himself," some rich man may say; "he is a base and venal soul."—No such thing: it was not he that sold himself—it was poverty!

Poverty passes over the soul, as the simoom over the desert; it blasts all its flowers, and dries up all its springs. Thus religion, which knows man, and compassionates the weakness of his nature, does not forbid him to procure for himself an honourable independence; far from it—she excites him to it. Labour, says she to the sluggard, or poverty will come, and seize on you, like an armed man; carefully observe the state of your flocks; mow the grass while it is yet green, and gather the hay of the mountains: when there is no more wood on the hearth, the fire goes out. Then she sets bounds to the thirst of gain by these words, which in one dash depict the satiety engendered by great wealth: "A soul that is full, shall tread upon the honeycomb."†

(To be continued.)

EASTER SUNDAY.

An Ode by Mr. Thos. P. Manuel of Patna.

(For the Bengal Catholic Herald.)

How radiant the dawn, and how bright is the morning,
How cool are the zephyrs, how gentle, the breeze;
Majestic the Sun, the high mountains adoring,
Appears, and exults on the glory he sees.

II.

Oh Joy to Mankind! when the Saviour arising
The Empire of guilt, and of Satan o'er throws,
Oh mercy! the cross nor the Burial despising,
He died for our sins, for our Judgment arose.

III.

The dimple of Joy's on the face of the waters,
A smile on her crystal fair Jordan displays;
While deep in the forest the fair Virgin—daughters
Of Sion have wak'd all the anthem of praise:

* Lib. iii, Od. 1. † Prov. xxx. 8, 9. † Prov. xxvii. 7.

IV.

The Nymphs of the Valley, the Spirit of the Mountain,
The song of the breeze, and the chorus of leaves,
All join the fair Virgins of Zion;—the fountain
Proclaims by its rippling the joy it receives.

V.

Behold of thy Spouse! Oh! he comes to receive thee,
Oh welcome him well, and his message fulfil;
He gave thee all Pow'r o'er thy foes,—and he'll give thee
Victorious o'er all he returns to thee still.

Patna, 1851.

Selections.

MISSIONS OF THIBET.

Extracts from a Letter of Rev. Dr. Huc, Apostolic Missioner in China, to the Rev Dr. Etienne, Superior General of Saint Lazarus, at Paris.

SOJOURN AT LASSA.

The morning after our arrival at Lassa, we took a Thibetian guide, and we went through the different quarters of the city in quest of a hired lodging. The houses of Lassa are generally large, consisting of several stories, and roofed with a terrace slightly slanting, in order to let the rain flow off. The exterior is whitewashed with lime and water, except some border lines and the frame-work of the doors and windows, which are of red and yellow. The reformed Buddhists have a special predilection for these colours. They are, as it were, sacred in their eyes, and they are denominated lama colours. The inhabitant of Lassa are accustomed to paint their houses annually, which gives them habitually an admirable air of cleanliness, and they seem always as if recently constructed; but the interior is far from harmonising with the good appearance which they present externally. The apartments are filthy, smoky, foul, and encumbered with furniture and utensils scattered here and there in disgusting confusion. Thibetian houses are, as it were, merely large whitened sepulchres.....true image of Buddhism and all false religions, which are ever careful to gloss over, by sundry dogmatic truths, and sundry moral principles, the corruption and conceit which they conceal.

After a long searching we chose at last a small lodging, which constituted part of a large house containing fifty boarders. Our poor receptacle was in the upper story. It was reached by a staircase of twenty-six wooden steps, without any bannister, and they were so awkward and narrow that the use of both hands and feet were requisite to avoid breaking our necks when mounting. Our apartments consisted of a large square room and a small corridor, which we called a cabinet. The room faced the north-east by a narrow window, furnished with three thick logs, and the ceiling contained a round aperture admitting the light, wind, rain, and snow, and letting out the smoke. The Thibetians have an invention to protect themselves against the cold of winter; it consists of a small pan of baked earthenware, in which they burn *argols*. When this combustible is lighted, it often emits more smoke than heat, so that there is an advantage in having an aperture; without it, any fire would risk occasioning suffocation by smoke. Hence, however, arose the uncomfortable sensation of an occasional fall of snow or rain on our backs; but when an individual has once led a nomadic life he does not mind such trifles. The furniture of the room consisted in two ox-skins, stretched from right to left on the floor, our fire-pan, two horse saddles, our travelling tent, some old pair of boots, two broken trunks, three torn coats hung on nails, our plaid, covering folded up, and a large stock of dried dung piled up in a corner.

We were at once up to the mark of Thibetian civilisation. The cabinet having a fine oven built with masonry, was our kitchen and store room. We had installed there Samdadchiemba, who had resigned the office of camel-driver, and now united the functions of cook, purveyor, and ostler. Our two white horses were accommodated in a corner of the yard, and rested after their irksome and glorious campaign until an opportunity occurred to hand them over to new owners. The poor brutes were so reduced that we could not in decency expose them for sale until they were got into better condition.

As soon as we had settled our dwelling in order, we spent some time in minutely examining the capital of Thibet and becoming acquainted with its numerous inhabitants. Lassa is not a large city; it is almost not more than two leagues in circumference, and is not encircled like the cities of China with an exclosure of ramparts, it is alleged that such existed formerly, but that they were entirely destroyed in a war which the Thibetians had formerly to maintain against the Indians of Boutan—now-a-days not the slightest vestige of them remains. Outside the suburbs are numerous gardens planted with large trees compassing the city with a beautiful belt of verdure. The principal streets of Lassa are very large, straight, and pretty clean, at least when no rain falls; the suburbs are unutterably filthy and disgusting; the houses, as we have already stated, are generally spacious, lofty, and well-looking; some of them are stone-built, others are built of brick and sometimes of mud; but they are all so neatly white-washed that they all seem of equal value. There is a certain district in the suburbs where the houses are built entirely with the horns of cattle and sheep. These odd edifices are of extreme solidity and present a rather agreeable appearance to the eye; the horns of the cattle being smooth and white, and those of the sheep being black and rough. These strange materials admit a wonderful diversity of combinations and form on the walls an infinite variety of designs. The interstices between the horns are filled with mortar. These are the only houses that are not white washed. The Thibetians have the good taste to leave them in their natural state without endeavouring to add to their wild and fantastic beauty. It is superfluous to remark that the inhabitants of Lassa consume a fair share of beef and mutton;

their horn-houses are an incontestable proof of it. The Buddha temples are the most remarkable buildings of Lassa; we shall not describe them here, as almost all of them nearly resemble those we have hitherto had occasion to allude to. The only remark we have to make is that here they are larger and richer, and covered with greater profusion of gilding.

The palace of the *Talé-lama* is every way deserving of the celebrity it enjoys throughout the whole world. On the north side of the city, and not more than one quarter of an hour's distance at most, there is a rocky mountain somewhat elevated and conical shaped. It rises in the middle of this large valley like an islet above an immense lake. This is named *Buddha-la*, that is to say, *mountain of Buddha, divine mountain*. On this spacious foundation prepared by nature, the adorers of *Talé-lama* have built a magnificent palace, where their living divinity resides in flesh and bone. This palace consists of a group of several temples of different sizes and beauty. The central one is four stories high and commands all the others; it terminates in a dome entirely covered over with gilt plates, and surrounded by a large peristyle, the columns of which are likewise gilt. It is there the *Talé-Lama* has fixed his residence. From the top of this elevated sanctuary he can contemplate on days of great solemnities his countless adorers in motion on the plain and coming to prostrate themselves at the foot of the divine mountain. The second-rate palaces around the great temple serve as residences for a host of Lamas of every order, who are continually occupied in the service of the living Buddha and paying their court to him. Two handsome avenues lined with large trees lead from Lassa to Buddha-la; there you always see a great number of foreign pilgrims dropping between their fingers their long Buddha beads, and court Lamas clad in magnificent dresses and mounted on horses richly caparisoned. Great activity prevails continually round the environs of Buddha-la; but, in general, all there are grave and silent. Religious thoughts seem to engross their souls.

The demeanor of the population of the interior of the city is of quite a different character; they vociferate, push forward, and crush each other, while each individual is busily engaged in making bargains. Trade and devotion attract unceasingly to Lassa a great number of foreigners, and make this city the rendezvous of all Asiatic people. The streets are constantly choked with pilgrims and merchants, exhibiting a wonderful variety of physiognomies, costumes, and idioms. This immense multitude is mostly shifting and daily renewing. The resident population of Lassa is composed of Thibetians, Penoups, Kalotis, and Chinese. The Thibetians belong to the large family that are usually designated by the name of Mongolian race. Their hair is black, thin beard, small sunken eyes, high cheek bones, short nose, wide mouth, and thin lips. Their complexion is slightly bronzed; however, you find among the elevated class as white countenances as in Europe. The Thibetians are of middle stature; they add the strength and vigour of the Tartars to the agility and suppleness of the Chinese. They delight in gymnastic exercises and especially the dance; their step is balanced and extremely light. When they go through the streets they keep constantly humming prayers and popular airs; their character is frank and generous. They are brave in war, and front danger courageously; they are likewise religious, but less credulous than the Tartars. They have no very high notions of cleanliness; nevertheless they are fond of luxury and sumptuous dresses.

The Thibetians do not shave the head; they allow their hair to float over their shoulders and merely point it occasionally with scissors. The fashionable people of Lassa have within a few years since adopted the Chinese way of trimming them, and then securing in the tresses golden trinkets ornamented with precious stones and pieces of coral. On festival days they wear a large red hat, very like the Biscayan cap. A large cloak, clasped on the right side by four hooks, and tightened round the waist by a red sash, completes the simple and yet not ungraceful costume of the Thibetians. They usually hang from their sash a bag of yellow taffeta, containing their inseparable wooden bowl, and two small, oval-shaped and richly-worked purses. These contain nothing, and only serve for decoration.

The Thibetian women wear a dress somewhat similar to that of the men; over a cloak they add a short gown bedizened with sundry colours; they part their hair into two tresses which they let hang over their shoulders. The women of an inferior class wear a small yellow bonnet, not unlike the cap of liberty that was worn under the French republic. The ladies of highest rank wear no other head ornament than an elegant and graceful crown made of fine pearls. The Thibetians submit in their toilette to a usage or rather an incredible regulation which is unexampled over the whole world.

(To be continued.)

ROCHFORT CLARKE AND CARDINAL WISEMAN.

Our readers, of all classes and opinions, will have perused, with feelings of indignation to which it would be difficult to give utterance, some passages of the speech delivered at the Oxford county meeting, by a person named George Rochfort Clarke. He is in the position of a gentleman, as was Sloane the barrister. The meeting in question was got up, like other recent meetings, to protest against the "Papal aggression," and was attended by various gentlemen of rank and consequence. The Marquis of Blandford, the Earl of Abingdon, Colonel North, the President of St John's College, and the Rev. Charles Marriott, were present. The bigotry and nonsense uttered by the various speakers was much the same as we have had to chronicle in the reports of other meet-

ings of the same kind; but the speech delivered by this Mr. Clarke, before the assembled lords and Clergymen of the first University in the world, has certainly astonished us. It has been reserved for Oxford to put the climax to the vulgarity, the cruelty, and the wickedness which Protestant England has exhibited to the world. Clarke, after a good deal of legal argument and declamation about Cardinal Wiseman's being born at Seville, said, "that seeing the way in which the Confessional brings the Catholic Priest into contact with the female portion of his community, he (Mr. Clarke) thought it just possible that Dr. Wiseman might be a *Spanish nun!*" Such is the *report* given in the *Chronicle*. We ask our readers' pardon for quoting these words, which we place on record that the world may have another specimen of the temper of mind which Protestantism engenders: that good Protestants may know what sort of men are they who hallod them on to attack the Holy Catholic Church—how false, how mean, how impure! It is fair to add, that at these words the courtesy of Oxford was certainly startled and revolted—it was going a little too far, even for the heated and angry men who composed the assembly. Cries of "Shame! shame!" resounded through the room, and Clarke was not allowed to continue his speech. But we have still to lay before our readers the most painful part of the business—namely, the correspondence which has followed, and to which we give the amplest publicity that we are able. May the malignity of this lost and wretched man, degraded and sunk by a false creed beneath, we will not say the dignity of a gentleman, but the common feelings of humanity, serve to awaken some salutary reflections in the minds of those honourable though mistaken men who found themselves on the same platform with him.

For Catholics, such occurrences we can safely say, serve to strengthen *their* faith. It is encouraging to find the opposite party make use of such implements of attack, the choice weapons of the spirit of falsehood and impurity. The eminent and illustrious Ecclesiastic and the venerable and innocent lady* whom Mr. George Rochfort Clarke has thought fit to assail, will doubtless have their consolation. "Blessed are ye when men speak evil of you falsely" for my name's sake." Any further comment is needless; and we throw from us with disgust the loathsome reptile whose presence we have felt it necessary to notice:—

* The late Mail announced the death of the Mother of Cardinal Wiseman in Italy, at the house of her Daughter who is married to an Italian Prince.

[Correspondence.]

We (*Daily News*) have been requested to publish the following letters, which have passed between Cardinal Wiseman and Mr. Rochfort Clarke, relative to the speech of the latter at the Oxford county meeting:—

"35, Golden-square, Jan. 4, 1851.

"Sir—A letter in this day's *Chronicle*, signed 'Gentilis Homo,' has called my attention to some expressions in your speech at the Oxford county meeting, on the 2nd instant, respecting my birth, which I cannot with decency transcribe.

"I have for the last two months borne silently much calumny and railing against myself; and I am ready to go on enduring, personally, more still, for what I believe to be the cause of God. But I cannot allow to pass unnoticed any slander of one to whom I owe all good in life, and whom God's commandments enjoin me to honour, and consequently to shield from dishonour. Although nearly an octogenarian, my venerable parent, against whom you have publicly uttered a most revolting insinuation, retains still full possession of every faculty, and as keen a sense of the honour due to an unblemished life as others do in earlier years. After having passed her days with the respect and esteem of all that know her, unless the kindness of friends shall keep her in ignorance of the blow you have struck at her honour, God only knows what the effect of it may be upon her mind or her life. As it has been the first, so it may prove a last and fatal stroke.

"I therefore earnestly and solemnly call upon you, as a Christian, as a gentleman, and as a man, publicly to retract and apologise for the unfounded imputations which you have cast upon my parent's honor in your speech at Oxford.—I am, Sir, your obedient servant,

"N. Card. Wiseman.

"Rochfort Clarke, Esq."

"Spring Garden-terrace, Jan. 6, 1851.

"Sir—A gentleman, representing himself as Mr. Henry Bagshawe, and your attorney, delivered to me in the afternoon of this January 6th, a letter from you, dated January 4th.

"I stated at the Oxford county meeting that, by our ancient common law, it was high treason for a subject to introduce into this kingdom a foreign power; that our King, Edward the First, ordered one of his subjects to be drawn and hanged, according to that common law, for having published a Pope's Bull, excommunicating another English subject; that Blackstone and Coke both declare this to be the common law; that it is a misdemeanor at common law for a subject to enter into the service of a foreign prince, &c., without the Queen's license, even in time of peace, but if he enters into the service of the Queen's enemy it is high treason. Such being the common law, it became important to consider whether any person who took part in the Pope's recent aggressions was an alien, or British subject, for what might be an offence in a subject might be none in an alien. I then said that you were sometimes represented as a Spanish alien; sometimes as born in Spain of Irish parents;

sometimes as being descended from an Irish grandmother and Spanish grandfather; but that I had not the least knowledge of any circumstance relating to your birth or parentage. It is no fault of mine that your injudicious friends, 'Gentilis Homo,' and the writer of the article in the *Morning Chronicle* of Jan. 6th, whilst, by omitting the words of my legal argument and giving a couple of sentences, contrived to suit their purpose of dealing out injustice to me. They have held me up for a little while to the disapprobation of their readers, have at the same time placed you under the disagreeable necessity of appealing to me to relieve you from their imputations, not mine. But, though I am in no way bound to interfere, and have nothing to retract or apologise for, as you seem to infer, and though from your use of those terms, as also 'slander,' of which I have not been guilty—nor 'revolting insinuation,' nor 'unfounded imputations,' &c., &c., I am very apprehensive you do not intend to make a generous use of this letter—and, though such a letter was put into my hands by your attorney, yet I will cheerfully do my best to neutralise the folly of your unjust and hasty friends. I therefore assure you that I never intended to make any insinuation against your mother, as you seem to suppose. On the contrary, my object was to show that we none of us knew anything good or bad about your birth or parentage, except that you were supposed to be a Spaniard.

"But I will do more to assist you against the *Chronicle*—I will publish my speech so as to be most satisfactory, according to my judgment, to your feelings on this point. And if you will send me a short letter to explain your birth and parentage, and state whether you are a subject of Queen Victoria or not—and if I find your letter of such a character as to justify me in doing so, I will add it to my pamphlet, and afford you this opportunity of placing your birth and parentage truly before the public which we, Englishmen, are naturally anxious to have explained." See the postscript on the other side.—I am Sir, your obedient servant,

"G. ROCHFORT CLARKE.

"Cardinal Wiseman."

"P.S.—(Jan. 7.)—I sent a letter very much to the above effect to the editor of the *Morning Chronicle*, on January 4th, in answer to the disgraceful letter of 'Gentilis Homo.' I have waited till this morning to see if it would appear; but the editor, with unheard-of injustice, not only has not inserted it, but had it in his hands long before he published his false leading article carrying on the attack against me, making the malice more apparent.—*Tablet.*

SINGAPORE.

The interior of our Island appears to have been in a most disturbed state for several days past, owing to an active persecution having broken out against the Chinese converts to the Roman Catholic Church, who are found scattered over the island as planters, and whose numbers are steadily increasing. A very slight pretence would appear to have been laid hold of, for putting in practice a general sacking and pillaging of the plantations belonging to the Christian Chinese, and for carrying off individuals and holding them to ransom at large sums. These proceedings are generally ascribed to the influence, more or less openly exerted of the Tau Tae Hoé, and probably of the other Secret Societies, from whose ranks the Christian converts are withdrawn, and whose power and influence is, of course, diminished in proportion to the success of the Roman Catholic Missionaries. Besides withdrawing members from these Secret Societies, the extensive conversion of the Chinese in the interior has had the effect of placing everywhere throughout the Island, men who are subject to influences adverse to the interests of the Societies, who are thus deprived of that complete immunity from surveillance which constitutes one of the sources of their power. With these Chinese converts disseminated throughout the islands, the Hoés can no longer hold their meetings, or execute sentence on refractory or defaulting members, with the same security which they once enjoyed that there will be no spy upon their proceedings. This it is which no doubt has led to such a general attack upon the Christian Chinese throughout the length and breadth of the island, and it will be very difficult as long as this feeling lasts to restore anything like security and order. The Secret Societies are no doubt determined to make a strong effort to destroy the influence of the missionaries and to deter the members of these Societies from deserting them for the Christian Hoé, as it called. To those converts who apply for protection to the heads of these Societies, the answer is—return to the Society and you will be safe. It will probably therefore be necessary that some prompt measures be taken by the Government to put a stop for the present, and also for the future to these lawless proceedings. The present police force is avowedly unequal to cope with this outbreak in addition to discharging its usual duties. It will be necessary to augment the force assigned to the rural districts, but to prevent this becoming too burdensome on the Municipal Funds, we would again reiterate the suggestion that there should be two or three small Military stations in the interior of the island, say at Changie, Bukit Timah and Keangie. The sepoys stationed there we would not employ as police peons, or in any other unusual duty, but we should expect that the very fact of their being so near at hand to assist the ordinary police, in the event of any serious disturbance of the peace, would contribute very much to ensure the continued maintenance of order. We have heard no objections stated to this proposal which are of any weight or founded upon any good grounds, and we have the system already in operation at Malacca. Why it should not be tried here we know not. If it would undermine the discipline of an officer or a sepoy, to be detached for a month to Bukit Timah on out station duty, we should be very much inclined to doubt whether that officer or sepoy is worth his salt, and to recommend his being got quit as soon as possible as a decidedly bad bargain. The plan is worth trial at all events, and as it may save the Municipal funds

from being altogether swamped, we would recommend the Municipal Committee to take it into their serious consideration, and if it finds favor in their eyes, to press its adoption with higher authorities.—*Overland Singapore Free Press, March 5.*

THE ROMAN CATHOLIC MEASURES.

The course which the debates on this subject will take was last night pointed out with sufficient clearness. It is not difficult to foresee that, in the House of peers, Lord Stanly will urge the Premier's reluctant colleagues farther than they are anxious to go. Lord Lansdowne's temperate reference to the disputed question would do credit to his judgment if he were not independent of his party. Mr. Roebuck, in vindicating the act of the Pope, took a position which we have held to be untenable; but ministers must expect to hear again and again the exposures which he made of their utter inconsistency with all their former professions. Lord John Russell as might have been expected, met the criticisms which had been pronounced on his policy with vague generalities, and with promises of maintaining religious toleration. To prove the sincerity of his declaration, or to illustrate the distinct meaning which the Prime Minister of England attaches to the rights of conscience and to civil equality, we regret to say that he condescended publicly to adopt the mean and malignant interpretation by which his supporters have aggravated, in trying to extenuate, the most offensive phrase of his notorious letter. If it were his object to protest against political encroachment, what had 'superstitious mummeries' to do with the matter? And if the provocation was an excuse for the error of introducing an insult to religious opinion, who but the Roman Catholics would naturally have been the victims? That they were victims is obvious to common sense, and has been universally felt by themselves. But Lord John Russell says that he referred to a party in his own Church, and he seems to think that he has excused himself. Yet, if he has a right to [illegible] a party in his own Church, is he justified in his offensive language to the Roman Catholics? But his defence only proves his perverse misunderstanding of the point at issue, without relieving him from that part of the charge which he is anxious to disavow. He intended to insult 'a party in his own Church'—he did insult the Church which he now wishes to conciliate; and insults now mainly intended as much are sometimes not the least offensive. It is well that he will now have opportunities of hearing some explanation of the principles of freedom, which he has so long talked about without imbibing their spirit.—*Chronicle.*

FATAL EXPLOSION.

Yesterday at Manchester a very shocking and fatal explosion took place in springfield-lane, Salford by which Mr. J. Wainwright Hodgetts, a manufacturing chemist, whose attainments had secured him a somewhat honourable name in the scientific world, was killed and another man very seriously injuried:—

The works in Springfield-lane, belong to Mr. White, inventor and patentee of a new description of gas from naphtha and water, called hydrocarbon gas. The gas-works are situate at Southport, but the residuum obtained in the manufacture, which till recently had been sold as waste, had been discovered to be capable of very profitable employment—three products being obtained from it consisting of a highly purified gas, a superior quality of turpentine, and a description of oil. The Springfield-lane works have been established for the purpose of converting this residum into these valuable products, and had been in operation only four days, under the management and direction of Mr. Hodgetts. These works consisted of a shed, in which were three retorts or purifiers heated by furnaces having cisterns connected with them by means of copper pipes. Mr. Hodgetts was engaged in inspecting the operation at one of the retorts, when the mass of combustible matrials suddenly exploded, and threw his body to a distance of 15 or 16 yards; a portion of the naptha which burst instantly into flames, striking him in the face and frightfully burning and disfiguring him. The burning materials destroyed part of the roof of the shed, and the other two retorts were also set on fire and exploded. A labourer, named Francis Gallaghan, was the first person who went to the assistance of Mr. Hodgetts, and he succeed in extinguishing the fire, which had taken hold of his clothes, but the unfortunate gentleman was quite dead, his face, chest, and lower extremities being nearly reduced to a cinder. A man named Howarth, who was at one of the other retorts, was so badly burnt about the shoulders and one arm, that it was found necessary to remove him to the Royal Infirmary, where he now lies in a dangerous state. The mass of naphtha in the retorts burst into flames, and set fire to the building, and though two fire engines came into play as quickly as possible they were found to be almost useless, the only means of extinguishing the flames from the naphtha being by filling up the retorts with sand, bricks, and other materials, which were thrown upon the fiercely burning fire by labourers. The flames had approached, at the time of their extinction, very nearly to a reserve tank containing 400 gallons of naphtha, which would probably have produced still more disastrous consequences to the neighbourhood had it taken fire. The explosion is supposed to have resulted from a leakage in the coppar pipe connecting the retort with the receiving pan, which is some way ignited, and communicated with the contents of the retort.—*Manchester Journal.*

KING DAHOMEY'S ARMY OF AMAZONS.

It is rarely that Europeans are called upon to believe in the existence of amazons,—fighting women prepared to do battle on all around, the terror of the neighbouring tribes, dressed in the attire of male soldiers, armed muskets and swords. These sable ladies perform prodigies

of valour, and not unfrequently, by a fortunate charge, save the honour of the male soldiers, by bearing down all before them, discovering themselves to the astonished and abashed prisoners to be women, exceeding their coadjutors in cruelty and all the stronger passions.

Excited by the hopes of reward, the evil passions of man are fearfully developed in Dahomey. Blood-money is the sure reward of valour, the price of blood the only fee; and it matters not if the prisoner is brought alive to the monarch, as his reeking head is almost equally valuable. Without a trophy, such as a prisoner or a head, the soldier had better have been killed; disgrace, and often cruelest punishment, follow to the defaulters of either sex.

There is not a more extraordinary army in the known world than that of the military nation of Dahomey. The nucleus of the national power, the throne, is occupied at the will of the militant people, who claim an annual war as a birthright. If, from want of courage, or any other insufficient reason, the monarch dares to dispute the will of his people, he, who could by serving the vitiated appetites of his soldiers have taken the lives of any, high or low, is as surely dethroned and murdered.

In speaking of the two armies, let not the sensualist imagine that a Dahoman campaign is disgraced by a freedom it would almost be natural to suppose to belong to so curiously disposed an army, half male, half female. On the contrary, the latter are in charge of eunuchs, officered by their own sex, and scorn the softer allurements of their nature. To use their own words, "they are men, not women! their nature is changed! they will conquer or die!" Such expressions could not be openly used, even as mere boasts, by women standing in a jealous position, emulating the most daring acts and achievements of man, unless fundamently true; and with the certainty of being openly contradicted, and brought to shame, by their fellow-soldiers of the opposite sex. Such then are the amazons, in whose chastity we may believe, when we bear in mind that the extreme exercise of one passion will generally obliterate the very sense of the others. The amazons, while indulging in the excitement of the most fearful cruelties, forget the other desires of our fallen nature. Superstition assists in the preservation of the chastity of this most singular army. The amazons are accommodated within the precincts of the harem walls, and when abroad share the honour of royal wives. The bell announces to the traveller that he must not gaze on them; and thus they have not much opportunity of joining in conversation with the opposite sex. On the thresholds of the royal portals a charm is set of so determined a nature as to render *enceinte* the offender religiously believing its existence. The frail amazon not infrequently sickens, and confesses the seducer's name, though fully aware that the decapitation of herself and her lover is the immediate result.—*Journal of Commander Forbes, R. N.*

PRAYER IN SPAIN FOR ENGLAND'S CONVERSION.

TO THE REV. JOHN B. CUTHBERT, RECTOR OF THE ENGLISH COLLEGE OF ST. GEORGE, SANLUCAR DE BARRAMEDA, ANDALUCIA, SPAIN.

Dublin, Feb. 5th, 1851.

Rev. Dear Sir,—With delight and admiration I have read your letter, addressed to me in the *Tablet*. It consolingly fills a void which I have long felt in my heart, I have gained associates in France, Germany, Holland, Italy, Portugal, and other more distant countries, for the enterprise of England's conversion, but I have not been able to establish any footing in Spain. This I have particularly wished for, since reading the animating and beautiful account given of the state of Catholicity in Spain by Cardinal Wiseman, after his visit to Seville a few years ago. At length I behold a grand movement in Spain, excited by your truly patriotic zeal, and one the more gratifying to me, because I have had nothing to do with exciting it, except as far as my preaching the crusade to the Irish may have suggested the thought to you. With most cordial brotherly affection do I, in the name of the holy army in Ireland, embrace and welcome into our ranks these new confederates in Catholic Spain. They are to me like an unexpected and most powerful reinforcement coming in sight precisely in the moment of our greatest need. The Catholics of England and Ireland have been standing their ground during a long contest of three centuries, against repeated furious assaults from the opposite powers. Just now the enemy seems to have gathered all his remaining strength—to have brought up into action all his troops of reserve, to make one grand effort to overthrow the lines and entrenchments of God's Church, which, however, has stood this shock like the former ones, unmoved, and we see the adversaries on the point of being beaten back again in confusion.

I am now imploring the Irish people not allow this crisis to pass unimproved; to take this occasion to cease acting merely on the defensive, and to advance now in pursuit of the broken columns of the foe. You will see by the letter from me to the *Tablet*, which appears in the same number as yours, what I mean by all this military language, and my own use of it is the best way to intimate my full acceptance of your apology for the use of the like terms. I have been waiting in suspense to see whether the great occasion will be seized. I am not the commander of the forces; I only come to Ireland to beg help. It is for the Prelates of the Church to judge in their wisdom what has to be done, and for me to acquiesce in obedience. The appearance of your new army of allies may, I am hoping, decide them in favour of giving the word of command, that Ireland may rise as one man, and take up the weapons of prayer and holiness, and, strong in God, rush on to the conquest of England. It is because I feel I possess not the proper lawful authority to command the movement of the forces that I do not myself suggest any particular form of confraternity for this enterprise, nor take up with such as others

have, like you, adopted for particular battalions, as I may say. Go on with that beautiful plan which you have traced out for the Spaniards. Any plan of the kind will have my cordial sympathy; and the variety will do no harm, though the great point is that the whole Catholic world should be moved to one united effort.—I am, dear Rev. Sir, your grateful affectionate servant and brother in Jesus Christ,

IGNATIUS OF ST. PAUL, Passionist.

Formerly the Hon'ble Lord Spencer.

CARDINAL WISEMAN AND THE CONGREGATED TRADES OF LIMERICK.

Mr. O'Sullivan, Secretary to the Congregated Trades of Limerick, has been honoured with the following beautiful reply from his Eminence Cardinal Wiseman to the truly admirable address from that body:—

"TO THE CONGREGATED TRADES OF THE CITY OF LIMERICK.

"Dear Friends and Fellow Catholics—Accept my sincere thanks for your warm-hearted and generous address. The Catholics of England could not for a moment doubt of the genuine sympathy of their brethren in Ireland. The unity in which our holy religion binds us together, making us but parts of the same body, the Catholic Church would not permit one portion of that living structure either to rejoice or to be afflicted, without all the rest becoming partakers of their joy or sorrow. Each of those has been our lot. The goodness of our common Father, the Vicar of Christ on earth, has bestowed upon his grateful children in England a welcome and cherished gift, in the restoration of their Ecclesiastical Hierarchy; but the misapprehension, complete as it has been unexpected, of the objects and nature of this great measure, by many of our fellow-[illegible] to my fellow-subjects, has led, no doubt, to much distress in many, and has caused affliction to us all. But from all parts of the Church we have received assurances of the deepest interest felt for us and our sacred cause; and the prayers of our brethren in many countries have served to assure us how really the establishment of a Catholic Hierarchy in England is considered as an important and most blessed work, and how well we may bear with some present affliction in compensation for it.

"It was therefore but natural that Catholic Ireland should even go beyond other countries in warm and generous feelings for us. Your city, too, so eminently Catholic, so constant in the Faith, is naturally among the foremost to avow them.

"In my own name, and in that of my fellow-Catholics, I assure you that we most highly prize them, and pray God to requite them with His choicest blessings.

"As to the kind offers which you make of shelter in any possible case of future oppression, whilst I most sincerely thank you for the generous feelings they display, I beg to assure you that in spite of the interested exertions lately, and in part successfully, made to awaken religious bigotry, the heart of the English people is too sound to allow itself to be carried away to the extremes contemplated in your kind proposal. And no greater proof of this can be desired than our experience of the people's conduct. 'I dwell in the midst of my people in peace,' and so, thank God, do all our Clergy; nor can we desire more protection from our brethren than that of their united and fervent prayers.

"Begging Almighty God to bless you and your families, I am your affectionate servant in Christ, "N. CARD. WISEMAN.

"London, January 10th, 1851."

DR. M'HALE.

Our readers are aware that Manchester has been visited by Dr. M'Hale. The following details of this visit are from a local paper:—

"The object of the visit of the Roman Catholic Archbishop of Tuam was, we believe, purely ministerial—to preach the annual sermons on behalf of the day and Sunday schools attached to the church of St. John the Evangelist, in Salford. Whether it was, that, taking into account the 'present crisis,' he was expected to allude to the all-important question of the papal aggression, we know not, but certes his name drew such a congregation to the church, on the morning and evening of Sunday, as has never hither. to assembled within the walls. Both Romanists and Protestants (Churchmen and Dissenters) alike crowded the church. Whatever the expectations indulged in, however, all allusion to exciting topics was eschewed—the two subjects on which he had been announced to preach—viz., on 'Good Works,' and on 'Education,' forming entirely the subjects of his discourses. The amount of the collections made after the two sermons reached the sum of £156 1s. 11d. The day after an address of welcome and sympathy from the Roman Catholic Irish residents of Manchester and Salford was presented to the archbishop, who, in reply, thus alluded to the present agitation in England, and the letter of Lord J. Russell:—

'Independently of the sympathy that binds us all together as members of the same body, under our common head, the Pope, we should indeed be ungrateful were we not to proffer to English Catholics the assurance of our making common cause with them in repelling all aggression on their civil and religious liberty. A statesman—I should have said a minister—who allowed our people to starve in thousands, with such vast resources at his disposal, has been so infatuated as to insult our religion in a manner that would have disgraced the most rabid fanatic; and then to threaten with pains and penalties the distinguished ecclesiastics whom the Pope has appointed to govern and feed their flocks, in the sees which he has defined for the exercise of their spiritual jurisdiction. Should the menaces of the Prime Minister be embodied in the form of any penal enactment affecting your liberties, the Catholics of Ireland will feel, and not fail to manifest their feelings, as if the blow were aimed at the destruction of their own. Accept the tribute of my deepest gratitude for such a welcome, and the assurance that I will not easily forget the kind reception I have met with from the Irish Catholics, lay and clerical, of Manchester and its vicinity.'—*Manchester Courier.*

THE BENGAL CATHOLIC HERALD.

'One body and one spirit—one Lord, one Faith, one Baptism.'

No. 18.] CALCUTTA: SATURDAY, MAY 3, 1851. [VOL. XX.

THE

BENGAL CATHOLIC HERALD.

Calcutta: Saturday, May 3, 1851.

ST. THOMAS' CHURCH.

4TH WEEK—4TH WEDNESDAY.

(The Archbishop's Sermon concluded.)

Thus then the Holy Scriptures clearly intimate, in the several instances I have adduced, that the Divine Founder of the Christian Church had from its very beginning provided, in an admirable manner, for the uninterrupted transmission by lawful ordination, of all the great powers of the Apostolic Ministry. In this wonderful economy it has been effected, that as the Apostles, if questioned as to the title or origin of the mysterious powers of the Hierarchy which they claimed and exercised, could vindicate their authority at once and conclusively, by referring to the commission they had received from Christ, and as Christ could at once establish his authority, as the great Pontiff of the New and Eternal Testament, constituted by his Eternal Father, with the solemnity of an oath never to be repented of, a High Priest for ever according to the order of Melchisedech, as I repeat it, Christ could thus at once demonstrate his right, to confer on his Ministers, the dispensers of his Mysteries and the Coadjutors of God in the sanctification of souls, all the supernatural prerogatives attached by him to the Apostolic Ministry, so too, at the present day after the lapse of eighteen centuries, can the Catholic Hierarchy, by means of its unbroken succession from the Apostolic age, trace its claim to the rightful possession of all the Chief Pastoral prerogatives, which Christ conferred on the first Pastors, whom he himself had called and ordained. The great fact of this unbroken succession may be proved as easily as any other important historical occurrence and by a similar process. In profane history, for example that of England, the very title or name of the Sovereign brings us back to the first King of that name who swayed the British sceptre. Thus William the Fourth's name brings us back to 1066, the reign of the first William. So in Church history Pius the Ninth's name brings us back to the year 142 the time of Pius the first.

From the second century allow me to conduct you to the seventh century of the Church and to lay before you the sentiments expressed in that age, respecting the successor of St. Peter, by St. Columbanus, a Holy and learned Irishman, who was then Abbot of Luxien in France. His testimony suffices to prove that at that period the Churches of France and Ireland were unanimous in their recognition of the supremacy of the Roman Pontiff.

The evidence respecting the supremacy of St. Peter's successor, cannot be better illustrated, than by referring to the letter of St. Colum-

banus on the celebrated question of the Three Chapters. The honourable appellations of "Most illustrious Head of all the Churches of all Europe," of "Most exalted Prelate," and of "Pastor of Pastors," are those, which the Saint employs in the last mentioned epistle, to designate the Roman Pontiff. It is his glory, Columbanus declares, on this occasion, that he belongs to a Church which, though placed at the extremity of the earth, never admitted any error contrary to the doctrine of the Gospel, or of the Apostles. "For," says he, "among the Irish, there is no Jew, no heretic, no schismatic; but the Catholic faith, such as it was delivered, by the predecessors of your Holiness, continues unshaken among them. For, we are bound to the Chair of Peter: it is that Chair, which renders Rome, otherwise, indeed, great, eminent and illustrious with us. By the Apostles, Peter and Paul, you are become almost celestial, and Rome is the Head of the universe and of all Churches."*

From the seventh let us pass to the 12th century of the Church and mark the admirable analogy which so obviously exists between the testimony of St. Columbanus in the 7th and St. Bernard in the 12th century on the Supreme Authority of the successor of St. Peter. If the beautiful passage I am about to read for you, could receive encreased lustre and strength, it would derive both from the circumstance, that it is taken from the learned Treatise on the See of St. Peter, which has been just published by Mr. Allies a recent distinguished Convert, who has proved his sincerity not only by his writings, but if possible still more conclusively, by the extraordinary temporal sacrifices he has generously made for the sake of the truth.

"† May we not, then, sum up the whole belief of the Church concerning that living power which her Lord has put at her centre, in the words of one who has been called the last of the Fathers, who at least in his day was loved and honoured by all who themselves were worthy of love and honour? Thus speaks S. Bernard to that monk who had been his own spiritual child, but was become his father, as holding the See of Peter; and in him speaks a countless multitude of Holy Doctors, Saints, and Martyrs, who have had no other home, hope, or comfort, but in the Church of God, who but carried on what they had inherited, a perpetual living tradition. Thus he interprets S. Augustine: "This is the Rock against which the proud gates of hell prevail not."

"Come, let us inquire yet more diligently who you are, that is, what person you, for a time, sustain in the Church of God. Who are you? a great Priest, the Supreme Pontiff. You are chief of the Bishops, heir of the Apostles, in primacy Abel, in government Noah, in patriarchate Abraham, in order Melchizedec, in dignity Aaron, in authority Moses, in judgment Samuel, in power Peter, in unction Christ. You are he to whom the keys are delivered, to whom the sheep are entrusted. Others indeed there are who keep the door of heaven, and are shepherds of flocks, but you have inherited both names above the rest, as in a more glorious, so in a different way. They have each their several flocks assigned to them, while to you singly all are entrusted as one flock. And not only of the sheep, but of all the shepherds you are the only Shepherd. Ask you whence I prove this? By the word of the Lord. For to whom I say, not of Bishops, but even of Apostles, were all the sheep intrusted so absolutely, and without distinction? 'Peter, if thou lovest Me, feed My Sheep.' Which sheep? the people of this or that city, or region, or specified empire? My sheep, He saith. To whom is it not plain that He did not designate some, but assign all? nothing is excepted, where nothing is distinguished. And perhaps the rest of his fellow-disciples were present, when, by committing them to one, He commended unity to all in one flock, and one shepherd, according to that 'My dove, My beautiful, My perfect is but one.' Where is unity, there is perfection. The other men have not perfection, but division, in receding from unity. Hence it is that others received each their own people, knowing the sacrament. Finally, James, who seemed to be a pillar of the Church, was contented with Jerusalem alone, yielding up to Peter the whole. But well was he there placed to raise

* The passage here adduced demonstrates, that, neither Pelagianism nor any other heresy had ever corrupted the purity of the Christian faith in Ireland. For, with so important a circumstance, Columbanus could not have been unacquainted. Had Columbanus the least reason to entertain a doubt of the accuracy of his assertion, it is not possible, that, in an epistle, which he knew must have attracted a good deal of public attention, he could have ventured to speak so confidently as he does, in the passage which is referred to here. Indeed, had Pelagianism ever prevailed among the professors of Christianity in Ireland, some mention of it would doubtless occur in the numerous Canons, which the Pastors of the Irish Church enacted. And yet, they are wholly silent on the subject. I may here also, remark, that Pelagius was a native of Britain. That

gius quarrelled with Jerome at Rome, A. D. 405. The foundation of the Monastery at Bangor is assigned by Ware, Harris, and Archdall, to A. D. 551; by Usher, to the same year, or to A. D. 559; by the Annals of Innisfallen, to A. D. 558; and by the Four Masters, to A. D. 552. Doctor Lanigan assigns it to the year 559.—*Church History of Ireland by Archbishop Carew.*

† See of St. Peter, by Thomas William Allies, M. A. London &c. &c.

up seed to his dead Brother, when that Brother was slain. For he was called the brother of the Lord. Moreover, when the brother of the Lord gives way, what other would intrude himself on the prerogative of Peter?

"Therefore, according to your canons, others have been called to a part of your solicitude, but you to the fullness of power. The power of others is conferred within certain limits; yours is extended even over those who have received power over others. Can you not, if fitting cause exist, shut heaven to a Bishop, depose him from the Episcopate, even deliver him to Satan? Therefore does your privilege stand to you unshaken, as well in the keys which are given you, as in the sheep which are entrusted to you. Hear another thing which no less confirms to you your prerogative. The disciples were in the ship, and the Lord appeared on the shore, and, what was cause of greater delight, in His risen Body. Peter, knowing that it is the Lord, casts himself into the sea, and thus came to him while the rest arrived in the ship. What meaneth that? It is a sign of the one only Priesthood of Peter, by which he received not one ship only, as the rest each their own, but the world itself for his government. For the sea is the world, the ships Churches. Thence it is, that, on another occasion, walking like the Lord on the waters, he marked himself out as the single Vicar of Christ, who should rule over not one people, but all; since the 'many waters' are 'many peoples.' Thus, while every one of the rest has his own ship, to thee the one most great ship is entrusted; the Universal Church herself, made out of all Churches, diffused through the whole world."*

In what a magnificent light, does not Catholicity in this view of her Sacred Ministry, exhibit the whole Providence of God with respect to Religion. In her principles, her children, now, as at the consummation of ages, when they look back and trace the development of the true religion from its first plantation in Paradise to their own time, are taught to contemplate it as gradually, but uninterruptedly and beautifully unfolding its dimensions and its precious fruits, until it has extended its blessings to the very ends of the earth, and like the mustard seed in the parable, gives shade and shelter, not only to the poor that crawl on the earth but even to the birds of Heaven, the high and the mighty, the great and the learned among the Children of men. In this grand view, Catholicity acknowledges no break, no interruption, no chasm which swallowed up the stately tree of Religion, no darkness which rendered it invisible. No, not even when the waters of the Deluge swept desolation and destruction over the whole earth, for even then, in the midst of the general devastation and wreck, the Ark of Noah, the grand type of the Catholic Church floated triumphantly over the waste of waters, carrying securely within its bosom the faithful believers and worshippers of the true God, by whom Religion was to be transmitted without interruption to their posterity, the future inhabitants of the entire earth.

But wherefore attach so much importance to the Apostolic succession, of which the Catholic Church alone can boast. Because on the least reflection, it must be obvious to every person, that of himself, and without the Divine sanction, no man can pretend to exercise any office or dispense any ordinance to which supernatural graces are annexed. In the order of civil society, no man not duly delegated by the Supreme Authority can undertake to represent the Sovereign, or to confer validly those honors or prerogatives, which emanate from the free bounty of the monarch. To disturb this order would be treason against the Sovereign. In Religion, the same principle must be recognised and upheld. The power to remit sin in Baptism, to consecrate and dispense the Holy Eucharist an ordinance pregnant with grace, because containing the source of all grace, the power to celebrate sacred rites like these and to impart the graces annexed by Christ to them, man could receive only from the Divine Institutor of those mysteries. Much more is it true, that the ability to transmit the power to administer these heavenly rites to others, from age to age, from hand to hand, could come only from the same heavenly source, from which they derived their origin. Were the transmission of such a power once interrupted, no earthly authority could restore it. Christ, who first gave it, should if he wished to renew it, descend again from heaven and impart anew Apostolic ordination to those whom he might select for the Chief Pastoral dignity. The Saviour calls the Apostles the light of the world. If in the order of nature, mankind were deprived of the eye, the appointed ordinary organ of vision and light, the Creator alone could by his interposition supply the loss, as all efforts on the part of men, considered either individually or collectively would be unavailing for its restoration. In the supernatural order of Religion, a similar result would still be more inevitable, if once the succession to the Apostles, the light of the world were

* S. Bernard, de Consid. lib. II. c. 8.

extinguished. No man, no number of men could supply the fatal privation that should arise hence, but a moral chaos would ensue, such as would occur in the Physical world if the sun ceased to give its light. But the Saviour himself warns us against the possibility of such an evil occurring, by his solemn parting assurance to his "Apostles, that he would be with them all days to the consummation of the world, that" thus by their unfailing Ministry, they should always guard the Church from error and prevent the gates of hell from prevailing over it. This assurance he has fulfilled by preserving in the Church an unbroken succession of Chief Pastors, who in virtue of that succession are entitled, as the heirs and representatives of the Apostles, to all the powers conferred on the Apostolic College. It is in order to ingraft each infant Church, according as it may rise up amidst the Gentile world, on this Apostolic succession, that in Catholic discipline, no Bishop can be consecrated, until authority for the consecration, be first granted by the Bishop of Rome the Successor and representative of St. Peter the first Chief Pastor, to whom Christ committed both the keys of the Kingdom of Heaven and the authority to feed, that is to provide for and govern the lambs and the sheep, the whole flock of Christ both Pastors and People.

Thus after eighteen Centuries have rolled away, during which error and persecution have unceasingly laboured to overwhelm the Church, we find, in this distant land, whenever occasion may require it, Peter, by his illustrious Successor and representative, raising his voice in the midst of the Faithful, as he did in the Infant Church at Jerusalem, and providing for the Church in India a Chief Pastor, just as, at Peter's voice, Mathias was chosen to take the Ministry and Apostleship, from which Judas had fallen. Acts Chap. I.

"Simon, Simon, said the Saviour to St. Peter, behold Satan hath desired to have you, that he may sift you as wheat. But I have prayed for thee that thy faith fail not, and thou being once converted, confirm thy Brethren." The high trust thus given to Peter, Peter through his venerable Successor exercises to this day, throughout the world. In the spirit of the words addressed by Peter to the infirm man whom he miraculously restored at the porch of the Temple, Peter's august representative says to each Bishop at his consecration, "Silver and Gold I have none, but what I have, I give thee." My temporal principality being from earth, earthly, like every other worldly possession must be subject to all the uncertainty and fluctuation of terrestrial things. To-day I may be a Sovereign Prince, to-morrow a destitute exile, or captive as my Predecessor Peter was, and in want even of the necessaries of life. But the power which my Saviour conferred on Peter to carry the keys of Heaven, to bind and to loose, the authority he bestowed on him to feed his Lambs and his Sheep his whole flock, no earthly revolution can deprive me of. For the Saviour gave these illustrious prerogatives for the benefit of his Church and he made Peter, a rock to be the enduring indestructible foundation of his Church, in order that the powers of earth or hell should never prevail against it. "Gold and Silver I have not, but what I have, I give thee." As at Peter's voice Mathias was numbered amongst the eleven, so at the voice of me his Successor, you are aggregated to the Apostolic College. Go forth then clothed with Apostolic power and piety and feed for me with the pastures of eternal life that portion of the flock which I have delegated to your care. Go forth like the Baptist and give to your people the knowledge of Salvation for the remission of their sins. Go forth to be a light to those who sit in darkness and in the shade of death and hold ever in mind that they who instruct others unto justice shall shine as stars for all eternity.

SOME ACCOUNT OF THE REASONS OF MY CONVERSION TO THE CATHOLIC CHURCH, BY A LATE CLERGYMAN (REV. MR. NEWMAN) OF THE ANGLICAN COMMUNION. IN LETTERS TO A FRIEND. FIFTH EDITION. LONDON: JAMES BURNS 1849.

LETTER IX.

My Dear ——

It is impossible, as I began by saying in my last, to answer all the objections that are urged, by persons against leaving the English communion and joining the Catholic Church. Some of the most common of these I have already noticed; others have not occurred to me; some, perhaps, I have not heard; but all, I am sure, stop far short of proving, or even making it probable, that the English Church is not in schism, and that it is not our bounden duty to leave a schismatical body, though calling itself, with the greatest confidence, by the holy name of our Mother Church.

There is one other argument, however, which I think myself bound to notice; and with some remarks upon it I will bring these

Letters to a close. The English Church, it is sometimes said, is a great fact. It looks too like a work of God, a step in His Providence, for the furtherance of some great design in the world. Its history contains such remarkable evidences of His fostering care and supernatural grace, that it is impossible for one to abandon it without running the greatest risk of abandoning Him, and thwarting His work. Especially, it is said, is this the case now, when, more than ever, and in such a striking way, He has moved, and is moving, the minds of men within her, calling them to the knowledge of higher truths, and to a sense of deeper wants, and to a deeper appreciation of the means of grace. Does not this shew, it is said, that He yet looks favourably upon her, that He has not abandoned her, that He has some work for her to do? Can we, then, abandon her, and destroy, so far as in us lies, this work? Who knows but He may be moulding her for the high office of first regenerating this nation, and then recalling to primitive truth and purity the whole erring and corrupt Church of the Continent?

It must be acknowledged that this is very solemn language, and that these are very awful considerations. But they do not prove themselves. It is not enough to ask these questions, and to allow them, as it were, to answer themselves, as a matter of course, in the affirmative. If we are to read the history of this fact, and to speculate on its past course and present position, with a view to gather reverentially from the consideration the design of God, and the providential indications of His will, let us do so. But let it not be imagined that such a review of the past, and consideration of the present, must necessarily lead to such conclusions, or support such hopes as those which I have just been giving as the hopes of Anglicans. On the contrary, I can most truly and seriously affirm that such considerations as these have convinced me as much, or more than any thing else, of the utter fallacy of the views I once held, and the wild but seductive hopes which I, in common with others, once entertained.

Let us look at this "great fact," which is thus made to challenge our scrutiny, and by the greatness of which we are to be awed into submission and reverence. Is its career, and the causes of its rise and progress, and the methods by which it has been sustained, and protected, and extended,—are these so obscure, or so mysterious, or so superhuman, as to hide themselves within the veil of Providence, and to induce us to marvel at so great effects from such slight apparent causes? Surely not. Surely if ever there were a body human and earthly in its origin,* human and carnal in the means of its diffusion and the weapons of its warfare, it is this very body called the Church of England. Surely there is no other cause which can appeal so little to our highest sympathies and best feelings, as the cause of the Reformation and the reformed Church of England. With its origin and early progress, with its agents and with their works, with their end and with their means, with their acts, language, spirit, tone, and temper, what person, rightly informed in the history of those times, can sympathise in the slightest degree? Who does not rather tremble to presume to apply the grave epithet of "providential" to such an event, except in the sense of a providential chastisement for the sins of our nation, and it may be, for those of the Church at large? I declare that, the more I have considered this matter, the greater has ever been my difficulty to refrain from denouncing it in the strongest terms which language afforded me.

And then, if we go on in its history, can we either approve of the course pursued to support and extend this body, or wonder at its efficacy? Was there ever such mighty power employed so unscrupulously, by appealing to every earthly motive within its extensive sphere, to bring about its fixed resolve? On the one hand, spoliation, fines, imprisonment, banishment, death; the most severe penal laws, the most rigid enforcement of their penalties by the most brutal agents. On the other hand, bribery, and all the allurements of worldly power, honour, and national distinction.

And what has been the spiritual state of this Church, and its variations from its first origin until now? At one time predominantly Calvinistic, at another Erastian, at another utterly lifeless, at another groaning all over with a feverish sectarian spirit, which either broke out into open schism, or continued to agitate and vex the lifeless quiet within. Here and there, at intervals in its history, have appeared for a short time gleams of another spirit, and men of a different mould. Just enough, as it were, to keep up within it the tradition of other times, and the echo of better days,—just enough to add to all the other elements and parties within it, what might be called, for distinction-sake, the Catholic element and the Catholic party. Insignificant enough in themselves in numbers, and great only from the greater power their

* See on this head Mr. Lewis's most able and convincing pamphlet, "Notes on the Royal Supremacy in the English Church."

accidental hold of a greater and better system gave them upon the better portion of their body—better and higher than the rest of their brethren, just in as much as they approached nearer to that Body from which they had been cut off, and to which whatever portion of Catholic life yet lingered in the removed limb quivered to be united, even though unconsciously. Never for any time has this better element predominated in the body. More frequently has it been quiescent, under the more powerful Erastian or Puritan influences.

Never until our day has Anglicanism made such a vigorous effort to claim for itself, and to bring within its influence, the whole body of the English nation. Now at last it has openly and boldly asserted its supposed rights—offered a Catholic hypothesis and theory for the English Reformation, and claimed the English people for itself, not on national but on Catholic principles. It arose full of hope in the beauty of its theories, and in the freshness of an untried, and therefore undimmed career. Its promoters doubted so little of success, in their honest confidence, that they not only expected, but almost foretold the extensive success of their efforts. *But what has been the result?* Surely, as compared with expectation, as compared with the end and object aimed at, a most complete and signal failure. The English people as a body, and the English Bishops as a body, have rejected the theory and pretensions of Anglicanism. The things that have been said, and the things that have been done of late years, by those in high places in the English Church, and the spirit that prevails so widely, notwithstanding some exceptions—fatal at any time to Anglican claims—are the more crushingly fatal as having been said and done in the very face of the Anglican movement, and after fifteen years of agitation of those claims.

One of the most active of the Bishops* has recently, on the most public and solemn occasion in which he could speak,—on an occasion when, if ever, he spoke *ex cathedrâ*, and when he knew that his words must sound throughout the kingdom as the deliberate expression of his opinion,—denounced the doctrine of the eucharistic Sacrifice. Another† whose words have been quoted in former years as a witness on the Anglican side, and who was considered to be almost one of the movement, has also, quite lately, publicly written on the subject of the Eucharist in a manner quite at variance with any serious faith in the doctrine of the Real Presence.

* "Bishop of London" See his Charge for 1846.
† Bishop of Exeter, in his Letter to the Rev. Mr. Smith.

Several of the other Bishops have, so to speak, "gone back." Many of the clergy likewise have "gone back." Many have advanced to the very gates of the Catholic Church in obedience to the force of Catholic principles, and then fearing or refusing to go on, have given up their principles, and become, what it is equally painful for Anglicans and Catholics to think that they should become. In many places where Anglicanism has been set up, and the "Church system" was in full operation, a change of incumbents has brought with it a return to the very opposite system. No parish or district is safe. Death or removal might make Christ's Church St. Pancras, or St. Paul's Knightsbridge, as St. George's Bloomsbury, or St. John's Bedford Row. Leeds may become a Cheltenham. The fate of St. Mark's Chelsea, or St. Andrew's Harrow-weald, trembles upon the merest accident. The movement has been a most emphatic failure: the tide has turned, and the worst has not yet come.

This within the body. And then how many have gone out? From fifty to a hundred of the clergy, and other active promoters of the movement in its origin, whose presence was, in a great measure, its strength have abandoned it. They have gone out, and not only by so doing weakened the body,—thrown discredit and suspicion upon the movement as the cause of the *English* Church, and opened people's eyes to the real nature of its principles,—but they have thrown their whole strength into the opposite side. With the most devoted enthusiasm and confidence, with hearts full of gratitude to Almighty God, and full of courage and spirit for His service, they are preparing, or now stand ready, to bring all their special qualifications into the field in a most loving warfare against their former associates. Anglicanism is now a broken weapon. It can never again be used with confidence. No more can young men throw themselves unsuspectingly upon its theories, confident that it will be their best protection against Rome. Its very character has already altered. Its language, its purpose, have become confused. None or few are agreed among themselves. It has lost its spring and movement, its onward direction. It is turned and scattered. Nothing short of infatuation can persuade any one to think that it is in the least likely to become the religion of the English Church in the shape in which it was first put forth. Henceforth it will be one among the other recognised theories or parties within the Church—another element of discord and disunion, instead of a bond of unity and strength. The most that it will do will be to diffuse a greater respect

and attention to the external structure and adornment of churches, and some slight feeling for the hierarchical and sacramental principles of religion. This will be its end, so far as the English Church is concerned.

If, then, we are to venture to read Providence, surely there is another reading than that which Dr. Pusey so confidently puts upon the history and position of the English Church. If the Reformation were partly an enormous sin of the nation, and partly God's chastisement for past sins,—if the schism of this country from the rest of the Catholic world has been and be a great evil; then may it not be that God's anger is in some measure appeased, and that He has thoughts of mercy towards us,—that the time is come when He would graciously reunite us again to our fathers and brethren? May not the recent movement in the very heart of the members of the English Church, when the voice of their Catholic brethren could never reach their ears, this stirring of spirit, as it were, by the very finger of God, so unaccountably, have been His call and summons to us to get up and return to our brethren? May not the strange rise and sudden spread of Catholic principles within us have been intended to lead us on, first to see the beauty of the Catholic system, and then to convince us that we could not find what we sought here? May it not have been as the end of a clew dropped at our feet to guide us out of the labyrinth into which we had wandered? Was it not as the soft food in small quantities given to us at first, until we acquired strength to partake of and enjoy the stronger?

Truly thus it seems to us all, as we look back upon the way in which we have come and compare the yearnings we once felt, and the hope that once haunted us, with the things we see, and the realities we possess and enjoy in the bosom of the true Church—of her who is our Mother indeed. No longer can we doubt, if we would. One shadow after another may be mistaken for the substance, and beguile us for a while; but when the substance itself is obtained, shadows can no longer deceive. A cloud in the horizon may look like land, and we may be deceived a thousand times by the delusive appearance; but when we have really neared our promised land, and touched its shore, we can be deluded no more. We cannot, therefore, help reading the signs of the times, and the history of the past in our present; and thus reading them, we see in them the very contrary lessons to those by which Anglicans would dissuade from leaving the English Church. We see in them a most merciful Providence calling us out of it, and preparing the way, as we hope and trust, for the union of the nations. We cannot, if we would, persuade ourselves that we are abandoning God, or thwarting His work. Our only fear is for those whom we have left behind, lest they should miss the blessings which God is calling them to, and prevent others from partaking of them also.

Appearances without coincide with those within the English Church, and confirm us in our reading of the signs of the times. While Anglicanism is thus breaking up, and by its last and most vigorous effort to make the English Church catholic has proved most clearly that it never can be catholic, the Catholic Church is gathering strength on every side.

Never at any time have its conversions been more remarkable than within the last fifty years. Some of the first and leading minds of France and Germany, and last of England,* have calmly and deliberately yielded themselves willing captives and devoted servants to Holy Church. Never at any time has Catholic theology and the Papal theory been better understood or more distinctly defined and ably defended than in the present day. Reason and intellect have found new weapons with which to defend old truths. The highest powers of mind, the last advances of science, have been enlisted to meet the new attacks of learned or scientific infidelity and heresy. The enemies of the Church have been foiled with their own weapons; and never at any time did the Church put on a more reasonable and intellectual appearance.

So much so, indeed, that reason has been of late accused of *creating* what it only came forward to *defend*. The truths of theology, and the doctrines and practices of the Church which are the spontaneous and almost unconscious growth of the spiritual mind feeding on its spiritual food within the Church, were first attacked as irrational or extravagant. The soul perceives truths which reason may not always be able to defend, and which wiser than reason, it will hold to in spite of reason But when the spiritualised reason, God's highest work on earth, came forward to defend with the weapons of reason the truths of the Spirit and by similes and analogy, and arguments drawn from admitted truths, interpreted them almost to those outside the Church, then were those very doctrines, before stigmatised as irrational, declared now to be the *mere* produce and deductions of reason, and of subtle in-

* I saw a letter from Rome the other day, in which the writer mentions that several Russians, converts to the Catholic Church, were in that city; and that a movement similar in character, to that in our own country, in favor of the Roman Church, was very extensive in Russia.

tellects sporting themselves with the truths of religion! Such is ever the inconsistency of heresy.

In many other ways also do we see gathering signs of promise for the Holy Catholic Church. How remarkable is the growth and spread of the Church in this country! A new spirit has arisen among the old Catholics, and new life has joined it from without. As yet it has hardly begun to act.—as yet that body of men gained from Anglicanism has been almost passive,—as yet they are but preparing themselves for their future work. But while they are thus preparing to act, a new field seems preparing for action. Old barriers are being thrown down, and obstacles removed; Catholics are once more recognised as Englishmen, and have the rights of Englishmen and, as Englishmen and Catholics, a double feeling of devotion for their country is burning within them. Efforts are being made, on all sides, to restore those institutions by which chiefly the Evangelisation of the people has ever been effected. A great work is going on, and a greater work is preparing. If we only considered the human instrumentality we might well be confident of success; for in the Catholic Church are to be found all the elements of strength and success. The Catholic Church is one all over the world; the success of each part affects every other and the good of the whole is the good of each part. Each convert gained is one gained to a definite and well ordered system; he knows at once his place and his work, while his enemies are divided among themselves. A definite system, with definite teaching and acknowledged authority, must fight at immense advantage with a body divided in every point, hardly daring to avow its most cherished opinions, and afraid of yielding submission, while professing to obey as a principle.

But I have said enough just to shew you how naturally the signs of the times, and the finger of God's providence, seem to be pointing to conclusions the most cheering to the heart of a Catholic. Far be it from me to presume to prophesy, or affix positive meanings to what may only appear to us to be providential indication. I have been led to say thus much in answer to the call that is sometimes made upon converts to read the history of the Church of England and the present times in another sense. We can act without the least regard to such appeals, because we really see things quite differently. But our best hope and our best ground of confidence is not in such private readings of Providence as these, but in the strong ground we have for believing that we are in the Church of God,—in the deep conviction that we have left the unreal for the real, the human for the divine,—that God is with *His Church*; and that whatever obstacles may oppose or whatever length of time may intervene, success is surely hers in the end, because HER CAUSE IS THE CAUSE OF GOD.

Selections.

MISSIONS OF THIBET.

Extracts from a Letter of Rev. Dr. Huc, Apostolic Missioner in China, to the Rev. Dr. Etienne, Superior General of Saint Lazarus, at Paris.

SOJOURN AT LASSA.

(Continued from our last.)

Before quitting their houses they rub their faces with a sort of black adhesive paste, very like black currant jelly. It being their aim to render themselves ugly and hideous, they smear their faces right and left with this disgusting compound, and so daub themselves as to no longer resemble human creatures. We received the following account of the origin of this monstrous practice. About two hundred years ago, the Nomekhan or Lama-King who governed Hitherto Thibet, was a rigid man, of austere morals. At this epoch Thibetian women were no more in the habit than women of other countries, to render themselves ugly. On the contrary, they had an uncontrolable zest for luxury and show. Hence arose fearful disorders and unlimited immorality. The contagion gradually spread into the holy family of the Lamas. The Buddha convents relaxed from their ancient discipline, and were labouring under an evil that was rapidly hurrying them on to complete dissolution. In order to stop the progress of libertinism that had become so general, the Nomekhan published an edict forbidding women to appear publicly unless they bedaubed their faces in the way we have already stated. High moral and religious considerations were the motives grounding this strange law, and threatening the refractory with the severest penalties, and above all with the indignation of Buddha. It required, unquestionably, very extraordinary courage to venture the publication of a similar edict; but what is more astonishing, the women evinced themselves obedient and resigned. Tradition has not preserved the slightest record of the smallest insurrection or trifling riot. In conformity to the laws, the women blackened themselves outrageously, and rendered themselves frightfully ugly, and the usage has been religiously preserved down to the present day. The thing seems now to be considered as a point of dogma, a rule of devotion; the woman who

daub themselves in the most disgusting manner are reputed the most pious. In the country districts the edict is observed so scrupulously, that the censors cannot cavil against its non-observance. But the Lassa is not rare to meet in the streets, women, who in spite of the laws and decency, venture to exhibit in public their unvarnished faces, such as nature has given them. Those who allow themselves this license are in very bad repute, and never fail to hide themselves whenever they notice the approach of a police agent.

It is contended that the edict of the Nomekhan had been highly beneficial to public morality; we have no reason for positively asserting the contrary; however, we can say that the Thibetians are far from being exemplary in regard to morals. The greatest disorders exist among them; and we would be tempted to believe that the blackest and most hedious varnishes are incapable of reclaiming back to virtue a corrupted population. Christianity alone is capable of withdrawing pagan nations from the shameful vices in which they wallow.

One circumstance would induce the belief that in Thibet there is, perhaps, less corruption than in certain pagan countries—*i. e.*, great liberty enjoyed there by women; instead of vegetating in imprisonment in their own houses, they lead a very active and laborious life. Besides housekeeping, they carry on all the trade. They act as carriers of all mercantile commodities, which they expose for sale in the streets, and they keep almost all the retail shops. They perform a great portion of farm labour in the fields.

"Although the men are less laborious and less active than the women, they are far from spreading their lives in idleness. Their chief employment consists in spinning and weaving wool. The clothes which they manufacture are called *Poulou:* they are very close and extremely strong. The quality varies to an astonishing extent; you find among their goods the coarsest strong cloths and the finest napped, even the most beautiful and finest merinos that can be imagined. According to a rule of the Buddha reform, all the Lamas must be dressed in red Poulou; there is a great consumption of this article in Thibet, and the caravans convey a considerable quantity of it into the north of China and Tartary. The coarser Poulou is sold cheap; but the superior quality is extremely dear.

The scented sticks so celebrated in China under the name of *Tsan-hian*, or Thibet perfume, are an object of commerce of some importance to the inhabitants of Lassa. They are manufactured from the powder of several aromatic trees, to which musk and gold dust are added. A violet-colored paste is formed from all these ingredients, and subsequently moulded into small sticks three or four feet long. These are burned in the lamaseries and before the idols honoured in the interior of the houses. When the scented sticks are lighted, they burn slowly without extinguishing, and diffuse widely a perfume of exquisite sweetness. The Thibetian merchants who annually proceed to Pekin in the train of the embassy, export considerable quantities, and sell them at an exorbitant price. The northern Chinese counterfeit the scented sticks, and circulate them for sale, under the name of *Tsan-hian*, but they can stand no comparison with those brought from Thibet.

The Thibetians have no porcelain ware; nevertheless they manufacture every description of pottery to rare perfection. As we have noticed elsewhere, the only vessel in use consists simply of a wooden bowl, carried by each person, either concealed in his breast or hung from his sash in an ornamental bag. These bowls are made from the roots of certain valuable trees growing upon the mountains of Thibet; they are handsomely shaped, but simple and destitute of ornament. They are merely covered over with a slight varnish that neither hides their natural color, nor the grain of the knots of the wood. The Thibetians are select in their bowl, not like us Europeans; there are bowls and bowls; some are purchaseable for a few coins, and others fetch as much as a hundred ounces of silver, nearly one thousand francs. If our readers inquire what difference we discovered between these different qualities of wooden bowls, we reply, that truly they all seemed to us of the same value, and with the best endeavours we could not possibly discern a a difference of any importance.

Some days after our arrival at Lassa we were desirous to renew a little our table service, which was now rather antiquated and worn, and we entered a bowl shop. A Thibetian woman, with a rich black varnish on her face, was at the counter. This lady, judging from our rather exotic and unusual appearance that we were no doubt personages of eminent distinction, opened a drawer and exhibited two small, skilfully-made boxes, each of which contained a bowl, wrapped in three folds of silk paper. After having examined the merchandize with seeming eagerness, we inquired the price:—'*Tchik-la gatsere?* How much for each?' 'Your Excellency, fifty ounces of silver a bowl.' These thundering words tingled our ears, and we were so stunned that it seemed as if the entire shop was in motion around us; our whole fortune could only purchase, at the most, 2 wooden bowls! when we had partially recovered from our amazement, we replaced respectfully the two precious toys in their respective boxes, and we passed in review the numerous collections that were plainly arranged for sale on the shelves of the shop.—'And how much each of these—*Tchik-la-gatsere?*' 'Excellency, one pair for one ounce of silver. We presently paid down an ounce of silver, and we bore off our two bowls with triumphant joy, for they seemed to us similar to those which were priced at 100f. each. When we returned to our lodging, the master of the house to whom we eagerly showed our bargain, informed us that at least four bowls of this sort could be had for an ounce of silver.

The Pou-lou scented sticks, and wooden bowls, are the three principal branches of industry which the Thibetians engage in successfully. In everything else their workmanship is inferior or very middling, and the coarse productions of their arts and trades are undeserving of no-

tice, neither is their agricultural produce remarkable. Thibet being almost all covered with mountains, and intersected by impetuous torrents, furnishes its inhabitants with but little soil suited for cultivation; the valleys alone can be sowed with any prospect of reaping a harvest.

(To be continued.)

PARIS—INTERESTING RELIGIOUS CEREMONY.

One of the most curious and touching ceremonies of all those which belong to the Catholic Church took place on Monday last at the little chapel in the Rue de Courcelles. Seven ladies belonging to the Convent of Grey Sisters took their departure for French Guiana in order to assist in tending the sick and comfort the dying in that colony just now under the ban of the most frightful epidemic. The order of Grey Sisters, which owes its very existence to Madame Javoney, its present superior, has become in the short space of fifteen years one of the most numerous and powerful of all the religious bodies which are beginning once more to establish themselves in every district throughout France. The lady to whom is owing its admirable organisation and management is, perhaps, one of the most remarkable characters of our day. She is still in the full vigour of her age and understanding, and so great is her influence in all matters connected with the Church, that very few decisions of importance are taken without her sanction. It will for ever remain a mystery how, from the humble position of cowherd on an obscure farm in Lorraine, which she occupied in 1835, this lady should have risen not merely to a post of such elevation and dignity, but to such extent of power and influence likewise. But little of the tale is told, and that little is most likely to be at variance with the truth. It is said that during the appointment of M. de St. Hilaire to the Ministry of Marine serious thoughts were entertained by the Government of abandoning the colony of French Guiana on account of the deadly nature of the climate and the utter failure of every means hitherto employed to drain the soil effectually. Menilon was one day made of this intention at the table of M. de St. Hilaire, and much regret expressed at the necessity of thus abandoning a possession which cost so much blood and money to obtain. One of the guests present hereupon observed that he should henceforth never believe in the impossibility of reclaiming land, however difficult it might appear, for he had just returned from Lorraine and had beheld whole tracts of pasture, where, but a short time before, he had left though but morass and noxious bog.* The recital raised so much interest in the mind of M. de St. Hilaire, that he caused inquiries to be made, and discovered, to his astonishment, that the metamorphosis was owing to the wondrous skill of the young herds woman of M. de F——, who had suggested a new mode of drainage, which had succeeded so well that a large portion of the province, which had hitherto been regarded as irreclaimable, was already in a fit state to be submitted to the plough. The young woman was soon sought out and engaged in the service of M. de St. Hilaire. She agreed to depart to Guiana, but stipulated for six months' delay. During this time she set about forming as many pupils of her own sex as she found willing to follow her into exile. With an ardent heart and enthusiastic mind like her own, the task was an easy one, and when M. de St. Hilaire's emissaries went once more to seek her at the expiration of the six months, they found her already established at the head of a tolerably numerous community, to whom she had imparted every species of knowledge likely to be of service in the distant land to which they were hurrying. A company of forty females, having pronounced no other vows than those of chastity and obedience, set forth under command of Madame Javoney. They were not then even formed into a community, and were free as any other members of society; but, nevertheless, not one instance is recorded of an attempt to shake off the vow which bound them to their superior nor is there known to have been one single example of discontent or complaining during the difficulties and hardships which beset them in the accomplishment of their task. Everything succeeded according to the wishes of the superior. After a while she returned to Europe, leaving a rich and flourishing congregation in the forty poor peasant women she had taken out a few years before. The next thought was the regular foundation of her order, which, under the name of *Sœurs Grises*, was soon accomplished: and ever since that time her whole existence has been given up to its enrichment and aggrandizement. The principle upon which she has founded her community was unique at the time although it has since been imitated by other religious orders. It is that of ceaseless vigilance and industry. Her ladies are, by turns, washerwomen, cooks, housemaids, gardeners, semptresses, and schoolmistresses. They dig, they plant, they sow, they build with their own hands; they sing morets in the choir of the chapel; they paint without. Their superior has caused to be inscribed in letters of gold over the gate of every one of her houses, of which they are already fourteen, *Laborare est orare*, and thus they have never been chosen as resting places for weary dissipation, nor yet as solitude for the indulgence of idle sorrow, for all must work. It is not to be supposed that the talent and energy displayed by Madame Javoney should pass unnoticed by the clerical authorities. She was wooed by them all, and the late Archbishop publicly acknowledged the debt of gratitude which the church had incurred towards her Louis Philippe used to take peculiar delight in the society of the superior,* and suffered from her lips remarks and criticisms which he would have borne from no one else. Thus the reverend mother would love to jeer his Majesty for his aristocratical tastes, and his preference for the noble ladies of Cahors, whose Abbess, was a frequent visitor at the Tuileries and would imitate with such racy humour the high and lofty airs the queenly bearing of the old lady, that his Majesty would be betrayed into fits of laughter at the expense of his absent friend. The revolution did not affect the superior any way. She

had always prided herself upon belonging to the people, and knew that her best friends would be found amongst them. The ceremony of Monday last was attended by most of the clergy at present in Paris. The Archbishop himself bestowed the blessing upon the wayfarers and the Bishop of Rouen officiated at the altar. The seven ladies sat side by side in the middle of the aisle. Each bore a pilgrim's staff and a little bundle supposed to contain the whole of their worldly goods; they walked barefoot in procession to the altar, there to take the oath of self-denial, of devotion to the poor and sick, and the vow of suffering all things for Jesus' sake. There was a homely simplicity about the whole affair which carried the speculator back to the early days of Christianity.—*Atlas, February* 15.

PRAYERS IN SPAIN FOR THE CONVERSION OF ENGLAND.

[The following letter, which the excellent writer forwarded to us for publication, not having been acquainted with Mr. Spencer's address, will be read, we doubt not, by all English Catholics, and we hope many Protestants, too with emotions of gratitude, respect, and admiration.—Ed. *Tab.*:—]

TO THE HON. AND VERY REV. GEORGE SPENCER.

Seville, Jan. 15th, 1851.

Very Rev. Sir—For many years I have been in the habit of offering up the Holy Sacrifice of the Mass for the conversion of England, and particularly on the Feast of our great patron, St. George, as also my humble petitions to the Throne of Infinite Mercy, that the Almighty may enlighten those of our countrymen who live in darkness and the shadow of death. But having read in the *Tablet* some time ago of your holy crusade for the conversion of my native country, not by force of arms, like Goliath, but, confiding in the God of armies, by prayer and five little pebbles like unto David—yes, in the infinite merits of the five wounds of our Divine Redeemer on the Cross, which overturned the power of the devil, the world, and the flesh—I must confess, Very Rev. Sir, that my courage was roused, and I immediately enlisted myself under the noble and sacred banner as a private soldier; but I must tell you, that now I am like a general, for I have recruited and arrayed in battle about six thousand of as brave and zealous soldiers as ever fought against the phalanx of sin and heresy.

Now, I think it is only just I should inform who my troops are, and how I have arranged them. All the good Nuns of Seville, and many other towns in this Province, are placed just as a vanguard, who, with their virginal lips and cloistered hearts, offer up the "Hail Mary" every day to the immaculate Queen of Heaven, that she may intercede with her Divine Son, that though His hour may not be yet come, through her powerful intercession He may, as at the wedding feast of Cana in Galilee, work a miracle for the conversion of England. Next come the Sisters of Charity; then the Priests as spiritual rulers, with their penitents; and last, though not least, the pious congregation of the Sacred Heart of Mary, on every Thursday, offer up their prayers in presence of the Adorable Sacrament, exposed for the same intention.

The number of this pious crusade is increasing wonderfully; almost every week I receive a list of fifty or sixty persons offering themselves, with heart and soul, to be enrolled.

I have also established sodalities, with their rules, under the especial patronage of *Mater Creatoris* and protection of St. Ursula and her holy companions. They consist briefly as follows:—Each association is formed of one Priest, who represents St. Ursula, and eleven persons representing the eleven thousand virgins. They say, every day, for twenty-five days, the short prayers of the devotion of the Immaculate Heart of Mary, for the conversion of sinners, and then go to confession and receive the Holy Communion at the Mass of the Priest who represents the Saint, all for the conversion of England.

When any of the members are sick, the others visit them and exhort them to unite their intention with the association; and if not in a state to receive the Holy Communion, at least to make a spiritual one.

If any member should die, the others are to offer five Mysteries of the Rosary for the repose of his or her soul, and elect another member immediately.

These devotions are only four times a year, commencing the first month of each season.

It is only a month since I commenced this association, and there are now three established.

Very Rev. Sir, if this association be not worth notice or imitation, could not any other more perfect be established in the Island of Saints, and in that once garden of the Church of God, as an eternal reward awaits those who are the means of the salvation of others?—for we have it written in the records of the Inspired Book, *qui ad justitiam erudiunt multos fulgebunt quasi stellæ in perpetuas æternitates.* "They that instruct many to justice, shall shine as stars for all eternity."—Dan. xii. 3.

What did Moses gain by his prayer on the Mount while the people of Israel were arrayed in battle? A complete victory. What did the Church gain by prayer when St. Peter was imprisoned by Herod? A heavenly messenger was sent down from the Sovereign of eternity, and with his angelical hands softened, like wax before the fire, the iron bolts of the prison, and at his voice the chains of the Holy Apostle melted like gold in a furnace, and the brazen doors gave way and obeyed, and finally the Apostle was set at liberty.

Surely our relatives and brethren separated from us in Faith should not be angry with us for using every means Christian charity devises for their conversion to God, and the eternal happiness of their souls. Perhaps some of them, with the placid serenity of their own security in their beguiled devotions, may pray for us; and certainly, at least with respect to myself, I am not angry with them for that, because it proceeds from a good disposition, though erroneous in its principle, as *opera bona sine fide nihil pro-*

sunt ad salutem. "Good works without Faith avail nought unto salvation."

Some of these lines may appear strange, for mixing military terms with religious sentiments; but if the impartial reader reflect that in many passages of Holy Writ we find a number of military terms used figuratively to point out more forcibly the power of things holy, I feel confident he will not be startled or scandalised at my allegories. *Væ mihi quia tacui tanto tempore.* "Woe, is me, that I have so kept silence."

Very Rev. Sir, please favour me with the receipt of this either through the *Tablet* or by post. —Yours, unfeignedly.

JOHN B. CUTHBERT.

My address is the "Rev. John B. Cuthbert, Rector of the English College of St. George, Sanlucar de Barrameda, Andalusia, Spain."

[*Tablet.*

HON. AND REV. MR. SPENCER.

THE CRUSADE OF PRAYERS FOR ENGLAND'S CONVERSION.

TO THE EDITOR OF THE TABLET.

Jesu Christi Passio.

23, Essex-quay, Dublin, Jan. 29, 1851,

Feast of St. Francis of Sales.

Dear Sir—I undertake a difficult task in giving you a report of the lectures which I have been giving in SS. Michael and John's Church, as the space I shall occupy in your paper must necessarily be limited, and the matter is very extensive. I think it better, however, to try to do this myself, than to leave it to others I shall not keep myself strictly to the substance and order of what I have been saying in these eight Lectures, but rather explain the topics which I have been treating in Ireland generally, and which I have endeavoured to go through in full at Dublin.

1. I apologise for the leading part which I have taken in speaking of the conversion of England during the last twelve or thirteen years, whereas so many might have been found more worthy and better able to advocate the cause.

My defence is—first, that circumstances have led me on from step to step; and if the matter has been left so much in my hands, this is not by my choice. I would have wished to have been lost sight of in the number of others who would have taken it up; but it has been nearly left to me. Secondly, I advert to my position for the first twelve years of my life as a Priest, when I was the only acting Priest in England who had once been a Clergyman of the Established Church. I might, therefore, properly be marked out as a kind of mediator between my former brethern, who still treated me generally with undiminished respect and friendship, and my newly-gained brethren in the Catholic Church, who have suffered me so patiently and kindly to take the course I have. The ground of this apology, thank God, is cut from under me, now that I see in the same position with myself so many more, formerly Anglican Clergymen, now Priests; but I have a new excuse given me by my vocation as a Passionist—that is, a spiritual child of the Venerable Father Paul of the Cross, now acting as Provincial of the Congregation in England. I see myself thus the representative in that country of Father Paul, who alone, among the great servants of God venerated by the universal Church, was distinguished by so extraordinary a devotion to the object of England's conversion. I may have mentioned the fact, that in becoming a Passionist I was not influenced in the least by this consideration. When I took this step, I was seeking only the advancement of my own spiritual advantage, and of my power of general usefulness to others.

2. I have taken up latterly a new name for the work I am about. It used to be called an association of prayer for the conversion of England. I now say I am proclaiming a crusade for the conquest of England for God and His Church. The crusade *for* England, observe, not *against* England; because it is a holy war, in which, when the victory is gained, the vanquished will be conquerors no less than they who subdue them; nay, they will be the most noble conquerors of the two, and the greater gainers. In choosing this name of crusade, I mean to compare or rather to contrast this holy war with the crusades of old: and maintain that this crusade is an enterprise infinitely more great and holy than those, under many points of view. First, in regard to its object: the old crusades were set on foot to recover the Holy Land and the Sepulchre of Christ from the power of the infidels. This was, perhaps, the holiest material object which could be contemplated by Christians; but it was after all, only material. To liberate one immortal soul from error and sin is an object infinitely greater. Now, this conquest of England is intended for the liberating or saving souls, of which the number has to be reckoned not by millions, nor by hundreds of millions, but by thousands of millions; for we must not look only at the eighteen millions of the population of England and Scotland, multiplied by countless generations to come who would inherit the Faith once recovered by their fathers, but we may fairly consider this conquest as leading to a mighty revival of Catholicity in France, Spain, Austria, Italy, and its other ancient dominions; as a death-blow to Protestantism throughout the world, as giving hopes more distantly to the reunion of the Greek and Russian Churches, and as bringing innumerable tribes of Gentiles to God in the East and West Indies, in Australia, China, and Africa. This, I know, is calculating, perhaps in a human way; but we have the example of St. Peter, who, on a like calculation of the probable results, fixed the seat of his Episcopate at Rome, and was justified by the event. Secondly this crusade is superior to the others in regard to the quality of the arms. This contrast I may state in the words of St. Paul. The weapons of those crusades were carnal, for the destruction of men's bodies. The weapons of this crusade are spiritual, mighty, through God, for the overthrowing of strongholds—*i.e.*, the strongholds of error and sin in men's souls. For an account of the sort of weapons in detail, I refer you to the sixth chapter of Ephesians, v. 10, &c. The third point of view

trast regards the character of the champions who will gain the most glorious names in the war. The palm was carried off in the crusades of old by men of great bodies and strong limbs, whose names were recorded in earthly chronicles, and some, indeed, also written in heaven. In this war the heroes will be men of great souls, and strong in all virtues—whose exploits will in some cases, perhaps, be recorded and honoured in the Church on earth, but all will infallibly be glorious for eternity in heaven.

3. Why propose the crusade in a special way to Ireland? For many reasons. 1st. Because of her present poverty. St. Ambrose says of our Blessed Lady, "she put her trust not in the uncertainty of riches, but in the prayers of the poor." So do I. It is the poor of Ireland to whom I look for the most mighty help; and, at the same time, I exult in the thought of thus co-operating with God in "raising up the needy from the earth, and placing him with princes."—Ps. cxii., 7, 8. 2nd. Because of their Faith, which is "spoken of in the whole world." All things are promised to the prayer of Faith. And remark, that the Faith of Ireland has now not only the proof of its stability for ages to recommend it. It is just emerging from the furnace of tribulation by which God, the great artificer of virtues, gives to this virtue especially the strength and temper which is given to iron by the skilful application of the hammer of fire, and water. God has used England in this case as his hammer. From England the flames and floods of persecution have overwhelmed Ireland: What a triumph to the knowledge and wisdom of God, if England should be found to have been thus unwittingly preparing the weapon by which principally she has to be herself conquered for her salvation! Thirdly, and chiefly, because of the heroic charity which will animate the prayers and efforts of Ireland for the salvation of England, and give them greater value than any other virtue can do. I conceive the hearts of Ireland are peculiarly susceptible of heroic charity and generosity. They may be stirred readily, on human motives, to vengeance and hatred, but they may be brought back as easily to the contrary sentiments on motives of faith and religion; and again I exult in the thought of the heroic sacrifices of charity and forgiveness which will ascend to Heaven from Ireland if the crusade is taken up with zeal.

4. But what prospect of success is there? Will England—can England ever be recovered for the Church; brought back from her wanderings and divisions to unity in the truth? If this question has been asked twenty-five years ago, many would have said it was impossible. But at that time, I, for one, though a Protestant, not knowing where the truth was, hoping for myself and for my country, that the truth might be discovered if sought for, and I was seeking it and moving others to seek it with me. After I had, in this way been led to know it myself, was I to leave off hoping for my country? And if some will not believe except they see signs and wonders, has not God done enough to move them; Twenty-five years ago, what place more unlikely than Oxford for the first outbreak of Catholic life in England? What class of people more unlikely to furnish the first great reinforcement to the armies of the Church, than those men who now have already joined her, and by themselves form a mighty host? But, I say, England of herself is not far from Catholicity. She thinks that she hates the Catholic religion, but she does not. She hates the false image of Catholicity, which has been forcibly kept before her eyes since the days of Queen Elizabeth; and the peculiar points of doctrine, for which the differing parties in England are most vehemently contending, and, as they suppose, contending against the Catholic Church, are, in fact, Catholic principles, toward which their hearts are being drawn, though they know not that in the Church alone they will ever find satisfaction. I cannot now explain myself on this point. I beg that they who would think me here unreasonable, will waive their judgment till they know what I mean. I here simply assert that England wants only to see the Catholic Church as she is indeed, and with God's grace she will return to her. The people of England know her now only in that prison suit with which her oppressors have disguised her. Let them see her once more in her own gilded clothing, surrounded with varieties, and they will love her again as their fathers did. It is for the Irish people—especially for those living in England, who, in fact, represent the Catholic Church there—to show what she is, by undertaking, for this end, to sanctify and perfect themselves and they will soon gain the hearts of our poor people for the Church and for Ireland.

5. What will be their reward? I can only shortly state what I promise them; and this point also I would desire to explain more at large, as I may seem here to go beyond the bounds of reasonable expectation; but wait till you hear the cause before you judge. I promise that if the crusade be duly taken up, the Irish people will be, in six months, a nation of Saints—the most glorious spectacle to God, to angels, and to men, that this world has yet presented to them. And, for their temporal reward, I promise that, as soon as the crusade is fairly and rightly taken in hand by the nation, there will be sufficiency of food, clothing, and shelter for all; in other words, from being the most miserably poor of all people in the world, Ireland will become the happiest and most prosperous, not only in heavenly, but in earthly goods.—I am, dear Sir, your faithful servant in Jesus Christ.

IGNATIUS OF ST. PAUL, Passionist.

[*Tablet.*]

DECLARATION OF THE PROTESTANT BISHOP AND CLERGY OF THE DIOCESE OF CAPE TOWN.

(*From the Govt. Gazette*)

We, the Bishop and Clergy of the Diocese of Cape Town, in Communion with the United Church of England and Ireland, under a deep sense of the duty we owe to God and His Church, and after seeking in earnest prayer for

the guidance of the Holy Spirit, do feel that an obligation is laid upon us by the present circumstances of the Church of England, as well for the purpose of exhibiting our sympathy with Her to whom we are bound by so many ties of love and gratitude, as for disabusing the minds and quieting the consciences of the people committed to our care, to make this our solemn Declaration :—

I.—That we do most cheerfully and willingly acknowledge to belong to the Queen's Majesty that Prerogative which we see to have been given always to all godly Princes in Holy Scripture, by God himself;—That is, that they should rule all States and Decrees committed to their charge by God, whether they be Ecclesiastical or Temporal, and restrain, with the Civil Sword, the Stubborn and Evil-doers. (Article xxxvii.)

II.—But, whereas to the Church of God alone has been entrusted, by her Divine Head, the keeping of the Faith once delivered to the Saints, and consequent "authority in controversies of Faith." (Art. xx.)

And whereas, this Office of the Church hath ever been allowed, as far as we know, by all Christian States,—

And whereas, it is most certain that the title of the Church of England in particular, freely and effectually to exercise this office, is bound up with the most ancient Rights and Liberties of the Realm, and is thus part and parcel of the inheritance of Englishman, "by Magna Charta confirmed to them for ever," most plainly acknowledged in many Legislative Enactments since, and never at any time revoked,—

And whereas, it is equally certain that by immemorial usage, confirmed by many Statutes, a "National Synod" is the true Church of England by representation (Canon cxxxix)—

And whereas, it appears that a Court has been recently established as the Supreme Court of Appeal in England in matters affecting Faith, by Act of Parliament, without the consent of the Church; which court may be composed mainly, if not entirely, of persons alien from, or even positively hostile, to the church—

And whereas, the said court has itself declared its own incompetency directly to decide points of doctrine, though it is currently believed to have done so by implication :—

We do further declare, that we cannot consider this Court as entitled to express the judgment of the Church of England in points of Doctrine; and therefore, while we are ready and anxious to listen dutifully to the acknowledged Voice of the Church, we cannot accept from such a Court any interpretations or decisions in a controversy of Faith. And we do, moreover, fervently hope and pray, that Her Most Gracious Majesty the Queen, in the exercise of her undoubted Prerogative, may be moved to protect the ancient Liberties of the Church of England, and to remove those obstacles which, at present, prevent the church from meeting to deliberate in a free and lawful Synod, not only upon such questions pertaining to the Faith, as have been recently brought into dispute, but also upon such other subjects as affect the vital interest of the church.

Capetown.

N. J. Merriman, M.A., Archdeacon of Graham's Town.

PARIS.

Accounts from Christiana (Norway), of the 22d, contain details relative to the recent events in the town of Levanger, province of Drontheim in that kingdom. It has already been stated that communist doctrines have unfortunately become very popular among the working populations of the north of Norway, and that the disturbances at Levanger took place in consequences of the arrest of a communist propagandist, named Michelsen, who had formerly been condemned by justice. The first thing the populace did was to break open the doors of the Town Hall, where the man had been interrogated, and, not finding him there, they then made an attack on the prison to release him.

A MODEL OF A CEMETERY.

The *Leicester Mercury* describes a large model of an 'immense Pyramidal Cemetery' designed by Mr T. Wilson, architect, of that town, and to be sent to the Great Exhibition. Mr. Wilson thinks that the present suburban cemeteries in the neighbourhood of London will, in the course of a few years, become very much crowded, and that it will be found difficult to obtain additional tracts of land of sufficient size to prevent the necessity of a recurrence to the evils of intramural interment. He therefore purposes the construction of a National Metropolitan Cemetery on Working Common, Surrey, of from 100 to 200 acres in extent. In the centre of this, he proposes to erect his great Pyramid Mausoleum, occupying an area of from 18 to 20 acres, and rising in successive stages of catacombs (10 feet high and arched) to the height of 900 feet—each stage of course, gradually diminishing—until the apex is reached; and on the top of that, the plan further embraces the elevation of an astronomical observatory in the shape of an obelisk. This Pyramid would hold above 5,000,000 bodies; and large as the cost would be, that need not be an insuperable objection, since the erection of the vast edifice would proceed stage upon stage, as one became filled—and the money paid for catacombs would probably defray the cost of each stage.—*Weekly News.*

SLAVERY IN AMERICA.

	Slaves.
The Methodists hold.....	219,563
Presbyterians (old and new school)	77,000
Baptists.....	125,000
Campbellites (Baptists).....	101,000
Episcopalians.....	88,000
Other Denominations	50,000
Total owned by ministers of the Gospel and members of Protestant Churches.....	660,563

Valuing each slave at an average of 400 dollars, or 80*l.* here is a capital of 52,845,040*l.* invested by a *Christian* people in the bodies and souls of men.—*Patriot, March* 6.

THE BENGAL CATHOLIC HERALD.

'One body and one spirit—one Lord, one Faith, one Baptism.'

No. 19.] CALCUTTA: SATURDAY, MAY 10, 1851. [VOL. XX.

THE

BENGAL CATHOLIC HERALD.

Calcutta: Saturday, May 10, 1851.

CATHOLIC CLERGY OF THE DIOCESE OF LIMERICK.

We lay before our readers to-day an admirable document, the Petition of the Catholic Clergy of *Limerick*, against Lord Russell's Penal Law. We had the pleasure of knowing the Very Rev. Chairman Dr. Coll, many years since in Ireland and we are happy to find that though much advanced in years, he is still able to preside with dignity and efficiency at a public meeting of his Reverend Brethren. Dr. Coll was the very first Clergyman in Ireland, who, when the well known Mr. Owen came to Ireland, to establish there his system of Anti-Christian Socialism, exposed in so clear and masterly a manner its dangerous and impious tendencies, in a public meeting convened at *Limerick*, at which Mr. Owen was present, that the latter gave up all further attempts to gain Converts in Ireland. The case was however very different in England and Wales. In these countries of sects and heresies, Owen found thousands ready listners and then converts to his Communistic Doctrines, and so much favor did he find among the Lord John Russells of that day, that he was actually presented at Court. At the time when he was thus honored his English and Welsh followers were reputed to amount in number, to four hundred thousand persons.

RUSSELL AGITATION.

TO THE COMMONS IN PARLIAMENT ASSEMBLED.

The Petition of the Roman Catholic Clergy of the Diocese of Limerick.

SHEWETH,

That Petitioners are the Clergy of the people of the Diocese of Limerick, no matter by what fiction of law others may claim their obedience, or may live upon their means.

That Petitioners have learned with grief and indignation the intention of Lord John Russell to seek from your honorable house the enactment of a law which while it jeopardizes the peace of these countries is injurious to the dignity and authority of the Crown.

That any legislation which forces into direct antagonism the necessary dictates of conscience and the authority of the State, arrays the temporal power in hostility to the law of God; and that obedience to such legislation would, to some extent, involve an apostacy from the known and recognised truth of the Gospel.

That the enjoyment of Religious liberty by Roman Catholics essentially requires the perfect organization of their Hierarchy; and that any proscriptive interference with the rights, titles, or functions of such Hierarchy, is subversive of the equality to which Petitioners believe they have an indefeasible right.—Bearing the burdens

of the State equally with others, sharing its responsibilities, and ready to rise in its defence, they deem it an intolerable grievance that their most sacred convictions should be excluded from the protection which it is bound to afford.

The petitioners are loyal from a principle superior to selfishness, and invariable as right and truth. That this loyalty has been attested by their deeds, and by the testimony of the very men who recently aspersed them; and yet that they are the only class of the English empire who are disbelieved when they declare their own principles and views. On the contrary, the inventions of malevolence and the perversions of prejudice are received as exponents of their creed. Petitioners declare that if legislation proceed upon data so wicked and absurd, and if it realise the threats of the late minister of the crown, it is impossible to anticipate the dangers with which this country is menaced,

Petitioners beg to represent that the obtrusion of the established form of religion as the occasion of every aggression upon their belief, is impolitic, dangerous, and unjust Exclusive patronage and protection begets in one—and in Ireland a small part of the community—pride and assumption, while in their fellow subjects it produces jealousy and angry reaction. Petitioners submit that there never can exist in Ireland the union so necessary for national progress until this iniquitous and absurd system of legislation shall be abandoned.

Petitioners beg to assure your Honorable House that the rights, titles and functions of the Roman Catholic Episcopacy are purely spiritual, and conferred by a spiritual jurisdiction which no earthly power can legitimately impede or assume. To the Queen's Majesty belongs the concession of temporal titles, and of spiritual titles to those possessing the form of belief which accepts her Majesty as its head. But to the Bishop of Rome, as successor of Saint Peter, and Vicar of Jesus Christ, Petitioners believe belongs the right of appointing bishops and erecting Sees in the universal Church; and this right they will maintain at the sacrifice of property, liberty, and life.

Petitioners, therefore, pray that your Honorable House will enact no law preventing the assumption of ecclesiastical titles by the bishops of the Roman Catholic Church, because such a law will assail the liberty of twelve millions of her Majesty's subjects, render their temporal duty absolutely incompatible with the laws of God, exceed the power of your Honorable House, or of any State, or of all the States in the world—be an unprovoked insult to the Roman Catholics, who assure your Honorable House that the establishment of Sees is a purely spiritual act and office, and therefore will jeopardize the public peace of the kingdom, while it will injure the dignity and authority of the Monarch.

And Petitioners take occasion to pray that your Honorable House will repeal the absurd and inoperative clauses affecting the Hierarchy and Regular Clergy in the Relief Act of 1829. These clauses are insulting and oppressive to Petitioners and to the Catholic people of Ireland, while they can afford no protection to the Protestant form of belief; and that they are a continued memorial of the wrongs, Petitioners' faith has suffered, as well as of the presumption which impertinently assumes to treat them as strangers in their own country.

And your Petitioners, &c.

[*Limerick Chronicle.*] March 5.

PROTEST OF THE ROMAN CATHOLIC BAR OF IRELAND, AGAINST THE ECCLESIASTICAL TITLES ASSUMPTION BILL.

We, the undersigned Roman Catholic members of the Irish Bar, feel bound publicly to declare our sense of the impolicy and injustice of the Bill now before Parliament respecting Ecclesiastical Titles.

We take this step with reluctance, because we are unwilling to act on public questions as a separate class in the community, in respect either of our professional position or our religious belief; but on this occasion we fear that silence on our part might be constructed into acquiescence.

We view the proposed measure as retrogressive and penal in its character, an infringement upon religious liberty, an unwarrantable interference with the discipline of our Church, and a departure from the policy recently pursued by the Legislature, in facilitating the voluntary endowment of the Roman Catholic Hierarchy and Clergy of this country.

We object to this measure, because, by subjecting our religion to special legislation of a vexatious character, it will place the Roman Catholic people in a position of inferiority to their fellow-subjects.

We object to the measure, because it will create new difficulties in the administration of charitable bequests and religious trusts connected with the Roman Catholic Church, unduly control the free disposition of property, interfere with and endanger settlements made upon the faith of existing laws, and in its results be productive of great embarrassments and irritation.

Finally, we object to the measure, because it has been conceived and framed in a spirit of hostility to the Roman Catholic religion, and because it is calculated to revive animosities which have been so baneful to our country, and which in latter years have been happily subsiding.

John Howley, Q.C., Second Queen's Serjeant.
James O'Brien, Q.C., Third Queen's Serjeant.
Nicholas Purcell O'Gorman, Q.C.
Daniel R. Kane Q.C.
James Plunkett, Q.C.
J. D. Fitzgerald, Q.C.
Mathew R. Sausse, Q.C.
Vincent Scully, Q.C.
David Lynch, Q.C.
Richard Deasy, Q.C.
Thomas O'Hagan, Q.C.
James Stratherne Close, Q.C.

Blake, Patrick J.	Magrath, Cahill
Haytagh, Edward	Murray, Patrick Joseph
Burke, William Joseph	M'Mahon, John
	Meehan, Alexander S.
Burke, Henry O'Neil	M'Carthy, Alexander

Bayley, Thomas Wey
Casserley, James
Cooke, J. William
Close, Arthur
Cogan, William H.
Curran, John A.
Coollins, Thomas
Coppinger, Stephen
Conway, W. A.
Devereux, J. H.
Donohoe, Thomas
Dwyer, Michael Francis
D'Arcy, Dominick
Duggan, Austin
Ferguson, Robert
Farrell, James
Fogarty, Joseph
Gallwey, Thomas
Gernon, William
Hobart, Robert
Heron, Denis Caulfield
Harding, John
Jordan, Edmund
Kernan, James
Kennan, Machael
Lawless, Edward B.
Lawless, Philip
Lynch, Thomas Perry
Levey, John
Loughnan, James Meade
Meagher, Francis
Murphy, John D.
Mullen, Robert
M'Donnell, Edward
Mackey, William
Marnan, Mulhallen
M'Kenna, Peter John
Molloy, Bryan A.
Maguire, Edward
Mara, William F.
M'Elroy, John
M'Gowran, James
Moylan, Thomas
M'Dermott, Daniel
Neligan, John C
O'Shaughnessy Michael
O'Callaghan, Isaac L.
O'Connell, John. M.P.
O'Gorman, Nicholas Smith
O'Loghlen, Colman M., Bart.
O'Donnell, Mathew
O'Mahony, Edward
O'Hara, Henry
O'Neil, Charles H.
O'Hagan, John
O'Donnell, Joseph H.
O'Loughlin, James H.
O'Brien, Patrick
O'Grady, James, LL.D.
Penefather, William
Pigot, John Edward
Roche, James Downes
Sherlock, David
Scully, James Daniel
Whyte, John Charles
White, Pierce Francis
Walsh, Robert
Waters, George
Walsh, John Hussey

THE DUKE OF WELLINGTON AND THE PARISH PRIEST OF RAHAN.—Rahan is a Parish in the King's County—and the Rev. Mr. Fitzgerald is Parish Priest. In this Parish a meeting was recently held by the Parishioners, lay and clerical, to petition against the Ecclesiastical Titles Bill. Resolutions were voted unanimously, and the Petition, which was framed by Mr. Fitzgerald, was an excellent one. Rev. Mr. Fitzgerald, exercising a sound and judicious discretion addressed a request to the Duke of Wellington, praying that his Grace would be so kind as to present the Petition to the House of Lords. In the course of a few days, Mr. Fitzgerald was honoured with a letter from his Grace expressing his readiness to present the Petition, but intimating some irregularity in the document, which he desired should be corrected. But the important, the really important point is this—that his Grace intimated he should cheerfully present the petition, and support its prayer. This is really an important piece of intelligence. Though one might deduce the Duke's opinion from his previous conduct this we believe is the first public indication of his views on this question. These views are in accordance with the feelings of his countrymen, and there can no possible doubt that they will have an effect on the Legislature and on England more than sufficient to counterbalance the uproar of the last three or four months. We do not know that we ever communicated a fact with more pleasure to our readers than that which he have just laid before them.—*Dublin Evening Post.*

RESTORATION OF THE CATHOLIC HIERARCHY IN ENGLAND.

Election of a Bishop—In consequence of the resignation of the bishopric of Moray and Ross by the Right Rev. Dr. Low, the Primus (Bishop Skinner) has issued his mandate to the Presbyters to meet on Friday, the 31st inst., for the purpose of proceeding to the election of a new Bishop. It is expected that the Presbytery will be divided in opinion, and that there will be a severe contest between the Puseyite and Low Church parties.—*Home News.*

A reflecting impartial person who reads the preceding announcement can hardly forbear to enquire, wherefore all the noise and discord occasioned by the late restoration in England of the Catholic Hierarchy? Is it that the Catholic Bishops have been nominated without the sanction of the Queen? That cannot be the explanation, for here we find the Scotch Bishops providing a successor to one of their Body, without troubling themselves in the least, about Her Majesty's approval or disapproval of their proceeding. Is it that the nomination of Catholic Bishops in England interferes unduly with the Protestant Episcopate spiritually considered, of that country? Neither will this suggest any satisfactory answer. For assuredly in Scotland where Presbyterianism is the established Church, the election of an Episcopal Chief Pastor by no means interferes with, or disturbs the exercise of that authority, which the Heads of the Presbyterian Church claim over the Members of their Communion. Is it in fine, that the new Catholic Hierarchy infringes in any way or trespasses upon the temporalities of the Protestant Episcopacy? This besides being an impracticable supposition, is openly at variance with the repeated public and solemn avowals of the Catholic Body, their oaths of allegiance to the Sovereign and the public conduct of those amongst them who at home and abroad have been entrusted with important public offices in every department of Government. Even in what regards the interchange of the Courtesies of Society, who has ever heard of any Catholic Government Official, who has been wanting in the exhibition of them to those Protestant Dignitaries with whom they happened to be connected in their public relations? Assuredly? No one. We feel as assured as if present in the localities, that the Protestant Bishop of Gibraltar who resides at

Malta experiences as much polite and hospitable attention from its present pious and talented Catholic Governor, as he would from any of the Exeter Hall leaders, if one of these worthies happened to hold Mr. O'Ferrall's appointment. And, what we affirm of Mr. O'Ferrall in Malta, we can assert with equal confidence of Mr. McCarthy the Catholic Secretary of Government at Ceylon, of Mr. Wise at Athens, of Mr. Sheil at Florence and of Col. Sheil at Teheran, &c. &c.

The real source then of the tumult and discord occasioned by the recent organisation of the English Catholic Hierarchy must be derived from the bigotry and intolerance of a large Section of the upper Classes of English Society, and from the gross brutal ignorance and bad passions of the lower order excited to frenzy by men, from whose station experience and education, very different conduct might have been expected. In our next we shall advert to the struggle, which the premised announcement states is likely to take place at the election of the new Bishop, between the Puseyite and the Low Church parties.

VOLTAIRE AN APOLOGIST FOR RELIGION.

To the Editor of the Bengal Catholic Herald.

Sir,—A Friend having favored me with the perusal of a most interesting and valuable French treatise, entitled "*Petite Bibliotheque Religieuse*" *viz*, the small religious Library, I beg to forward for insertion in your Journal, the accompanying translation of a Chapter of the work. The object of the treatise is to present together at one glance, the recorded testimonies in favor of religion which by a Divine Providence are to be found in the publications of Infidel Writers, Voltaire, Rousseau &c. &c. The compiler of the work here noticed, lays simply before his Reader each of these evidences and leaves it wholly to the Reader to deduce his own conclusions. The apposite motto, if I may so call it, of this excellent publication is "*The fear of the Lord is the beginning of wisdom.*" I shall merely add that the edition from which the subjoined translation is made is that published by Du Vivier at Liege, 1827.

Calcutta, 8th, May 1851.

A Catholic.

Voltaire an Apologist for Religion.

Art 2.—Objections favorable to religion, and first those which attack the abuses which ligion itself deplores, are out of place in the mouths of Infidels.

In the abuse which is made of Religion; you see only the workings of human passion, but I can perceive in them divine wisdom, which has preserved religion notwithstanding these abuses.(1)

Amongst mortals, by a fatal abuse, the most perfect good may become the source of evil.(2)

If art be innocent, the abuse thereof is criminal.

We cast no odium upon the arts notwithstanding the abuses so fatal and dangerous to morals, which have originated from painting, sculpture and poetry. It is not art that is defective but man. We must also love religion and serve God, notwithstanding the cries of hypocrites and the superstitions which dishonor divine worship, (3) Because men can abuse the art of printing as they do writing or speech, does it follow that we should be deprived of so valuable an invention? as well might we be deprived of the use of speech to prevent our making bad arguments; or of the use of drink through fear that some one might become intoxicated; or that a man's blood be taken from him, because he might get apoplexy; all this is nothing else but a mistake and a false deduction, viz., a general conclusion from particular premises (4.)

All our warriors are not to be judged by the cowardice of one and it would be an error to attribute to an entire nation the vices of several individuals. Do some blades of cockle destroy the hopes of the harvest would a caterpillar shown to us in the garden of Versailles or Saint Cloud, lessen the worth of these master-pieces of art?(5) Why then should consequences so ridiculous in every other case be admissible only against religion? There are some wanderings of individuals or even entire bodies of men, which should only be imputed to the misfortunes of the times. A community may err; it is composed of men: but these men also repair their faults. Reason, sound doctrine, modesty, diffidence in self return to take the place of ignorance, pride and passion. We no longer dare condemn any one after having ourselves been so worthy of condemnation.(6) Alas, we have made all things conducive to our ruin, even religion itself! but this is not the fault of its morality which inspires only meekness and patience, which teaches to suffer but not to persecute.(7) Such is the deplorable condition of men that the most divine remedies have been

(1) End of 1st. para. Vol. 60, p. 180.
(2) Vol. 49, p. 247.
(3) Vol. 43, p. 146.
(4) Vol. 60, p. 250.
(5) Vol. 41, p. 225.
(6) Vol. 60, p. 184.
(7) Vol. 17, p. 105.

turned into poison. It is thus that practices established in the most saintly manner, sometimes become the occasions of the most fatal abuse (8)—no—certainly it was not religion which meditated and which executed the massacre of St. Bartholomew: religion is humane, because it is divine, it prays for sinners but does not exterminate them, nor does it destroy those whom it desires to instruct.(9) Must abuse irritate, and good laws make no impression on you?

Thus the science of God has been profaned, absurd ideas given of the divinity and thence persons conclude against religion. It is just the same as saying that quinine should not be taken for fever—or bleeding be had recourse to for Apoplexy, because there are unskilful Physicians.

Would you deny the Science of Astronomy, because there have been Astrologers; or the evident effects of Chemistry, because some wheedling Chemists have pretended to make gold?(10)

Religion is not less true, less sacred, less divine, were it even certain (which assuredly it is not) that it had been so long sullied with crime and reddened with slaughter.

A Physician having given too strong (11) a dose of emetic to his patients they were seized with convulsions; but is it because too much of a good remedy has been taken that it is to be for ever renounced.

(To be continued.)

CATHEDRAL MALE ORPHANAGE.

UNDER THE CARE OF THE CHRISTIAN BROTHERS.

The present Dormitory of the Male Orphanage affording accommodation only to forty-four Children, and the number of Inmates being now fifty-four, whilst applications are almost daily made for the admission of other destitute Orphans, it is proposed to erect by Subscription a second Dormitory and Offices, in order both to meet the existing exigencies of the Institution and to enable the Christian Brothers to extend its Benefits still more widely.

SUBSCRIPTIONS.

Archbishop Carew,	...	Rs. 50	0
Mrs. Young,	...	50	0

CATHOLIC SCHOOLS, CALCUTTA.

At the meeting of the General Committee on last Sunday, the School Reports for April exhibited 625 Pupils in attendance at the several Catholic Schools of Calcutta.

HOLY WEEK, CALCUTTA.

The number of Communicants in Holy Week and on Easter Sunday, at the several Catholic Churches is estimated at about one Thousand.

A DISCOURSE ON THE MISSION AND INFLUENCE OF THE POPES, BY THE RIGHT REV. BISHOP GILLIS.

"WHOM DO MEN SAY THAT THE SON OF MAN IS?"—*Matt.* xvi. 13

These words, Beloved Brethren, occur in the portion of St. Matthew's Gospel read during the Mass of yesterday's Festival, and they lead there to a dialogue between the Saviour of the world and one of his disciples, the import of which it may not be without advantage for us to meditate, while engaged with the rest of the Catholic Church in commemorating the martyrdom of Rome's two glorious apostles, St. Peter and St. Paul.

Thirty years and more had passed away, since the wondrous birth of the Child of Bethlehem, the greatest prodigy of which was still exclusively the secret of his Virgin Mother; and the tomb perchance had already closed over the simple shepherds of Judea, whom an angelic messenger had led to worship at his crib, as well as over the wise men from the East to whom a star of heaven had revealed the humble cradle of the infant King of the Jews. He had grown up the while to manhood, so veiled, as it were, in miraculous obscurity, as literally to justify the words of his evangelist: "He was in the world, and the world was made by Him, and the world knew Him not."* Widely different, however, had matters now been for more than a whole twelvemonth. Jesus had so far emerged from the mysterious cloud that shrouded from mortal eyes the internal glory of His being, for the hour of His public ministry had come, and "His mouth had spoken wisdom" to the surrounding crowds, and he had walked forth once and again in all the strength of His Divinity, "with a mighty hand, and with a stretched out arm."† That arm had been stretched, and that hand had been raised, to restore sight to the blind, hearing to the deaf, or a voice to the speechless; to expel from the bodies of those around Him whole legions of devils; to multiply the living fishes of the deep or the dead ones of the wilderness; to cleanse the leper, and give power to the palsied limb; to command alike the storms of the sea, and the stillness of the grave; so that the astonished multitudes were every where heard to exclaim,

(8) Vol. 32, p. 314.
(9) Vol. 46, p. 12.
(10) Vol. 50, p. 457.
(11) Vol. 45, p. 36.

* John i. 10. † Psalm cxxxv. 12.

that "never had the like been seen in Israel."‡

Such, dear Brethren, were the circumstances under which our Blessed Redeemer put the question to his disciples: "*Whom do men say that the Son of man is?*" They said: "Some John the Baptist, and other some Elias, and others Jeremias, or one of the prophets." Jesus pursued,—"But whom do *you* say that I am?" Simon Peter then answered and said, "Thou art Christ, the Son of the living God!" and Jesus answering, said to him—"Blessed art thou, Simon Bar-jonah, because flesh and blood hath not revealed it to thee, but my Father who is in heaven.

There is to me, I own, something wondrously sublime in this familiar converse between the rude Jewish fisherman and the Incarnate Son of God. Peter had left his all to follow in the steps of Jesus. He had watched His every movement, and been the daily witness of His many prodigies; and unconscious of any other ground on which to rest his certainty, or that he was himself at the moment illumined from above by a ray of the Divine Light, he looks his Master in the face, and unhesitatingly tells him that he has found out the secret of his being, and that he *knows* him to be Christ the Son of the living God. Not less wondrously instructive is the manner in which the boldness of St. Peter's faith is here explained to us by the Redeemer, when He declares, that however many, or however great, the outward motives of belief before him, it was not through the mere exercise of any reasoning faculty of his nature, that he had come to this conclusion: "flesh and blood had not revealed it to thee;" but, that as he had been made to see, so had he been strengthened to speak the revealed Truth, by the direct agency of that Divine Being who alone could reveal it—"Blessed art thou, Simon Bar-jonah, because flesh and blood hath not revealed it to thee, but my Father who is in heaven." Our blessed Lord then hastens to add: "And I say to thee, that thou art Peter;" (Peter! who was to tremble and deny his Master at the voice of a servant maid; yet, Peter for whom Jesus had prayed that his faith might not fail, and whose special mission it was afterwards to be to confirm his brethren;) "I say to thee that thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it. And I will give to thee the keys of the kingdom of heaven; and whatsoever thou shalt bind upon earth, it shall be bound also in heaven; and whatsoever thou shalt loose upon earth, it shall be loosed also in heaven".

Now, mark, Beloved Brethren, the burden of this same strange discourse, and see how it proceeds. The dialogue before us results in a double testimony; a testimony mutually borne to each other by two men, one of whom a mere man, it is true, is yet under the direct inspiration of Heaven at the moment; while the other is no less than the Son of God in person. The testimony of both, then, is clearly infallible. In other words, as truly as Christ is God, so truly is Peter the rock on which is built that Church of Christ, against which the powers of hell are never to prevail; so truly does Peter hold in behalf of that Church the keys of heaven's kingdom; so truly is bound or loosed in heaven whatsoever he binds or looses within that Church upon earth. There is no escaping from the inference. The words are such as to admit of no other meaning; and such also is their context, as to render that meaning unmistakeably evident. It was, in fact, as if our Blessed Saviour had said to his disciple,—Thou hast borne witness to what I AM, and thy testimony is true, for God Himself hath revealed it to thee. I AM the Son of the living God.—And now I shall bear witness to what *thou* art. I have called thee Cephas or Peter, which means a rock; well, then, thou art indeed Peter, or a rock, and upon this rock I will build my Church, and the gates of hell shall not prevail against it.

That these words, Beloved Brethren, although actually addressed to none but Peter personally, were not understood to apply to Peter exclusively, but to find their application for all time coming in those who were to inherit the privileges of Peter's special mission, is a truth demonstrable not only from the unanimous testimony of the earliest Christian Churches of the world, some of which had listened to the very teaching of Peter himself; but a truth of which the evidence must in a manner force itself upon every unprejudiced mind capable of appreciating the following very simple reasoning.

Whatever privileges were given to St. Peter, or whatever duties were made to devolve upon him in reference to the Church which Christ built, were undeniably to endure as long as the Church was to last, for whose benefit they were intended: for, if restricted to the limited period of Peter's earthly career, it is clear that not only the power of binding and loosing must have ceased in the Church, from the moment of that Apostle's death; but that, there being no longer in the world any Peter on whom the Church could rest, as upon the rock of her foundation, there was

‡ Matth. ix. 33.

no longer for the Christian Church any security against the ultimate prevailing of the gates of hell. Since the Church, then, over which St Peter had presided, did continue to exist beyond the period of his natural life, one of two conclusions must necessarily be arrived at: either that there is now in the world *no* Church of Christ's building; or, that Peter must still live in the persons of his successors; and that whatever Church rests upon them, as on the rock of her foundation, *that* is the Church of Christ's building.

We, my dear Catholic Brethren, require no convincing upon this head; nor have I come hither to day to argue the apostolic claims of Peter and his successors in Rome's Holy See. But, assembled, as we now are, around the altar of God, to give solemn thanks for the return of the present earthly representative of the Prince of the apostles to the prophetic city of his unfailing Priesthood, I would seek rather to confirm you in the Faith you already profess, by endeavouring to show that it alone has ever strictly coincided with, and been supported by the Providential decrees of God, as these have been gradually developed in public events, from the beginning of the Church's history to the present day.

The divine mission of St. Peter, and of his successors unto the end of time in the Apostolic Primacy, is to preside over and govern in its entirety, that Church which Christ built, and through whose ministry was to be continued among men, the great work of the world's Redemption.—The humiliations, then, the weakness and the apparent folly, but at the same time, the wisdom, the power, and the triumphs of the Cross; such clearly are the mysterious elements that must for ever be found combined in the earthly fortunes of the Church; and form the leading and characteristic features in the chequered story of its Supreme Pontiffs.

(To be continued.)

Selections.

EDUCATION,

Religion the true Basis on which it rests.

THE WARRENPOINT SCHOOLS CHARITY SERMON.

On Sunday last, a Charity Sermon was preached in the Catholic Church, Warrenpoint, by the Rev. H. Marshall, formerly a member of Oxford, and a clergyman of the Established Church. The fame of the preacher, as well as the meritorious object of sustaining the cause of education, attracted a large and respectable audience. After the celebration of Mass the Rev. gentleman ascended the altar, and delivered an eloquent and argumentative discourse, of which we subjoin an epitome.

The Rev. PREACHER after reading the gospel of the day, reminded his hearers of the frequency with which the similitude of the cultivation of the vine occurred in Holy Scripture, when foretelling or describing the progress of the great work of the regeneration of the human heart. He should take advantage of it that day, in placing before them the important principles on which he should found the appeal he came to make that day in favor of the children of Christ's poor. After alluding to the importance of the work of education, and to the great want of it felt and recognised by every speaker or writer of the present day, and after having shown that for 300 years neither in England had the Established Church been willing, nor in Ireland had it been able, to educate the masses. He proposed to prove to them that the Catholic church alone could educate the people—as she alone was authorised to teach all nations of the earth, and to her alone had been given the commission and power to complete that work of God—the restoration of the human race to the true character from which it had fallen. He showed first, that the religion of Protestants—containing in itself the germs of disunion—stood in the way of the very work it pretended to perform. Under its influence religion must either be adopted or discarded; from a system of education to discard it was revolting to men of wisdom, piety, and experience; but to adopt it, placed them in difficulties of no less magnitude. If adopted, either the religion of the establishment must be selected, or that of the Dissenters. If the latter—what sort should be chosen? If the former, what sect within the pale of the establishment should then be chosen? Here was the great Protestant difficulty; and thus it stultified itself by the very principles of its own existence: whereas the Catholic Church ever had connected religion with the education of her children—and, if married at all in her work, it was in consequence of the opposition of her enemies and not from any defect either in her own zeal or principles. The Catholic Church he asserted, could alone educate the world.—Education, a word so common at the present day, but the true idea of which few seemed

able to grasp, might best be described under the simile of the cultivation of the vine—for that required the preparation of the soil, the removal of all hinderances to the growth of the plant, the draining away of stagnant, chilling water, the pruning off such shoots as might prove too rank or too luxuriant, the exposure of the more healthy branches of the plant to the salutary influence of the sun and rain, the gathering of the fruit, and the gardening of it, where the owner of the vineyard would have it treasured. It was a complete work, but to stop at any one portion of it, would be to render the whole fruitless, and throw all industry and skill away.—And so it was with education; the object of it was to develope the whole man, to draw out, train up, to foster, to make fruitful, preserve from premature decay, and to preserve to its true end—not alone the physical and intellectual—but the moral and spiritual portion of his created constitution. Education, to deserve the name, must aim not only at the mind, but at the spirit and the heart as well, and anything short of this could not be said to be education. He who should teach that the development of the mind, its properties, its gifts, and excellences, was all that we had to do, in training and educating a human being, was guilty of as much folly as a nurse would be, who, after teaching a little child to walk, and put forth its infant energies, should say that *she* had finished his education. Those who would reach the mind alone, might make us artists, mechanics, or engineers—might make us useful in our day and generation—might enable us to fulfil some portion of the work we had to do: but men were not created alone for that, nor was it for such a destiny alone that we were redeemed at such a tremendous price. And the moralist might take us a step or two higher up the ladder; but then, what was the experience of the six thousand years of this world's weary life? It had its moral giants in their days; but what influence had all their teaching, even on the followers who took their names, and what look now these great monument to us? As ruined towers, exhibiting at their base proofs of the strength and skill with which they were built up, but shattered in their summits, overgrown with mourning ivy, a few wild flowers or perhaps a tree, springing from some fissure in the stones, planted there by some bird of chance and withering in the frost of death. The Catholic Church alone, could truly educate, for in her teaching she aimed at heart and mind, and calculated on results beyond the reach of accident or decay. For instance to revert to the simile of the cultivation of any plant:—If the land which we should propose to till, should prove rocky, or should have swamp, would it not be necessary to remove such impediments? Until removed would not all care and cost be thrown away? However plentiful the seed, however rich the manure, however heavy and great the toil, or vast the skill, however wakeful the anxiety, however full of prayer and hope the husbandman, however indulgent heaven in its bounty of shower and sunshine, could there be any other fruit but thorns, brambles, weeds, and worthless thistles? Is there any such impediment in the human heart?—Is there some desolating swamp? Is there in the man some impediment inherent in his nature, rendering, until removed, all cultivation useless? There is, and it is sin. The preacher after measuring by the atonement of Christ, the extent and nature of sin, and having shown its positive existence and desolating influence over the heart of man, declared that it could be removed alone by the influences, gifts, graces, and sacraments of the Catholic Church, which had been endowed by Almighty God with the commission and power to wage its warfare against sin, and to rest not until it was annihilated.—The Catholic Church had power to remove and to destroy sin. It removed it by the holy truths it taught, by the lessons of piety and virtue that it enforced, and, above all, by the use of those keys by which she unlocked heaven, and by the sword by which she could break the slavery of hell. What Catholic was there who did not acknowledge its mighty influence here—even its very shadow had power. It might be the sound of a bell, the sight of a ruined church, the name of an honored saint, and consolation at once began its gentle whisperings, but it was at the tribunal of confession where it would be most found, when he who had been loaded with it brought his staggering footsteps to the judge of mercy, and in return for the acknowledgment of guilt, the sighs of sorrow, and promised penance, he should receive the full forgiveness of his sins, and like the forgiven adulteress in the gospel, be told to 'go and sin no more.' Then again, the Catholic Church alone could teach, for she alone claimed to have authority from God. The mind of man is naturally independent; it has a liberty given to it by God, which no man may take away—"call, no man master, was the counsel of Jesus Christ.—God has given to us a free will, a reason, a heart.—He has given to us such excellent gifts as separate us from the visible creation. No one beneath us can be even our companion, and no one of our species has any right to tyrannise or domineer. You may chain the body and keep the victim in a dungeon, but you cannot compel him to

think as you shall choose, or to surrender his affections to objects that have not won his will. God alone has the right, as he alone made us, and made us for Himself—has the right to demand the submission of our reason—the homage of our hearts, and the surrender of our free will to Him. And, in the name of God, with His authority alone, as His vicar, as His agent, His representative, with the marks of His wisdom, His power and goodness, deeply impressed upon her, the Catholic Church claims the submission of the human race to the teaching which, in the name of Jesus Christ, she publishes to the entire world. Nor does she teach—mighty as is her authority—with a tone and manner of a tyrant. True, she has thunders, the echoes of which shall reverberate, for all eternity, in hell. But, then, they are for disobedient sons, and those who wilfully impugn the truths she teaches. But, it is with a mother's love, with a winning and a gentle voice, with smiles that penetrate the bosom, and chase away all care and fear, that she teaches the children whom she loves, and whom she would have made Christ's own for ever. The Catholic Church alone can teach the heart, can show it how to love, and present to it objects worthy of its warmest and most ennobling affections. This she does in her doctrine of the communion of the saints, by which each dutiful child she has is taught to feel himself a member—for in spite of all his own-felt unworthiness, a member of a brotherhood of saints and heroes. She does it in all her offices and ordinances, in baptism at his birth, with the gifts of chrism, when his reason dawns, meeting him at every turn of his eventful life with some fresh proof of her great regard for him, feeding him with the very body of her own dear Lord, administering with tender care the salutary medicine for his soul, fortifying him his last agony, for his encounter with the spirits of darkness, and even after his eyes have closed, and his breath departed, still keeping him in her affectionate remembrances, in all those prayers with which she is for ever satisfying Heaven. But above all, does she complete this portion of her task in the doctrine, that she alone of all religions, practises towards her who is chosen to be the Mother of Jesus Christ. Is it not enough to make the bosom burn and overwhelm it with celestial influences, to know that she, the mightiest servant of Almighty God, purer than the angels, corresponding to the uttermost with all the treasury of grace that Heaven in its bounty exhausted upon her, charming the Holy Spirit Himself, who, enamoured of her charms, descended from Heaven, that of her might be conceived in human flesh, the Eternal Son of God himself. To know that she prostrates herself before the throne of God clasping her sinless hands upon her ever virgin bosom in supplication for us sinners, and permitting us to approach her, tenderly and familiarly, and salute her with the title of 'our dear Mother.' And then again, with what reverend affection, with what burning sentiments of love, does the church invite us to approach the king of tremendous majesty, Himself, bidding us remember that for the love of us He became a man, taking upon him all our ills and woes, and asking no other terms save the consolation of knowing that we are willing to receive his caresses. Nor let it be forgotten that it is not by precept only, but example, that the church has taught her children: in all the lessons that she teaches, of virtue and of holiness, she enforces them by the heroic examples of her saints. She can point to St Agnes, who, though young, beautiful, and rich, preferred the love of Christ to all, and thought that furnace, into which her persecutors cast her, cold as ice, in comparison to those flames with which the love of her celestial spouse consumed her. She could point when she would urge her missionaries to do her glorious work—to her St. Francis Xavier—perishing in the heats of India, or to her St. Patrick, propagating the faith upon the lofty mountains and the green valleys of Ireland, and praying to Him, who would not refuse his prayer, that the same Holy Faith might be Ireland's inheritance for ever. So could she point to her confessors, in all their immense variety, to teach us patience and to endure every trial, and when she sings the praises of her martyrs, she invites us to remember that God, who gave us life, is yet more lovely than the life He gave us. Thus, then, alone could the Catholic Church teach and train the human race, for it alone had power over the entire man, and commenced a work which ended not until the fruits it sought were garnered up in heaven. What, then must be their joy and gratitude to God, for that immense movement by which the Church was gaining ground in the very countries where her enemies had thought she had lost all footing? What must be their gratitude to God for that assistance of His spirit, by which He had enabled their venerable prelates assembled in the Holy Synod, and headed by one over whom Rome mourned when losing him, she sent him as a boon to Ireland—Paul the Archbishop of Armagh—to foresee, with wonderful sagacity, the treachery of our foes, which, however artfully it was then concealed, has now, by the blunder of the Prime Minister, been made transparent to all the world,

and to determine with noble faith and hopeful spirit to develope the energies of Ireland, and to devote them to the endowment of her Catholic University for the land. The reverend gentleman then reminding the people that the work they had to do was to assist their respected pastor in providing the children of the poor with Christian and Catholic education, concluded his address with an appeal to their sense of duty, and to their charity as the redeemed of Christ.—*The Newry Examiner and Louth Advertiser Feb.* 19.

THE PENAL LAW AND THE PARLIAMENTARY DIVISION.

The Penal Law reaches its second reading on Friday night, but when it will get through its second reading it would take a better prophet than ourselves to foretell. We fear it will meet the fate which befell the unfortunate King in the house of the northern Thane—

Macb.—Duncan comes here to-night.
Lady M.—And when goes hence?
Macb.—To-morrow, as he purposes.
Lady M.—Oh, never shall the sun that morrow see.

Among reasonable men the only question now seems to be when and where it shall be thrown out. That it can pass—that a Bill which answers no purpose, which pleases nobody, which accomplishes nothing, which settles no question, which if passed will not be obeyed, and which when disobeyed can never be enforced to answer any purpose but that of spite—that the two Houses of Parliament can ever make themselves such fools as to pass such a law through six readings and two committees, does seem a sheer impossibility. Why, even the English Catholics declare they won't obey it; that it must be resisted; and that such impotent impertinence cannot and shall not be endured!

The only question that remains undecided is how and when it shall be thrown out. It seems hardly possible that it can last through a second reading; that any human being can be induced to vote for it who is not already compromised by it, and committed to it. Will Mr. Disraeli vote for the second reading? Why should he? What has he to gain by it? His party will not accept such a Bill, nor will the Protestant insanity of the country accept such a Bill in full of all the demands it has been yelling out for the last five months. Even Sir Robert Inglis will hardly, on second thoughts, put out his hand to take such a beggarly ninepence in the pound. Even if Sir Robert does, we don't understand how any man in Mr. Disraeli's position can vote for

means of escape by this device
And if he and his party, from any cause, vote against a second reading, how can the Bill hobble through the House with the bulk of the Conservatives, Sir James Graham, Messrs. Cobden, Bright, Gibson, and Sir J. Walmesley and a more numerous squad of Irish members, combining against it?

Meanwhile, in our humble judgment, the more readings it goes through, the more time it occupies, the more it is discussed, and the more trouble it gives, the better. Why? Because the more it is stirred the more offensive it becomes, and the more apparent the nastiness of its authors.

This is one reason—but there is another. The longer this Bill lasts, the more enduring is the ministerial purgation, and also the period of probation for Irish members. As matters now stand, we may hope that every week will give the Ministers one defeat, or at least one very close run for a defeat; and we shall be curious, by repeated experiments of this kind, to test the virtue of the Irish members.

Such an occasion there was on Tuesday night. Lord Duncan brought on a motion to which the most fastidious stomach could not object. There was involved in it no question of Free Trade. Men of all sides voted for it. Mr. Disraeli and Mr. Cobden; Mr. Bright and Lord Manners; George Bankes and Thomas Wakley. It was a motion to have public accounts kept a little better; that a certain kind of public property, which produces about two millions and a-half annually, and sends into the Exchequer only three-quarters of a million—the difference being absorbed in the expenses of mismanagement—shall be managed a little better in future. In a word, it was a motion for a reform in the Woods and Forests. The Government was beaten by a majority of one—a victory to which some of the Irish members contributed.

Some. There were Martin Blake, Colonel Dunne, Willim Fagan, Mr. Grace, Henry Grattan, Ouseley Higgins, Thomas Meagher, George Moore, John O'Brien, Doctor and Nicholas Power, Francis Scully, and M. Sullivan:—all these helped to make up the majority of one.

On the other side, doing Government work for wages or some other consideration that does not immediately suggest itself, were Richard M. Bellew, Fitzstephen French, the O'Gorman Mahon, J. P. Somers, the Hon. C. Clements Sir R. Ferguson, and some others, who are mere Whigs.

But then of the absent we have a most shameful list. Many of the men whom we are now going to enumerate, could not for the delicate conscience of them, vote against Free Trade, even to turn out a persecuting Minister. Plenty of opportunities less offensive to the moral dignity of an Irish member were sure to come, and they were ready to avail themselves of these; but to vote against Free Trade! they could not be guilty of such an odious indiscretion. Well, one of these opportunities presented itself, as we have seen, last week, and what do these men do? Do they take advantage of the opportunity? Not they. The worst hacks vote with the Government, with unblushing effrontery. A few vote right and true. But the many keep rigidly away, and do their best to serve and save the Government by their absence. Some names in the following list are, we believe, the names of

honest men, whose absence may be accidental; but the whole list *cannot* be accidental; the list, as a whole, we hesitate not to say, is a corrupt list; and contains the names of men who stayed away out of consideration for a friend, a patron, and a paymaster. But read the names—we give them alphabetically :—

Anstey, T. C.	Macnamara, Major
Barron, Sir H. W.	M'Cullagh, Torrens
Blackall, Major	Monsell, W.
Butler, P. S.	Nugent, Sir P.
Devereux, J. T.	O'Brien, Sir Timothy
Fox, R. M.	O'Connell, John
Fagan, James	O'Connell, Maurice
Goold, —	O'Connell, Morgan John
Green, John	O'Flaherty, Anthony
Keatinge, R.	Reynolds, John
Keogh, W. (absent, we believe on Circuit)	Roche, Edmond
Lawless, Cecil	Sadleir, John
Magan, W. H.	Talbot, J. H.
Maher, N. V.	

Twenty-seven Irish Liberal absentees! If these twenty-seven had been in their places, and had done their duty, Lord John Russell would have been in a minority, not of one, but of twenty-eight. The Irish Liberal members saved him from that great defeat.

LETTER OF FATHER IGNATIUS (THE HON. AND REV. MR. SPENCER.) TO THE PRIMATE, RECOMMENDING PRAYERS FOR THE CONVERSION OF ENGLAND.

JESU CHRIST PASSIO.

My Lord Primate—I beg leave, at this important crisis, to lay before your Lordship the spiritual necessities of my country, and to implore, through you, the charitable help of Ireland for England. It is now more than twenty-one years since I ceased being a clergyman of the Established Church in England, and became a Catholic. For many years I was the only Priest acting in England who once had been a clergyman of the Church of England. This has been my apology for taking so prominent a part as I have done in begging prayers for the conversion of England from all Catholics, but especially from those of Ireland.

I now come forward once more with my earnest appeal for my country, and entreat your Grace to support it by your authority. My petition has been, and is, that the Catholic people of Ireland should take on them the conquest of England, for God and His Church, by a holy crusade, in which the weapons will be prayer, holy example, and holy instruction. I need not say that this is a conquest in which, when it is achieved, the vanquished will be even more noble conquerors than they who subdued them.

The movement of all the Irish people in this enterprise of love—at the present time, when the adversaries of the Church which they love, not knowing what she is, are renewing their most bitter reproaches against her—would be a miracle of charity, by itself sufficient to convince England and the world that they are the true disciples of Him who, hearing the revilings of His enemies who were putting him to death, answered them by those Divine words, "Father, forgive them, for they know not what they do."

I entreat your Grace to authorise your reverend Clergy to move their people to devote themselves, during the coming Lent, to this grand work. Who can calculate the treasures of heavenly benediction which would be poured forth on England, in answer to such prayers, but much more abundantly and certainly in Ireland. —I am, my Lord, your Grace's obedient, humble servant in Jesus Christ,

IGNATIUS OF ST. PAUL, Passionist.

Dublin, Feb. 13, 1851.

MONASTERY OF MOUNT ST. BERNARD, LEICESTERSHIRE.

To the Editor of the Tablet.

Dear Mr. Editor—May I be allowed a short space in your columns to remind the public of the great charity which is continually practised at Mount St. Bernard towards the poor. Within the last four years, I have been given to understand, the number relieved has amounted to—

	Food.		Lodging.
1847	36,374	...	12,144
1848	32,521	...	6,753
1849	30,020	...	5,939
1850	29,354	...	4,927
Total ...	128,269		29,773

Thus, 128,269 portions of food have been distributed, and 29,773 of the houseless poor have been provided with lodgings, and no distinction of creed or country has been made.

Four parts out of five of those who have received this relief have been natives of Ireland. When ill or suffering from any infirmity or accident, they have been kept, even for weeks, until they were recovered. Many have had shoes and stockings given to them; and other, who were in want of necessary apparel, of both sexes, have been clothed.

While Mount St. Bernard has been providing for the wants of the body, it has also been an hospital for the soul. A great number, who were out of the Church by neglecting the sacraments for years, have been reconciled to their offended God. Many have been received into the bosom of the Church. In one year they amounted to between thirty and forty, two of whom were on the point of committing suicide, but made their peace with God, and became good members of society.

Your readers, Mr. Editor, must be aware that all this charity to body and soul could not be accomplished without great labour and expense. The Monks have been obliged for the purpose to sacrifice a good part of the produce of their land, as they have no other foundation for their own support than what they obtain from their farm, and the voluntary offerings of the Faith-

ful, while many of their best benefactors are now gone to the reward of their charity in Heaven. Any contributions to them, therefore, whether in money or in clothes, would be a very timely and acceptable aid, to enable them to persevere in their charitable exertions for the poor of Christ.

The words of our Lord in the Gospel, addressed to all who practise charity, are very encouraging where he says—"I was hungry, and you gave me to eat; I was thirsty, and you gave me to drink: I was a stranger, and you took me in: naked, and you covered me, sick, and you visited me. Amen, I say to you, as long as you did it to one of these, my least brethren, you did it to me."

The many munificent establishments, both in England and Ireland, where our forefathers in the olden time displayed their fervent love for God in the persons of His poor, have long since passed away. After three centuries of devastation and persecution, an attempt has again been commenced, at Mount St. Bernard, to prove that the fire of Catholic charity, which ever burns to accomplish deeds the most heroic for our neighbour, is not extinguished, and that their spirit can be revived in their descendants. Catholicity, thank God, still survives amongst us, and pours annually forth from the sister island its countless multitudes into England, to seek for employment, or any chance for relief in their distress, which they may be able to obtain.

The remote solitude of Mount St. Bernard is a point to which a vast number direct their steps. Catholic Faith and charity raises in their breasts expectations which the poor Monk feel it impossible to resist. May I, therefore, Mr. Editor venture to hope that some of the charitably disposed, at this solemn season, when our Holy Mother the Church recommends so particularly, to her children the practice of alms-giving, will think of the poor Monks of Mount St. Bernard, Leicestershire; and that you, Mr. Editor, who know and have visited the Abbey, will lend your powerful assistance in so holy a cause—I remain, dear Mr. Editor, yours, very truly.

A FRIEND TO CHARITY.

11th March, 1851.

ANIMAL MAGNETISM OR MESMERISM.

BY R. LYALL, M. D. F. L. S, TRAVELS IN RUSSIA.

At General Raevksii's we were introduced to a Polish nobleman, Count Chodkiewicz, who has porcelain fabrics in the vicinity of Kief, who is a great amateur of chemistry, and a strong advocate of animal magnetism, and probably of somnambulism; subjects respecting which a general and lively conversation took place, in which the ladies warmly participated. For the last ten years animal magnetism has been much in vogue in Russia, and by it a number of medical men have made their fortunes. I was not surprised, therefore, that every effort was made to have my opinion as to this renowned method of curing diseases. At length, finding evasions useless, I frankly stated, that for some years after animal magnetism was greatly employed at Petersburgh and Moscow, I was one of its decided opponents and took all occasions of turning it into ridicule, notwithstanding that some of my friends, whose talents I highly respected, were its greatest patrons; that I had received some curious histories from undoubted authority, and witnessed some experiments that astonished me; and that, as yet, I could not make up my mind to decide, whether the *marvellous* cures were merely happy coincidences, the effects of the imagination, or the results of the operation of the boasted magnetic fluid. With the utmost difficulty was I allowed to maintain my determination to remain neutral between the opponents and the patrons of animal magnetism, which has but too frequently been made the instrument of the greatest abuses, and of the most immoral conduct, especially in Germany. There, indeed, it has led to the disgrace of some well-known characters, and to the dishonour of some families.—*vol.* 1, *pp.* 89, 90.

Distribution of the Bible by Protestants Missionaries, by the same.

It is painful to read the following quotation. The missionaries, "finding to their no small grief and astonishment, that not a few of the Mahomedans made it their business to ask for Testaments, without the remotest intention of reading them, and, so far as could be ascertained, for the sole purpose of providing themselves, at an easy rate, with covers for the Koran and other books, recommended by their teachers; while the sacred volume, which they had promised to read, was destroyed, or thrown aside as waste paper; they altered their plan, and now they seldom give away a copy of the Testament, till, by sounding the petitioner respecting his views, or enquiring into his character, they obtain some faint evidence that he really intends to peruse it,—with a promise, if the case seem to require it, that he will on no account destroy the word of God."* *vol.* 1, *pp.* 431, 432.

Extraordinary Scene at the Royal Medical and Chirurgical Society, on Tuesday last.—It will be in the recollection of the Profession, that some years since the Council of this Society unwisely permitted a paper to be read purporting to describe an amputation under the supposed influence of mesmerism. Wisdom came late, but it came at last, and the minutes of the meet-

* Journal of a Tour, p. 188.

ing were erased from the books of the Society. During the present session, Dr. Marshall Hall announced that the patient confessed himself to have been an impostor on that occasion, and that the whole affair was a trick. This statement, published in the medical journals, seems to have excited the indignation of the mesmerists, and Dr. Ashburner attended the meeting on Tuesday evening, to be the exponent of their views. He rose accordingly, before the paper for the evening was read, and commenced addressing the Fellows. As soon as his object became evident, Dr. Copland rose to order, and the President, after briefly recapitulating the preceding facts, stated that the question now rested between the gentleman who reported the case and Dr. Marshall Hall. It would be very irregular were he to permit its further discussion before the Society. Dr. Ashburner very unwillingly yielded to the dictum of the President; but he had scarcely resumed his seat, when a Mr. Cohen sprang up and commenced speaking and gesticulating in favor of mesmerism, as far as we could judge, but the noise and confusion were such we could scarcely catch a word he said. The Fellows were most decided that the discussion on mesmerism should not be re-opened, and Mr. Cohen seemed as determined that it should. The voice of the Fellows ultimately prevailed; and the President finally succeeded, after the waste of some time, in causing Mr. Cohen to resume his seat. Dr. Copland emphatically declared that Mr. Cohen, after the strong expression of feeling from the Society, and the declaration of the President, was irregular, and that he had insulted the Society by persisting in speaking on the subject they repudiated.—*Medical Times.*

SINGAPORE.

(*From Singapore Free Press, Feb.* 21.)

The interior of our island appears to have been in a most disturbed state for several days past, owing to an active persecution having broken out against the Chinese converts to the Roman Catholic Church, who are found scattered over the island as planters and whose numbers are steadily increasing. A very slight pretence would appear to have been laid hold of, for putting in practice a general sacking and pillaging of the plantations belonging to the Christian Chinese, and for carrying of individuals and holding them to ransom in large sums. These proceedings are generally ascribed to the influence, more or less openly exerted, of the Tan Tae Hoé, and probably of the other Secret Societies, from whose ranks the Christian converts are withdrawn, and whose power and influence is of course diminished in proportion to the success of the Roman Catholic Missionaries. Besides withdrawing members from these Secret Societies, the extensive conversion of the Chinese in the interior has had the effect of placing everywhere throughout the island, men who are subject to influences adverse to the interests of the Societies, who are thus deprived of that complete immunity from surveillance which constitutes one of the sources of their power. With these Chinese converts disseminated throughout the island, the Hoés can no longer hold their meetings, or execute sentence on refractory or defaulting members, with the same security which they once enjoyed that there will be no spy upon their proceedings. This it is which no doubt has led to such a general attack upon the Christian Chinese throughout the length and breadth of the island, and it will be very difficult as long as this feeling lasts to restore anything like security and order. The Secret Societies are no doubt determined to make a strong effort to destroy the influence of the missionaries and to deter the members of these societies from deserting them for the Christian Hoé, as it called. To those converts who apply for protection to the heads of these Societies the answer is—return to the Society and you will be safe. It will probably therefore be necessary that some prompt measures be taken by the Government to put a stop for the present, and also for the future to these lawless proceedings. The present police force is avowedly unequal to cope with this outbreak in addition to discharging its usual duties. It will be necessary to augment the force assigned to the rural districts, but to prevent this becoming too burdensome on the Municipal Funds, we would again re-iterate the suggestion that there should be two or three small Military stations in the interior of the island, say at Changie, Bukit Tima and Krangie. The sepoys stationed there we would not employ as police peons, or in any other unusual duty, but we should expect that the very fact of their being so near at hand to assist the ordinary police, in the event of any serious disturbance of the peace, would contribute very much to ensure the continued maintenance of order. We have heard no objections stated to this proposal which are of any weight or founded upon any good grounds, and we have the system already in operation at Malacca. Why it should not be tried here we know not. If it would undermine the discipline of an officer or a sepoy, to be detached for a month to Bukit Timah on out-station duty, we should be very much inclined to doubt whether that officer or sepoy is worth his salt, and to recommend his being got quit of as soon as possible as a decidedly bad bargain. The plan is worth trial at all events, and as it may save the Municipal funds from being altogether swamped, we would recommend the Municipal Committee to take it into their serious consideration, and if it finds favor in their eyes, to press its adoption with higher authorities.

A long account of the operations against the Chinese in the Jungle will be found in another column. The conduct of the Chinese seems to have been extremely daring, and we hope that the authorities will leave no effort untried to bring the ringleaders to justice, and to teach the lawless population of the interior the danger they incur by disturbing the public peace, and offering resistance to the execution of the law.

On Monday evening the full complement of the convicts having come up, a detachment of 50 Sepoys headed by an European Officer, Lieutenant Wilson, also arrived, and the Catholic Missionary of the Chapel most cheerfully put at their disposal the whole of the hospital as a barrack for the troops, while the Commanding Officer was located in the Revd. Gentleman's own apartments. On Tuesday the Police force reinforced by Constable Hale and some Peons, and followed by the Military, departed to execute twenty-two warrants issued at the instance of the Catholic owners of as many plantations which had been pillaged by the heathen. The force arrived at 4 o'clock in the morning at Kraujee village, without having been observed or betrayed. Halting there for a few minutes, the light of a dammer carried by one of three armed Chinese was seen to descend a hill. The greatest silence was preserved until they were at a few yards distance but still on the steep declivity of the hill, there they discovered the force, threw their light away and disappeared, at the same moment a shot was fired by a concealed rioter and the noise and cries of a multitude of people from every direction saluted the discovery of the police party, which however by some very intricate paths continued its movement, and succeeded in inspecting a great number of bangsals, in some of which robbers were identified and some stolen property recovered. It being however now about 10 o'clock A. M., and alarm being every where given, the force returned by two different paths; the Sepoys took a short one to reach the highroad, while the Police returned by a circuitous route, in order to surprise and disperse the Chinese concealed amongst the bushes and jungle opposite the village of Kranjee on the east side of the road. The Sepoys arriving first on the spot halted, and were saluted by the customary Chinese alarm signals. The Police coming a little later from the East, a number of about 200 Chinese were surprised and dispersed without a shot being fired, they not offering any resistance but decamping to the North like hares chased by hounds. Here the Sepoys departed, there being no more than two bangsals, situated at the other side of the river and village to inspect. Leaving a strong guard for the prisoners Constable Hale, Mr. Kraal and the Special Constable passed the village which was for the greatest part deserted, but passing the bridge a great number of Chinese appeared on the different hills in a threatening manner, and two shots were fired by them as the party by whom a volley was fired in return and a chase commenced to secure some of them and the white flag carried by them, but their nimbleness surpassing that of the Policemen, only one man could be secured; while four men were shot by the volley, amongst whom was an old man the guardian of the Chinese brick temple, who certainly had no lawful business in the centre of a crowd of such vagabonds, whose number is differently given up by the European Officers, according to the different sections of the hills on which they were noting for Mr. Kraal calculated the number to whom he was opposed to amount to about 50; while Constable Hale could discern on his side about 80 or 90 and the Special from his position about 120 or 150. The Chinese being dispersed, and the Police force much exhausted, they returned home with the prisoners and the stolen goods without a further search.

When at a distance of about ½ a mile from the village a fire was observed behind, which in all probability was caused by the burning of a hut situated near the temple. The bangsal of a heathen was also burned to the ground by some unknown hand, but this fire must have been occurred at 7 o'clock in the morning, for an European Overseer of Convicts, who came near the spot on horseback, states he saw the fire already at that time, when the Sepoys, the Police, Convicts, and about 10 or 11 out of the 32 Complainants were occupied some 4 miles from the place amongst the hills and jungle. The heathen ascribe these fires and the destruction of a great number of pots, pans &c., left in the deserted houses as also the destruction of the ornaments of the temple and of the idol, to the Christians, but it is difficult to believe, this, 30, would dare to remain on such a spot where three regular fights had taken place, without Sepoys or Policemen in great numbers. Would it not be more probable that the heathen had done it themselves in order to found a charge against their enemies; if such was their intention they have partly succeeded, for the Hon'ble Resident Councillor, accompanied by the Superintendents of Police and Convicts and a most influential member of the Chinese population in town, came in the early morning of Tuesday to inspect the spot; a trouble which certainly was not taken when day after day nearly all the plantations of the Christian planters were attacked and pillaged, 28 *in number*. It it certainly remarkable that on Monday, the Police were informed by their spies that the heathen had received orders from the hoë in town, to remain quiet and to keep out of view from that moment!! Since that time orders have been issued *to stop until further orders the execution of the warrants* and a portion of the military is already withdrawn. Is then the destruction of the Bangsal of a heathen, which, after all may have happened by accident to be considered as a compensation for the losses of 28 Christian planters, and for the misery of hundreds of Christian coolies who are now thrown out of work, for they dare not return to their plantations for fear of being again injured having no security whatever for the good conduct of the miserable slaves of the hoë? A quarrel between 4 and 5 Christian Chinese and some heathens of which one appears to have been wounded in the row at the Ellenborough Market and which was followed by the storming of the shop of the Christian named Lauw Ah Tang by 20 or 30 heathens, was the pretence for causing the ruin of hundreds of peaceful honest agriculturists by a secret society which the laws do not recognise. Who guarantees to these poor men that the same misfortune or worse will not again happen to them, if they take possession again of their plantations?

THE BENGAL CATHOLIC HERALD.

'One body and one spirit—one Lord, one Faith, one Baptism.'

No. 20.] CALCUTTA: SATURDAY, MAY 17, 1851. [VOL. XX.

THE

BENGAL CATHOLIC HERALD.

Calcutta: Saturday, May 17, 1851.

RESTORATION OF THE CATHOLIC HIERARCHY IN ENGLAND.

Election of a Protestant Bishop.—In consequence of the resignation of the bishopric of Moray and Ross by the Right Rev. Dr. Low, the Primus (Bishop Skinner) has issued his mandate to the Presbyters to meet on Friday, the 31st inst., for the purpose of proceeding to the election of a new Bishop. It is expected that the Presbytery will be divided in opinion, and that there will be a severe contest between the Puseyite and Low Church parties.—*Home News.*

SCOTLAND.

In our preceding issue, we noticed the extract given above, chiefly in order to show by means of it, that the clamor, raised in England against the Restoration of the Catholic Hierarchy was an unmeaning uproar, excited for party purposes, by interested individuals, who for their own unworthy ends, stimulated to frenzy, the ignorance and bigotry of a large portion of their fellow-countrymen.

We now revert to the consideration of the same extract, for a very different purpose, one wholly unconnected with political or secular objects and having solely for its end, to exhibit the incompatibility of Protestantism with unity, and by consequence its total want of claim to the possession of the primary distinguishing characteristic of the true Church of Christ.

"It is expected," according to the premised extract, "that the Presbytery (that is the Electors of the Prelate about to be chosen) will be divided in opinion, and that there will be a severe contest between the Puseyite and Low Church parties."

Now, let us pause for a moment, to enquire into the cause of this apprehended division, and contest, which the writer anticipates, will take place between the Puseyite and Low Church parties. Will the apprehended division and contest of the Electors arise from a becoming solicitude on their part, that from among Candidates who are of one mind and heart in Faith, that person may be selected, whose other qualifications mental and moral entitle him to be preferred to his Competitors, in as much as on account of these superior endowments, he is likely to prove himself more worthy than the other Candidates of the Episcopal dignity. This indeed would be a laudable solicitude, a solicitude, such as is expressly sanctioned by the example of the Apostles themselves, in their election of Matthias in the room of Judas.

But unfortunately, in the instance now under consideration, the solicitude of the Electors to the vacant Episcopacy, is stated to have its origin in a very different cause.

The avowed occasion of the threatened division and contest of the Scottish Electors, is their own discordance in Faith, and the anxiety which each of the discordant par-

ties has, is that a Candidate of its own peculiar religious sentiments may be the successful one. It is not then among the Electors only, that dissension in Religious belief is acknowledged to exist, but it is also openly confessed, that a similar disagreement is found, to characterise the respective Candidates for the Episcopacy put forward by each party of the Electors.

What a caricature must not an assembly such as is here described be admitted to be of the unity and concord in Faith of the Primitive Church, if we receive the clear testimonies supplied so copiously by the Holy Scripture, on this subject. To begin with the Acts of the Apostles, a record to be numbered amongst the earliest annals of the Primitive Church, how does this Inspired, History depict the unity of Faith which pre-eminently distinguished the First Christians? "And," says the Inspired Penman, "The multitude of believers had but ONE HEART and ONE SOUL." Could this have been so, if the Pastors, by whom these believers had been instructed in the Faith, were unfortunately divided, in heart and soul, in judgment and affection, from each other? Unquestionably not. Division in judgment or belief on the part of the Pastors would have infallibly produced, as experience proves, a corresponding discord and contest in their disciples, so that instead of one mind and one heart, these instead of deserving the honorable testimony given to their unity and concord by the Holy Ghost, would on the contrary merit to be stigmatised as the Children of strife and schism.

For argument sake, let us suppose, that this mockery of an assembly, or Synod of the Primitive Church has at length concluded its operations, and that a Puseyite, or a Low Church Clergyman, has after the enactment of all the scandal, uniformly occasioned by Religious strife and discord, been elected Bishop. Then indeed comes the tug of War. Then will the Sheep be warned by one party to beware of the Shepherd, admonished, as in the case of the Church* Wardens of Bampton Speke to note down carefully the doctrine preached by their Pastor, in order to examine at leisure its accordance with the Scriptures, that is, in effect with their own learned interpretation of the Divine Word.

Only imagine such a Bishop as we speak of and chosen by an election such as we treat of, ascending the Pulpit and addressing his Clergy and People, in the language employed by St. Paul in writing to the Church at Corinth.

"Now I beseech you, Brethren, by the name of our Lord Jesus Christ, that *you all speak the same thing*, and that there *be no schisms* among you but that you be perfect in the *same mind and judgment*."—1 Cor. Cap. 1. As if the Apostle would say, "It by no means suffices that you uphold an external appearance of union by speaking the same thing, for a union merely external is hollow and vain, however imposing it may for a time appear to be to others.—The Union, the Unity, I require of you, in the name of the Lord Jesus, must be moreover internal, and be based on your being *perfect in the same mind and judgment*, so that, in what appertains to faith, (for faith includes the exercise of the mind and the judgment) there be no room for dissension, whether in great things or in small, but on the contrary perfect harmony and concord, as if all had but "one mind and one Heart," like the first Christians.

Now, in the name of common sense, how could any Man, capable of a blush, or of a smile, who might be elected to the episcopacy in circumstances such as those detailed in this notice, venture to address these words, to a Clergy and People divided in Religion, as the Puseyite and the Low Church Clergy and Laity notoriously are. If we suppose the successful candidate to be a Puseyite, and to speak thus, the hall would instantly resound with indignant exclamations, "Popery, rank Popery. Priestly Tyranny &c. &c." Were the Person chosen for the Episcopacy on the other hand, a Low Churchman, the Puseyites would scoff at him for recommending to his Hearers a Unity in Religion, which in Low Church principles has been hitherto and will be in all future times found to be impracticable "*verba et prætereа Nihil*." And yet St. Paul teaches in language so perspicuous as to defeat every effort to obscure their significancy, that it was primarily, for the purpose of securing a perfect unity of belief in every age among the faithful, that this Sacred Ministry was ordained by Jesus Christ; and says the Apostle, Ephes. Cap. 4. He gave some Apostles, and some Prophets, and other some Evangelists, and other some Pastors and Doctors. Until we all meet *into the Unity of Faith* ..... That henceforward we be no more tossed to and fro, and carried about with every wind of doctrine.

We now leave it to the reflecting and impartial reader, to pronounce if Unity of Faith and Doctrine have ever been attained by means of the Pastors of any portion of Protestantism, and whether, in effect it be possible, that through such a medium, Unity could be either attained or preserved. If

* Vide. The letter of the Bishop of Exeter to the Church-Wardens of the Parish here named.

not, then Protestantism can have no claim to be the Doctrine of Christ or of the Apostles.

CORRESPONDENCE.

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MISS TALBOT AND THE TAUNTON CONVENT.

To the Editor of the B. C. Herald.

Sir,—Although it appears to me that the letter of Miss A. Talbot to the Lord Chancellor* satisfactorily refutes the grievous charges preferred by Mr. C. Berkeley and repeated with great exaggeration by the bigoted portion of the Press against the Taunton Convent and the Bishop of Clifton, yet as it may be gratifying to your Catholic Readers to be made more fully acquainted with the nature and character of that Convent, I shall, with your permission, lay before them a few interesting particulars connected with it. From these, it will be easy for any impartial person, whether Catholic or Protestant, to infer how groundless and calumnious are the statements lately published in certain Newspapers, notorious for their unprincipled disregard of truth, whensoever there is question of Catholicity or of its Professors.

The first circumstance connected with Taunton Convent, which I shall notice, is the high birth and connections of the leading Members, I believe, I may safely say, of the majority of the religious Ladies of that Institution. I advert to this circumstance from no secular motive, but solely because the simple assertion of the fact suffices to show, even to prejudiced minds, how utterly improbable it is, that such personages would lend themselves in any unworthy manner to the aggrandizement of their community.

The present highly accomplished Lady Superioress of Taunton belongs to the Noble Family of Stafford. Her Gallant Brother is a distinguished Commander in the British Royal Navy, distinguished I repeat it, not only for personal bravery, but also for great scientific professional attainments, to an extent, that has deservedly obtained for him the notice and commendation of the highest Naval authorities. It was at the special invitation of the late Admiral Maitland that he joined the Wellesley then on the Indian station, and he was the first officer who erected the British Flag on the Island of Chusan. By marriage, this same brave Officer is the Nephew of Lord Gormanston the Premier Viscount of Ireland. One more circumstance connected with him and I shall have completed, what I wish to say in his regard. I had the honor and happiness, to know this gallant gentleman, whilst his Ship was attached to the Indian station, and I can bear testimony, that he was not more distinguished in his honorable avocation for bravery and science, than he was as a Christian for piety and virtue. Whilst sojourning in this unfriendly climate, and when exposed to the still worse climate of Chusan as well as to the dangers of his profession, his unfailing consolation was the recollection, that during his exile, his beloved Sister together with the Taunton community knelt daily in united prayer, to interest Heaven in his behalf.

Another Noble Lady, a professed Nun at Taunton is of the illustrious house of Clifford, a name known to English History, long before the Reformation sent its pestiferous brood to scatter impiety, discord, and calumny among the children of the Island of Saints.

By this very Mail, I have received a letter from the aunt of a professed Nun lately deceased at Taunton. The father of the Saintly deceased was for many years the representative of his county in Parliament and also one of its Deputy Lieutenants. This Gentleman's brother still lives, a retired Lieut. Colonel of the Bengal Army—the family, I may add, are allied to the Marquess of Ormonde and to Lord Talbot of Malahide.

I again emphatically declare, that I relate these particulars, not by any means for the unworthy purpose of exalting a Catholic institution, on the grounds of the Aristocratical connections of its Members, but solely to satisfy every reasonable person, of the incredibility of the accusations lately preferred against the Taunton Convent, by a reference to the high standing in Society of several of the leading Inmates of that community.

It will not be out of place for me to advert here, on testimony on which I have reason to rely, to the remarkable circumstance, which led to the establishment in England of the religious Institute of the Taunton Convent.

It is well known in England, that His Majesty George the Third lived on terms of great friendship with Mr. Weld of Lulworth Castle, and that the Royal Family not unfrequently honored that Gentleman with a

* By the Lord Chancellor's decision, Mr. C. Berkeley is strictly forbidden to interfere any more in the arrangements made for Miss Talbot's education &c. in her letter Miss Talbot openly accuses Mr. Berkeley of a wilful misrepresentation of her case. By the same decision the Rev. Dr. Doyle a Catholic Priest, continues as Miss Talbot's Guardian in accordance with her Father's Will and the present charge of the Minor is confided to the Countess of Newburgh, a recent illustrious Convert to the Catholic Faith.

visit. The esteem in which His Majesty held Mr. Weld, more than once, made him enquire earnestly, if in any way he could be of service to Mr Weld. Mr. Weld's usual reply was in the negative, but of course accompanied with those expressions of profound gratitude to His Sovereign, which were due to His Majesty's gracious condescension It happened, that after some interval, the King repeated his former expressions of readiness to be of service to Mr. Weld, when this Gentleman answered, that he had indeed one desire greatly at heart, the gratification of which, would give him in his old age, unspeakable consolation This desire was, that His Majesty would permit the Return to England of His Daughter a Nun and of her Sisters in Religion, and graciously extend to them on their return, his august protection, so as to shield them from the annoyances of the barbarous penal Code which then existed. His Majesty was himself a Father, and his feelings as a parent pleaded so strongly in favor of Mr. Weld, that the petition was granted, and on the assurance of the Royal promise, Miss Weld and her companions returned to England.

The Institute at Taunton, embraces several objects of paramount importance to Religion and Society. The first is the practice on the part of the Religious Ladies, in their full perfection of all the Evangelical Counsels,

The next is the Education of Female Youth both rich and poor, in distinct establishments. The third is the relief of the poor. No matter in what number the poor may call at the Convent Gate, no matter what their country or their creed, no Pauper ever departs from it, without his hunger being appeased in a way so courteous and benign, as is known only to Catholic Religieuses.

As the Educational department for young Ladies is designed chiefly for those of high position in Society, and as the various branches of ornamental and useful Instruction are conducted by Teachers of the first order, the expenses in this department are necessarily heavy. The Community consists of about thirty Professed Ladies, and the number of young Ladies Boarders is, nearly the same The Bishop is merely the Ecclesiastical Superior of the Convent, and neither directly nor indirectly participates in its temporalities.

I have known the Taunton Institution for many years, and I can confidently say, that I know of no other Establishment either in England or in any other Country, where all the demands of Pupils of the Highest rank in Society, in all that relates to Religion and Education can be more abundantly satisfied

I have moreover met both in India and at home with parents of rank, whose Children either had been educated or were in course of education there, and never have I heard from one of them any expression except of veneration, esteem and gratitude towards the Conductors of the Taunton Convent.

A very few years, since, an Irish Protestant Lady, a joint Heiress to a considerable landed property, took it into her head on the authority of several Protestant writers, that the time had arrived for the Restoration of the Jews. She felt, she said, that she was called upon to co-operate in the accomplishment of this enterprise and she accordingly ordered maps of the Holy Land to be prepared, and the sites most eligible for Forts, &c., to be marked out upon them. A Military Commissioned Officer was now found to be necessary and one was accordingly employed on a high Salary, both for the discharge of the duties just described, and also for the purpose of making arrangements to raise a Regiment to engage in a new Crusade. All these proceedings naturally alarmed the next Heir to the Estate, who very justly apprehended, that sums of money to so large an amount would soon have to be raised on a mortgage of the inheritance, as would render his expectancy something as valuable as a Castle in Spain. He accordingly appealed to the Court of Chancery and the case was brought to trial.

A strong and talented Bar was engaged on both sides, and it must be confessed the case in favor of the Lady Crusader was fully established by her Counsel on purely Protestant Scriptural principles. But unfortunately for the Jews, Lord Plunket was then the Chancellor, and His Lordship on that as well as on other occasions, was more swayed by his decision by Catholic than by Protestant dicta. However, Politics soon came to the Fair Crusader's aid. By a change of Cabinet Lord Plunket had to resign his seat to Sir E. Sugden and the adverse judgment was reversed.

The bigoted Journals of that day looked on this extraordinary proceeding with a most edifying moderation Not a Syllable escaped from them which could bear the least comparison to the vulgar abuse lately dealt out by them against the Taunton Convent and its Bishop.

No! No! As far as Protestant Journalism is concerned, the Lady in question might without the insinuation of reproof on its part, have thrown herself and her estate away on some broken down Roué, or have expended it at the festive Board, or in the Theatre or at the Gaming table, because, forsooth, she had a right to do as she liked with her own. Or if

instead of disposing in these ways of her fortune, she should, on the contrary endow a mongrel Bishopric at Jerusalem, and send there at her expence *in the Devastation Steam Frigate ! ! !* a half Jewish and wholly heretical Bishop, with a German Frow and six children, oh! then indeed her praise would be in the mouth of all the Churches, from the ponderous and mendacious annals of Protestant Missions to the sickly half penny tract edited by some snuffling Female Missionary.

But what a pity for the sake of Protestant bigotry, that their "ingenious device" about the Convent &c. has been so soon blown into thin air by Miss Talbot's own letter and by the decision of the Chancellor. Yet there is one consolation, the lie had its effect for the day, and that too at a crisis. The same ingenuity that devised it, will not be long before its talents will be again exhibited in some other shape.

So it has always happened, since the curse of heresy has divided Britons in religion from one another I shall conclude by quoting one memorable and somewhat analogous instance mentioned by Miss Strickland in her life of Mary Beatrice of Modena Queen of James the second. Your Readers doubtless known, that James was a Convert to Catholicity, whilst his Queen always professed that faith, having been educated in it:—

"The first serious annoyance that befel the duchess of York, was the attempt of a French felon pretending to be a Protestant Convert, and calling himself Luzancy, to bring her name maliguantly before the public, by deposing that St Germains, a Roman-Catholic Priest, whom he termed "th Confessor of her royal highness, had come to his lodgings one morning, and holding a pouard to his breast threatened to stab him, unless he signed a recantation"

"This story was brought before the house of commons by Lord William Russell, (what an ominous coincidence with the name of the present Premier) and was made the pretext of additional severities against papists. Luzancy was examined before a Committee of the house, where he stated, in addition to his marvellous tale, "that he had learned from some French merchants that, in a short time, Protestant blood would flow through the streets of London, that the king was at heart a Catholic," and many other particulars calculated to alarm the timid and inflame the ignorant. This man was the precursor of Titus Oates, only not possessed of sufficient effrontery to stand his ground, after da Maresque, a conscientious French Protestant minister, who was acquainted with the impostor's parentage and career of infamy in his own country, had the courage and honesty to expose him, which put an end to his study with parliament, Yet such was the blindness of party prejudice, that Compton, bishop of London, sent the disgraced adventurer to Oxford, and although he involved himself in a swindling transaction while there, he ordained him as a priest of the Church of England, and made him a Vicar of Dover Court, in Essex *" vol. ix. p 71.

I remain Sir,
Your's &c,
A CATHOLIC.

Calcutta, May 15, 1851.

MISS TALBOT'S LETTER

MISS TALBOT TO THE LORD CHANCELLOR.

"Taunton, Tuesday, Feb. 18.

"My Lord—You will, of course, see that I have written in answer to Mr. Craven Berkeley's false statements and I'm sure in such a case you will think it only just for me to express myself what is the pure truth as I have done. It is scarcely credible how a gentleman can act as Mr Craven Berkeley has done, for I assure you, my lord he was down here at the convent himself on the 24th February. He then asked me a numerous set form of questions as if he had some object in view, but wished to get a little information beforehand; and at his departure he said he should come again and bring with him a little half-sister of mine. No opposition was made, for how could we know how Mr. C Berkeley intended to act? but after the manner in which he has spoken of the convent at Taunton, where I have spent the happiest days of my life and where I have experienced for nine years the most unbounding kindness, how could I read his petition and not feel a just indignation at such conduct; so that it is now my Lord, my own free and deliberate wish never again to see Mr C. Berkeley, should I meet him any where he would not surely be the first to address me, and most resolutely I should not. He has disgraced himself for ever in my eyes, and I should think in the eyes of every just and reasonable person Believe me, my Lord I alone in this house have shown any feelings of indignation, for all under this roof are too good to let any feelings rise but which any one must naturally feel of compassion for so weak and dishonourable a man This letter your lordship is at liberty to show to whom you please. I do not feel to have said more than I ought. I may have spoken strongly of Mr. C Berkeley's conduct, but I have not passed the limits of truth and justice I must add, that every word of the letter is from myself I am alone while writing it, and therefore no one can allege that I have been prompted by any one Every word is the result of my own thoughts and reflections Mr. Norris, whom I saw on Monday, told me of your Lordship's wish that I should go up to town again, and see a little more of the world, It will cost me much, certainly, to leave Taunton, where are all my dearest and truest friends are, but your Lordship acts for the best, and I would not, therefore, on any account oppose your wishes After Easter I shall be ready to yield myself, and again enter a world, whose charms I can never value, Thanking your Lordship for the kind interest you have taken in my welfare,

"I remain, yours respectfully,
"AUGUSTA TALBOT."

*** Miss Talbot is now with the Countess of Newburgh.

VOLTAIRE AN APOLOGIST FOR RELIGION.

TRANSLATED FROM THE FRENCH FOR THE B. C. HERALD.

(Continued from our last.)

ART. 2.—OBJECTIONS OF UNBELIEVERS.

We may condemn abuses, but we must always respect even the persons who may be the occasion of them.

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* Anth A Wood. Oxon. IV Lingard, Parliamentary History, Journal of James II. &c &c.

Is a ministry less holy because its ministers dishonor it?(1)

"Correct the servant, but respect the master."

He who wrote the book entitled "Good sense" had the intention of dishonouring God, by attacking his Sacred Ministers; in this he proved his want of sense. Did he think to annihilate the master by finding fault with the manner in which he was served?(2)

A Sacred Ministry 'tis their's to fulfil
They approach the heavens, yet are mortal still
Œdipe.

It is rendering a service to religion to combat the ignorance which disfigures it.

We may observe that all the disgusting follies which have inundated the world for the last seventeen hundred years, have not been able to injure our holy religion. It must then be divine, since for seventeen centuries so many clever and powerful enemies, and so many weak souls have not been able to destroy it; this consideration should make us revere the truth and despise falsehood.(3)

Superstition and Fanaticism.

Superstition and fanaticism are the two serpents which attacked Laocoon; kill the serpents but do not wound him whom you wish to defend.

By attacking those two formidable enemies of human nature, the unbeliever usefully serves Christianity, he being by his nature equally remote from the foolish fears of superstition and the fury of fanaticism. Religion you say has been productive of many crimes, say, rather superstition which has reigned over our unhappy globe; say fanaticism, the most cruel enemy of the worship which is rendered to God.

Let us detest these monsters which have ever been tearing the entrails of their mother those who combat them are benefactors of the human race.(4)

PRACTICES OF THE CHURCH.

Confessions.

Repentance is a virtue which to mortals God gives,
And the true God my son, is a God who forgives.
Alzire.

Of so many different sects there is not one which has not expiation for its principal end. Man has always been sensible of his need of clemency.(5)

Confession is a divine institution which had a beginning only in the infinite mercy of its author.

It may be considered as the greatest curb upon secret crimes. The wise of antiquity embraced the shadow of this salutary practice.

The Egyptians and Greeks confessed in expiation in the celebration of almost all their mysteries.(6)

Confession is not a juridical examination, it is the avowal which the sinner makes of his faults to the supreme Being through the medium of another sinner who likewise has to accuse himself.(7)

One of the benefits which is derived from confession is the obtaining of restitution; it is the malice of men which sometimes turns this salutary remedy into poison.(8)

Such was the reply of the Jesuit Cotton to Henry the Fourth. "Would you reveal the confession of a man who had resolved to assassinate me? No! but I would place myself between you and him.(9) it is clear that it would be useful to have in every court a conscientious man whom the monarch could frequently consult and who would have the courage to say to him Nonlicet, it is not permitted.

Communion.

The Christ of our sins, the victim renew'd,
Of his cherished elect, the life giving food;
Descends on our altars and our wondering eyes,
Discovers a God where no longer bread lies.
Henriade.

It is assuredly a great advantage to the world to place a restraint upon crime. Christ did not establish the Eucharist as a politician, but as a father. He established it through love, in order to give himself to us and to render us as it were divine. The Catholic Religion says to men. Believe that it is a God whom I give you under the appearance of bread which no longer exists, will you defile your heart by crime? Behold then, men receiving a God within them, in the midst of an august ceremony, of the light of a hundred tapers, after listening to music which has enchanted their senses, at the foot of an Altar shining with gold. The imagination is subdued, the soul absorbed and affected, they scarcely breathe, they are detached from every terrestrial tie, they are united to God.

God is in their flesh and in their blood: who shall dare, who could commit after this, a single fault, or even conceive the idea of it? It is certainly impossible to imagine a mystery which more strongly upholds men in virtue.(10)

It is certain that in raising marriage to the dignity of a Sacrament, the fidelity of spouses becomes a more holy duty, and adultery a more odious sin.(11)

(To be continued.)

(1) Vol. 41, p. 15. (6) Vol. 58, p. 74.
(2) Vol. 17, p. 448. (7) Vol. 30, p. 284.
(3) Vol. 17, p. 120. (8) Vol. 30, p. 284.
(4) Vol. 17, p. 120. (9) Vol. 30, p. 499.
(5) Vol. 17, p. 120. (10) Vol. 41, p. 210. (11) Vol. 17, p. 390.

A DISCOURSE ON THE MISSION AND INFLUENCE OF THE POPES, BY THE RIGHT REV. BISHOP GILLIS.

"WHOM DO MEN SAY THAT THE SON OF MAN IS?"—*Matt.* xvi, 13.

(Continued from our last.)

Let us now cast a rapid glance, Beloved Brethren, over the principal events of the last eighteen centuries, and see how far the outlines of Calvary are discoverable in the annals of Rome's enduring Church, and how far her Bishops have proved in every age the natural instruments of Divine Providence, in working out the salvation and the civilisation of the world. There are, if I may use the expression, landmarks enough in the long and complicated history of Christianity, to enable us to do this with comparative brevity; while, at the same time, with quite a sufficiency of detail, to show how the inquiry may be more satisfactorily pursued, by a leisurely investigation into the history of the Popes.

The first consideration that strikes one in studying the annals of the Bishops of Rome, is that wondrous amount of human suffering, and of more than human courage, that spreads itself, like a glory pall, over the three first centuries of their existence, during which, with hardly an exception, "their succession," as Ranke observes, was rather to martyrdom and death than to office;"* for, out of thirty Popes who successively filled the chair of St. Peter during the these first hundred years of Christianity, *two* only were not called upon to shed their blood for the truth of the Faith they had been sent to preach—all the rest died martyrs. They dwelt and prayed in the bowels of the earth; and, to use the words of St. Paul in his letter to the Hebrews, when speaking of those who "by faith conquered kingdoms," they truly "had trials of mockeries and stripes, moreover also of bands and prisons; they were tempted, [and] were put to death by the sword, they wandered about, being in want, distressed and afflicted, of whom the world was not worthy; yet they recovered strength from weakness, and became valiant in battle."† While the tyrants who sat enthroned above them in all the splendour and profligacy of unbridled power, while the Cæsars of Pagan Rome, from Nero to Diocletian, were fearlessly decreeing in their gilded palaces the ten general persecutions that were to deluge the world with blood; the Bishops of Rome garnered the Church from the Catacombs, and may be said to have emerged from them only from time to time, to bear public testimony to Christ and to die. And so well did they understand that hidden martyrdom of Christian heroism, which enjoins the constant immolation within the heart of every feeling that rises unkindly to rebel against the self-denying lessons of the Gospel, that for more than two hundred long years, with one exception only,—Linus,—there sat not upon Peter's chair one single Pope, whose name has not since been enrolled in the calendar of the Saints. No wonder, then, dear Beloved Brethren, that the veneration of universal Christendom was such as we find it to have been from the beginning for the Holy Church of Rome; since, apart from their lofty claims to the supremacy of jurisdiction, her Bishops had in their own daily lives so long monopolized, as it were, the highest regions of Christian virtue.

"Ignatius,—writes the martyred Bishop of Antioch, as he bent his steps towards Rome and its Colosseum, there to become the food of wild beasts for the name of Christ,—"Ignatius to the Church which hath found mercy in the majesty of the Father Most High, and of Jesus Christ His only Son; to the Church beloved and enlightened in the will of him who willeth all things which are according to the love of Jesus Christ our God; and which presides in the place of the Romans, all-godly, all-gracious, all-blessed, all-praised, all-prospering, all-hallowed, and having first place in love with the name of Christ, with the name of the Father, which Church I greet in the name of Jesus Christ."‡

Such, Dear Brethren, were the terms of veneration in which the greatest bishops of the Christian world were every where in the habit, at this very early period of addressing the Holy Church of Rome, and of acknowledging her signs of universal Primacy. The letters of St. Cyprian to the Pope St. Cornelius, as well as the writings of the other early fathers, are full of evidence of a similar nature,—and they were founded on the circumstance that the Bishops of Rome were the immediate successors of the Prince of the apostles, that like *him their* faith had never wavered, that their singular privilege was a mandate to confirm their Brethren; an order to feed the sheep as well as the lambs of Christ's flock; and that like *Him* they had ever proved themselves "good shepherds" "shepherds ready to lay down their lives for the flock committed to their care. The mission, then, of the Bishops of Rome during those first three hundred years of trial to which Christ was pleased to subject his Church, that never might fail the future of his work, and keep it to be one and the same with that which he had come down from

* Ranke's History of the Popes, book I. sect. 1.
† Hebrews xi. 36, 37, 38.

‡ Ep. ad Rom.

heaven to begin in his own person,—the first Providential mission of the Bishops of Rome, was to consecrate before the world the principle on which it was to be saved and civilised, the principle of Calvary; by cementing with their own blood the foundations of the stupendous edifice they and their successors had been called upon to raise. They were humbled; they were made to share largely in the apparent weakness and folly of the Cross; they were sent to drink deep from the chalice of Calvary; they suffered, they died of suffering, and they triumphed; for now the very emperors were at their feet, and the proud eagles of Imperial Rome were struck before the lowly emblem of the world's redemption.

(To be continued.)

WHITE'S CONFUTATION OF CHURCH OF ENGLANDISM.

(Translated from the Original Latin, by E. W. O'Mahoney, Esq., of the Middle Temple London.)

CHAPTER XXIX.

The thirtieth Article examined.

(Continued from page 261.)

Thirdly, in the primitive ages of christianity, the Roman Pontiffs and the clergy used, on Easter-eve, or the sixth day of passion week, solemnly to receive the holy communion under the species of bread only, as we read in the "Sacramentary" of Pope Gregory the first.* Moreover, this custom is also related in the "Roman Order," which was published prior, at least, to the year eight hundred. And it is even commanded therein, that all the Blood be consumed on the anniversary of the Lord's Supper (Holy Thursday), and that the body of the Lord only be preserved for the communion of the following day, (Good Friday) on which day the sacrament is not consecrated.† But, this custom is not, indeed, mentioned in the Roman Order, or in Pope Gregory's Sacramentary, as one of *recent introduction*, but as a custom handed down by the ancient fathers, and preserved by their successors. This same custom is also carefully observed at present throughout the whole Roman Catholic Church; for upon this day consecration does not take place, and the priest himself, in the mystic ministry, communicates under the *one species only*.

Finally, though the Greek schismatics severely censure the custom which prevails in the Latin Church, of consecrating the Eucharist in unleavened bread; yet they raise no objection against her custom of giving communion to the faithful under one species only, which they certainly would do, if they thought that custom in anywise unlawful. As it is, therefore, evident from the foregoing arguments and authorities, that the doctrine of this article is contrary to the doctrine and practice of the Catholic Church—it only remains for us to conclude this chapter with the words of St. Augustin: "Whatsoever the Catholic Church practises throughout the world, it is indeed the extreme of insolence and madness to dispute but that it should be so."*

(To be continued.)

FLOWERS OF HEAVEN.

Connection between Religion and Morality.

FRUITS OF MODERATION.

(Continued from p. 181.)

Competence is the point towards which our efforts should be directed, in order to preserve virtue with greater facility: but who is there that moderates his desires wisely enough to be content with it? It is easy to conceive that we should fly from poverty with the precipitation of a soldier who flees before the sword of the pursuer; but when we have left it far behind, and that we no longer perceive it on our horizon, why should we not take breath under our vine or our fig-tree? Instead, however, of doing this while yet exhausted by fatigue, we gird our loins afresh, and endeavour to overtake the travellers who have ascended higher than ourselves on the hill of fortune, and whose heads seem to touch the clouds, which the setting sun gilds and purples. It would appear as if we discovered poverty, even when separated from our view by a tract of country sufficient to maintain twenty families. The better to secure ourselves against it, and to protect ourselves from its invasions, we would wish that all the flocks, all the forests, all the villages, that meet our eye during our hurried course were added to our possessions; and we do not reflect that great riches, like beautiful fruit, into which worms have penetrated, bear within them a principle of destruction.

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* Gregor. tom. 2. edit. Paris. lib. Sacramentor. in ord. Paraseev.

† Bibliothec. Patrum. tom 8. Ordo Romanus de celebrand. divinis in Officio Parasceves.—Idem in officio (cœnæ Domini, seu feria 5.

* Augustin. tom. 3. epist. 118. ad Januar. c. 3.

Excessive abundance weighs down the corn-stalk; the fruit-tree branches break under their heavy load; and the excess of opulence becomes, at times, the forerunner of poverty. Affluence renders a man soft and effeminate, and induces habits of neglect and inattention and he that thinks he can afford to be idle, is not far from being poor. Obliged to depend on others for the management of his affairs, as he is too ignorant or inexperienced to attend to them himself, he will find himself plundered by every one, without being able to apply a remedy. Involved in the labyrinth into which he has been driven, he will be obliged to implore the assistance of those who have perhaps, already divided his patrimony between them, and he will fall alive into the talons of the birds of prey who already hover over his ruined fortunes.

Thus it was with those young patricians of Rome, who after having dazzled all Italy with their gorgeous pomp, found themselves reduced, in the flower of their age, to become charioteers in the circus, servants in the public baths, or gladiators.*

"These palaces," says La Bruyere, "this furniture, these gardens, these beautiful water works, delight you and make you exclaim, at first sight,—'What a magnificent dwelling!—What extreme happiness is his who owns it!' But he is dead, and he never enjoyed it so agreably or so tranquilly as you do: he never had a serene day or a quiet night. He plunged into debt, to confer on it that degree of excellence which charms your eyes. His creditors drove him away from it, and he lost his mind. He, however, saw it once more at a distance, and died with joy at the sight."†

Moderation avoids all these excesses with temperate anxiety: it soberly enjoys the most lawful pleasures, that, by placing intervals between them, it may the better relish them: for, as the Sudder says—"continued pleasure ceases to be such."

Magnus, son of St. Olaus, was master of Denmark and Norway, as was before him Canute the Great, whom he equalled in courage and enterprise. Besides this, he had on England much better claims than the sea-kings, his predecessors, and was invited by a powerful party to enforce them. His envoys declared to Edward the "Confessor," who then reigned in that island, that it had fallen to their master by the same title as Denmark that is, as part of the inheritance of Canute. St. Edward, on his part, sent ambassadors to Magnus, with a moderate answer, in which he stated to him his rights to the throne of his ancestors, and drew for him a touching picture of the misfortunes it had endured while occupied by Danish princes. He ended by mildly reproaching him with not limiting his ambition to the possession of two crowns, especially as he had been a long time without having had pretensions to any.*

Magnus showed that he had not degenerated from the moderation and piety of his father, and gave the English ambassadors an answer more honourable to him than any victory could have been.

"It is indeed," said he, "enough to have two kingdoms to govern, if God gives me the grace to accomplish it. I cannot forget that I myself have been an exile, and the victim of persecution. Tell Edward that I will no more think of depriving him of the kingdom of his fathers, and that he may enjoy it in tranquillity and peace."

A moderate man is a benediction for all who surround him: he calms the passions, appeases anger, and reconciles enemies: he is especially in his place in the national assemblies and the councils of princes, where he obliges enthusiasm, which is not always the safest of counsellors, to confine itself within the limits of justice, possibility and likelihood.

The moderate man drinks of the small and limpid spring that bubbles through his meadow: the immoderate man seeks to slake his thirst at the river, whose bank is silently undermined, and involves him in its ruin.

CONVERSION.

Meanwhile the accessions to Rome have again become numerous, and four clergymen, and eight laymen of the town of Leeds, have been formally "reunited" to the Romish Church.—*Friend of India.*

A letter, supplied by the late Mail states, that Lord John Pavet was received into the Catholic Church at Sicily by the Rev. Mr. Cuthbert, Rector of the English College there.

Selections.

MISSIONS DU THIBET.

Extracts from a Letter of Rev. Dr. Huc, Apostolic Missionary in Thibet, to the Rev. Dr. Etienne, Superior General of Saint Lazarus, at Paris.

CHAGAN, AT LAMA.

(Continued from p. 249.)

One day that he was returning to the palace of the Chinese ambassador, a young Lama

* Malt, *Hist. de Danemarck.*

† La Bruyere, *des Biens.*

threw into his palanquin a scroll, upon which these words were written, *Lo-Pou Masa*; that is to say, do not eat radish, abstain from radish. The Nomekhan understood very well from these words that he was cautioned to mistrust the Kin-Tchai-Lo-Puu; but as the notification was not clear or precise enough he pursued his way. While he was in private conference with the two delegates, soldiers suddenly introduced themselves into the apartment, poinarded the Nomekhan, and cut off his head. A Thibetian cook who happened to be in an adjoining place, ran on hearing the cries of the victim, seized the bloody head, stuck it on the end of a spike, and ran through the streets of Lassa crying out, 'Vengeance and death to the Chinese!' The whole city was suddenly in an uproar, the people took up arms on all sides, and rushed in a mob upon the palace of the kin-Tchai, who were horribly hacked to pieces. The wrath of the people was so great they afterwards hunted down indiscriminately all the Chinese; they tracked them everywhere like wild beasts, not only at Lassa, but likewise in every other point of Thibet where they had established military posts; the butchery was frightful. It is stated that the Thibetians did not lay down their arms until they had unmercifully pursued and massacred all the Chinese to the frontiers of Su-Tchuen and Yun-Nan.

The news of this horrible catastrophe having reached the court of Pekin, the emperor, Khan Loung, ordered immediately large levies of troops to be made over the whole empire, and made them march against Thibet. The Chinese, as in almost all the wars they had to wage against their neighbours, were worsted, but they were victorious in negociation.

Things were established on the old footing, and from thenceforth peace has never been seriously interrupted between the two governments.

The ordinary military forces which the Chinese keep in Thibet are inconsiderable. From Sse-Tchouan to Lassa they have at each stage ill-appointed stations, established with a view of aiding the transit of the emperor's courier.

In the town of Lassa itself, their garrison is composed of a few hundred soldiers, whose presence contributes to encredit and appuye the position of the ambassadors. In the southern direction, towards Bootan, they have likewise a line of detachments, badly kept up.

Upon the frontiers they guard, conjointly with the Thibetian troops, the high mountains separating Thibet from the English posts.

There are no Chinese in the other parts of Thibet; they are interdicted from entering it.

The Chinese soldiers and mandarins stationed in Thibet are in the pay of the government of Pekin; they usually remain for three years in the country: when that time has elapsed substitutes are despatched to replace them, and they return to their respective provinces.

There are, however, a certain number who, after the termination of their service, obtain permission to fix themselves at Lassa, or in the cities situated on the way to Sse-Tchouan.

As to Boudchan Remboutchi, he is reported to be preparing himself arduously for the great revolution he is to be the soul of. Although already advanced in years he often applies to military exercises. Every instant of the day that is not absorbed by his high functions of living Buddha is turned to account by him, for the purpose of familiarising himself with his future office of generaliss no of the Kelans. He is alleged to be a od archer and dexterous in the use of the lance and the matchlock. He rears large studs of horses for his future cavalry, and packs of enormous-sized dogs, that combine prodigious strength with superhuman intelligence, and are one day to perform important service in the great army of the Kelans.

Such silly and extravagant ideas have so penetrated amongst the masses, and especially into the minds of the votaries enrolled in the confraternity of the Kelans, that they may very likely one day occasion a revolution in Thibet. Future anticipations engrossing the minds of the people are never unproductive of results. After the death of the great Lama of Djachi-Loumbo, some audacious adventurer will have only to repair to Tie-Chan-Pê Lou, the himself Boudchan Remboutchi, and make an appeal to the Kelans.....perhaps no more would be requisite to revolutionise these fanatical populations.

The actual and immediate result of this confraternity of the Kelans is, that it gives Boudchan Remboutchi an importance which seems to be gradually infringing on the supremacy of the Talé-Lama. This result is the more attainable on account of the sovereign of Lassa being but a child of nine years of age, and his three predecessors died by a violent death before attaining the majority fixed by their laws, viz., twenty years of age. The Boudchan Remboutchi, who seems an able and ambitious man, will probably not have failed to turn to account a period of four minorities, and monopolise to his own advantage a share of the spiritual and temporal authority of the Talé Lama.

The violent death of the three Talé-Lamas, the immediate predecessors of the present ruler, gave rise, in the year 1844, to an occurrence which occasioned the greatest sensation in Thibet, Tartary, and even China, and which, on account of its importance, deserves perhaps some notice here.

The unheard-of phenomenon of the death of three successive Talé-Lamas in the flower of their age, had plunged the population of Lassa into mournful consternation. Underhand rumours began at first to circulate, and shortly the words crime and assassination were publicly uttered. Matters proceeded so far that all the circumstances of these sad events were narrated in the streets of the city and in the lamazaries. It was stated that the first Talé-Lama had been strangled, the second crushed to death by the ceiling of his sleeping apartment, and the third poisoned by his numerous relations who had come and established themselves at Lassa. The head Lama of the lamazary of Kaldan, who was much devoted to the Talé-Lama, also underwent the same fate. The public voice designated the Nomekhan as the author of all these occurrences. The four ministers had no doubt

on the subject and knew the whole truth, but they found they were powerless to avenge the death of their sovereign; they were too weak to grapple with the Nomekhan, who was backed by powerful and numerous friends.

This Nomekhan was a Sifan, and was originally from the principality of Yang-Tou-Sse, in the province of Kan-sou. The supreme dignity of Tou-Sse was hereditary in his family, and a great number of his relatives who had been settled for several generations at Lassa exercised great influence over the affairs of Thibet. The Nomekhan of Yang-Tou-Sse was very young when he became invested with authority second only to that of the Tale-Lama. It is alleged, a few years after his elevation to power, he manifested his ambitious sentiments and an uncontrolable desire for domination. He made use of his great riches and the influence of his relatives to draw round him a circle entirely devoted to him. He aimed specially to create partisans for himself among the Lama class, and with this view he took under his immediate protection the famous lamazary of Sera, situated within half a league of Lassa, and comprising more than fifteen thousand Buddha religious. He loaded it with his favours, granted to it immense privileges and revenues, and he contrived to have a great number of his creatures stationed in the several administrative offices. The Lamas of Sera were not slow in becoming enthusiastic adherents of the Nomekhan. They looked upon him as a saint of the first order, and framed a catalogue of his perfections as long and pompous as that of the perfections of Bouddha. Supported by this powerful party which he had managed to form for himself, the Nomekhan no longer set limits to his projects of domination. It was at this juncture that he made away with three successive Tale-Lamas, in order to retain in his hands the power of regent. Such was the Nomekhan of Yong-Tou-Sse, or at least he was so represented to us during our sojourn at Lassa.

It was no easy matter, as may be seen, to upset an individual whose power was solidly rivetted. The Kalou ministers not being able to combat openly the Nomekhan without the prospect of sinking in the struggle, resolved to dissemble, and in the meanwhile to labour secretly for the ruin of this execrable man. The assembly of Hou-touk-tou elected a new Tale-Lama, or rather designated the child into whose body the soul of the living Bouddha had transmigrated. He was enthroned upon the summit of Bouddha La. The Nomekhan, as well as all the other dignitaries proceeded to prostrate themselves at his feet, adore him very devotedly, but, no doubt, with the flattering self-assurance that he would make the Tale-Lama transmigrate a fourth time whenever he deemed it expedient.

The Kalous secretly took measures to anticipate a fresh catastrophe. They entered into an arrangement with the Boudchan Rembouteki of Djachi-Loumbo, and it was agreed that in order to arrest the sinister projects of the Nomekhan, it was necessary to oppose to him the irresistible power of the emperor of China. A requisition was therefore drawn up and signed by the Boudchan and the four Kalous and then despatched secretly to Pekin by the embassy of 1844.

There were three main reasons why the government of Pekin could not dispense granting to the Thibetians the protection they sought for in so grave a juncture. Firstly, the Tartar dynasty had solemnly declared itself protector of the Tale-Lama; in the second place the Nomekhan being originally from Yang-Tou-Sse in the province of Kan-Sou, was in some sort amenable to the Chinese emperor. Lastly, in a political point of view this was an excellent opportunity for the court of Pekin to establish its influence in Thibet and carry out there its projects of usurpation.

The requisition despatched to Pekin by the Boudchan Rembouteki and the 4 Kalous, was received as favourably as could be desired. It was immediately concerted to forward to Lassa an ambassador of sufficient energy and prudence to upset the power of the Nomekhan: the emperor fixed upon the mandarin Ki-Chan, and charged him with this difficult mission.

Before we proceed further it will not be superfluous, perhaps, to submit some information concerning the Ki-Chan, who is a very celebrated personage in China, and who has played an important part in the English affairs at Canton. Ki-Chan is of Mandchoo-Tartar origin; he began his career as a writer in one of the six great tribunals of Pekin. His rare capacity soon became discernible, and when a very young man, he rapidly attained the several grades of the magistracy. At the age of twenty he was governor of the province of Ho-Nan. At five and twenty he was viceroy of it. But he was degraded from this post for not having foreseen and arrested an overflow of the Yellow River, which caused great disasters in the province entrusted to him. His disgrace was not of long duration; he was restored to his original dignity, and sent successively, in quality of viceroy, to the provinces of Chang-Toung, of See-Tchuen, and of Pe-Tche-Ly. He was decorated with the red ball, the peacock feather, and the yellow mantle, with the title of *Heou-Jé* (imperial prince); at length he was nominated Tchoung-Tang, the greatest dignity to which a mandarin can ever aspire. There are only eight Tchoung-Tang in the empire, four Mandchoo and four Chinese. They compose the most confidential council of the emperor, and have a right to hold direct correspondance with him.

Towards the close of 1839, Ki-Chan was sent to Canton in quality of viceroy of the province, and with the title of imperial commissioner. He had full power to treat in the name of his government with the English, and restore peace, which had been disturbed by the silly and violent measures of Lin, his predecessor. What reflects the highest credit upon Ki-Chan's capacity is the fact of his having, as soon as he reached Canton, recognized the immense superiority of Europeans over Chinese, and comprehended the impossibility of a war. He therefore instantly entered into negociations with Mr. Elliot, the English plenipotentiary, and peace was concluded by the cession of the small island of Hong-Kong. In order to cement the good un-

derstanding that had been just established between the emperor Tao-kwang and Queen Victoria, Ki-Ching gave a magnificent banquet to the English authorities, and Mr D'Aguilar, commander of the corvette La Danaë which had entered the roadstead of Macao a few days previously, had the honour of attending it. Every one was enchanted by the good graces and the amiability of the imperial commissioner.

A few days had scarcely elapsed when underhand intrigues set on foot at Pekin by the former imperial commissioner, succeeded in inducing the emperor to cancel the treaty just concluded at Canton. Ki-Chan was charged with having let himself be corrupted by the gold of the English, and of having sold to the *sea-devils* the territory of the Celestial Emperor. The emperor despatched to him a thundering letter, which declared him deserving of death, and ordered him to repair forthwith to Pekin. The poor imperial commissioner obeyed. The emperor, in his imperial mercy, granted him his life, and confined himself to degrading Ki-Chan from all his titles, depriving him of all his honorations, confiscating his whole property, levelling his house, selling his wives by auction and sending him in exile to the depths of Tartary.

The generous friends whom Ki-chan had at court did not abandon him in his misfortune. They laboured with courage and perseverance to raise him again to the good graces of the emperor. He was recalled from exile in 1844, and sent to Lassa in quality of extraordinary delegate, to manage the affair of the Nomekhan. He started, after being decorated with the blue ball, instead of the red, which he wore before his fall, the peacock feather was restored to him, but the privilege of wearing the yellow mantle was still interdicted to him. His friends at Pekin joined together and erected at their own expense a magnificent house for him. The post of Kin-Tchan, in the midst of the mountains of Thibet, was still looked on as banishment, but it was a step towards a glorious and complete restoration.

THE CRUSADE FOR ENGLAND.

Jesu Christi Passio.

23, Lisson-quay, Dublin, Feb 12th, 1851.

Dear Sir—I beg leave to add something to the explanation which I gave, two weeks past, of the matter of my discourses in Ireland; and what I am going to say I reckon very important to my cause—very important to the happiness of England and of Ireland at the present crisis. The crisis to which I allude is that brought on now by the proceedings of the Parliament in London, both such as have been already reported, and such as are likely to be matter of future reports. Do I conceive that anything which the English Government has done, or can do, will hinder or retard England's conversion? I do not. If God is determined to grant that gift, no powers of the world can possibly defeat or embarrass His purposes, and consequently, in the first place, I entreat Catholics to look on all which happens with an humble tranquility and confidence, and to hold on with their prayers that it may testify their love and innocence not only in virtue but knowledge, ones to be ready to move with powerful grace as soon as the recommencement of God's army of Martyrs or Gods Church shall have arrived, or the word to fall into ranks for the grand assault on England, or rather on Heaven in behalf of England.

But I may be asked, do I mean that the Catholics of England and Ireland have little else who (from human causes I maintain) are the declared enemies of our religion carry on the public measures against us without using ultimate political efforts to oppose them? I beg for attention to my answer to this question. In the first place, I may be misunderstood, if wrong, be corrected in time, and I avow I answer, then, that if in the movements of the Catholics in opposition to the measures of Government there should be any thing of human displeasing to God—as, for instance, any want of humility or charity, any undue regard for earthly, above—or in comparison with heavenly things; any vehemence of mind to Christian patience or meekness, any disrespect to persons in authority—[illegible] take its own way until [illegible] thus offended. But do I think movements can be carried on without something of this spirit entering in more or less? and I conceive that the Irish people naturally may be moved to cases the measure in which I desire, if only it be attempted [illegible] out of a favourite idea or theory of mine, which I am very frequently dwelling upon that Irish people are capable and peculiarly disposed to be called on for a great public effort of a moral, and that martyr Saint. And how would a Saint enter into politics? or do it, will a Saint ever be a politician? Yes, perfect he carries out his politics like a Saint. And how is that? I answer, not only in the point of charity—but, so as not to wound charity but out of a motive of charity. When wrong or insulted, if he sees it wise to seek redress he will do it not for his own sake, but for his brethren. It is not I, but the Son of God who speaks thus to His disciples—"I say to you not to resist evil but if one strike thee on thy right cheek, turn to him also the other," &c. and, consequently, supposing I advised the Irish to suffer passively under the ill treatment of England, whatever it might be, I should only be advising what our Lord there commands; and so I should not be dismayed at the indignant refusal or the mockery, which such advice might draw on me from some; but I do not advise this. If the good of Ireland alone were to be considered, the above is the advice which I, with our Lord, would give to the Irish; but I feel for England. As long as England treats Ireland with injustice, be it little or great, this is an infinite evil to England; to Ireland it is not certainly, but, perhaps, more or less of a temporal evil, but one which Ireland, with her faith, can turn, and I believe generally has turned, to her immense spiritual good; consequently, no evil at all in reality. Hence it is I

as a lover of my country, who ought to be the beggar to Ireland to labour at gaining justice from England for England's sake. If Irish politician will move their people in this way, they have my cordial sympathy. If they will move them on other principles—that is, on human and selfish principles—I am against them, as the enemies not so much of England as of Ireland: for if Ireland is not to be permitted to rise and save England, I do not, therefore, despair of England, for which other help may be found; but I mourn for Ireland, and the loss which her professed friends and children are causing to her.

If Ireland will act as I propose now, she will work a miracle which, by itself, will be sufficient to convert England. The greatest miracle of conversion, perhaps, on record, is that of the thief on the c , who, from a blasphemer, was in a few minutes changed into a glorious Saint and Doctor in Israel. What miracle did he see to convince hi that the companion of his sufferings and disg ace was his Lord and God? No miracle is rela ed but the miracle of love shown forth in th w rds o Father, forgive them: they know not wh t they do." Our Lord said once to His disciple , "Greater things than these (my mira s) shall ye do." And thus the Irish people now ma this miracle of Divine love, from the lips us Christ, in a more magnificent way ev him when it wa first worked—that is, by lettin thes nents be heard from millions of mouths an one and accordingly, by taking the way resp nding to the blasphemies against th gion, and the calumnies against th ds ch, in all probability, will soon be u , in gland, instead of one soul they wi gain milli and hundreds of millions. —I am, dear Sir, your faithful servant in Jesus Chr st.

IGNATIU ST. PAUL, Passionist.

APPRENTICESHIPS.

You must l ere you s says one very old proverb,— must walk ere you run," says another.—

A man must se his time to every trade,

says Byron, a l tl makes a special exception—

re nay; cities all are ready mad."

These embra e European notions on the subject of attaining proficiency: a man as a matter of course know he must pay for being taught,—or at all events be content for a long period to labour for nothing before he can expect ever to know anything worthy of being requited. In the East we are in everything at antipodes with Europe—in nothing more so than in this: not only are Orientals of the opinion of the worthy gentleman, that they need only try to play the flute, and they are sure of success, but the European, as much as the Native, looks on it as monstrous that he should attempt to do anything for which he is not directly requited—for the sake of making his capabilities known, of securing an introduction to employment, or obtaining proficiency or experience in a pursuit he is anxious to prosecute. It is not in cases such as those referred to a leaving of certainity for hope, the abandonment of employment yielding a small yet certain recompense, though it holds out no prospect of increase, for one which promises great things by and bye, but affords nothing whatever just at present; but, a man, absolutely idle, unprovided for, penniless and starving by his own account, prefers remaining such, to doing ever so little to secure an introduction. A printing office is one of the great resorts on such occasions, as somehow or other a newspaper seems to be considered a kind of refuge for the destitute. In the parish of Cupar, presided over in spiritual matters by the fathers of the present Lord Campbell, there flourished some half century since a Mr. Green, a dancing master, who chanced to have a very large family of sons. He was one day explaining to his pastor how he meant to dispose of each, and what hopes he entertained of them: the majority were to the musicians or dancing masters, but Willie he declared to be such a perfectly useless stupid fellow, he could make nothing of him whatever—he had tried every trade and failed, and he "just thought he would make him a minister." So those amongst us who have tried every trade and failed, or who may never have thought of trying any trade at all, take it for granted that they might just as well try their hand at a newspaper. The following is one of we will not venture to say how many scenes that have occurred in our office, and it does not represent any individual instances, but is a type of scores—there is probably not an office in Bombay in which something resembling it has not occurred. Mr.——— sends in his card—takes a seat; has heard that we are in want of some assistance—a sub-editor, reporter, or sub-reporter, reader, or what you please. Is asked if he has had any experience in any of these departments—answers he has not: has been many months in Bombay, and can find nothing to do—was assured that an European could never be at a loss for occupation. Asked how he has spent his time in Bombay—answer doing nothing—stayed for a time at the——— hotel—found it expensive—betook himself to a tent, and now stays with a friend: could never get an appointment, and therefore never thought of doing any thing. Asked if he never thought of writing l tters or paragraphs for the newspapers, as his aspirations seem to have lain that way—success in this way might have proved a valuable introduction to employment? No—never thought of it; people did not like to work without being paid for it, and did not know besides what to write about. Assured that knowing what to write about is an indispensable quality for a newspaper office. Asked how he thinks being taken on the pay book will enlighten him on this point? No answer! Asked whether he would not prefer doing something useful, and that would make him known, rather than be altogether idle—answers yes. Disappears the

second day—the employee has *heard* of a situation. A few weeks afterwards re-appears—heard of an appointment, but nothing more, and could not make up his mind to work for nothing. And so on. Parties, perfectly willing to submit to any amount of dependence or degradation, despise the very thought of taking the means of becoming independent! And this runs through the whole community, European and native: a man is delicate and destitute—you have not the means of obtaining for him the amount of emolument he desires; but you can get something for him probably better than mere want. He looks perfectly appalled—tells you it is not enough, not worth his while, turns up his nose, and walks away, to relapse into sloth and indigence. And this is a state of matters visible every day, and in all directions,—and people, thus wretched in prospective destitution, consider themselves as the victims of ill-usage and misfortune. Should they be taken away, the families of such parties are left unprovided for, and it is deemed the duty of the public to see to their interests—"poor things, the fault was none of theirs! We have another variety of the same phenomenon, of still more frequent appearance than that just described. A deserving party, black, white, or brown, for the failing is equally common amongst all three, is very anxious to obtain an increase to his emoluments, which as they now stand scarcely meet his wants. Extra work is offered him, which may be performed in spare hours, and is excepted on extra requital—in nine cases out of ten it seems considered somewhat monstrous that additional pay should only be secured by additional exertions. Or again the applicant for encrease of emoluments is recommended just to try and do at present a little additional work for nothing,—in full assurance that if he persists in this, and his employers find him to be a man who never spares himself, or begrudges extra labor in anything, he will secure all he wishes for by and bye: the very notion of such a thing is deemed too preposterous to be thought of! It is this great pervading element of do-next-to-nothingism, which makes its appearance everywhere, and in all varieties of form, but constantly makes its appearance, that so grievously mars the hopes of the most sanguine of the advancement of the people. Throughout the rest of the world success and greatness of position in any way has almost invariably been secured by extra exertion; and perseverance and exertion have hardly ever failed to make wealth. If the path by which eminence in any department of life has been won be examined, it will be found to have been steep, arduous, and rugged—surmounted only by indomitable industry and steady determination: it will be found, moreover, that seldom has ever failure attended the efforts of him who showed himself determined to succeed, if perseverence, pains, and labour, would secure success. To reach the time when every hour brings with it its requital, how many hours of arduous exertion must have spent without thought of immediate recompense. Yet things of this sort never seem to be dreamt of in India: it seems supposed that there is some royal road to wealth or eminence, and the exertion by which alone these can be reached is shrunk from as superfluous, or too irksome to be encountered. Is it, under circumstances such as these, marvellous, that improvement should stand still? A correspondent in the *Bombay Guardian* recommends that cotton manufactories should be introduced into Bombay—the machinery to be driven by the tide—with the view of furnishing occupation to the unemployed in Bombay. There can be no greater delusion than to imagine that there is any want whatever of employment amongst us,—the want is of industrious and skilful hands to perform it. The first sign of a glut in the labour market is that each individual labourer must work as long as severely as possible to make up for the scanty requital each hour of exertion supplies the London sempstresses work as severely as possible from fourteen to eighteen hours a day all the year round, and then scarcely find themselves able to earn their bread. In Bombay the average time of labour is about eight hours a day amongst the hardest worked of our population—about a third part of their whole is wasted in holidays; and if out of the days 1825 hours, or at an average five hours day is spent in exertion, we are greatly mistaken if this is fully double of what household or servants bestow in actual labour. And the money earned at this half time sort of work—the hardest of which would scarcely be looked on as half work in Europe—enough is secured not only to meet all the necessities, but the luxuries of—the betrothment festivals, the marriage feast, the display and glare, and noise, which awaken the neighbourhood for a furlong round. In Bombay itself the bulk of the population is exogenous, and scarcely a servant but finds time once in three or four years to spend some months, nearly a year at times, in visiting his native country. Far be it from us to begrudge the poor man, black or white, of his recreation, or to wish him to tax his thews or sinews one hour more than is required: all we mean to contend for is this,—that where people are content with "dog's days," as the Scotch byeword hath it—"little meat and muckle ease,"—progress, which is the fruit of forethought, enterprise, and toil, is out of the question—as are moderate eminence and wealth; and that it is quite in vain to seek for new occupations for those who do not find it necessary to turn half the time at their disposal to account; or to pour forth the phials of commiseration when those we pity owe their position entirely to themselves. Indigence is the natural fruit of idleness: it is deemed no evidence of hard-heartedness in the most humane countries in the world to hold it a maxim that he who will not work deserves to starve; and those amongst us who dream of eminence without the indispensable precursor of exertion, are as little deserving of pity or sympathy as of countenance or respect. Those who are everlastingly leaning on others, in place of endeavouring to help themselves, can look for nothing but a break down: had those from whom support is wished for acted as do their suppliants, they would never have been able to stand on their own legs, much less to have granted the aid applied for.—*Bombay Times, April* 22.

THE BENGAL CATHOLIC HERALD.

'One body and one spirit—one Lord, one Faith, one Baptism

No. 21.] CALCUTTA: SATURDAY, MAY 24, 1851. [VOL. XX.

THE

BENGAL CATHOLIC HERALD.

Calcutta: Saturday, May 24, 1851.

CONVERSION TO THE CATHOLIC FAITH OF ANOTHER CLERGYMAN OF THE ENGLISH PROTESTANT CHURCH.

By the late Mail, the Archbishop received a letter from a Protestant Clergyman, who was hitherto attached as Curate to a Church in the immediate Vicinity or Suburbs of London, but has resigned that appointment in consequence of his having embraced the Catholic Faith. This Gentleman's Father was an Officer in the Bengal Army, and he himself was born in India. Influenced by that circumstance, he has offered to devote himself to the service of the Catholic Mission in this Country. But as he has lost all his temporal resources by his conversion, he intimates to the Archbishop, that, if his services, be accepted it will be necessary for his Grace to provide means for his education in Theology, in a Catholic College, during the probation that must precede his ordination as a Catholic Priest.

PUBLICATION OF A PLENARY INDULGENCE IN THE FORM OF A JUBILEE.

The Archbishop received by the late Mail, letters from the Apostolic See, by which His Grace is empowered to grant to the Faithful of Western Bengal the Spiritual benefit of a Plenary Indulgence in the form of a Jubilee, on the usual conditions of prayer, alms, fasting and the Devout participation of the Holy Sacraments. The Archbishop's Pastoral will appear in our next issue. By His Grace's Instructions a short treatise on Indulgences is being got ready at the *Orphan Press*, and will be completed by this-day week.

ANNIVERSARY OF THE QUEEN'S BIRTH DAY.

To-day the 24th May, being the Anniversary of Her Most Gracious Majesty, the Queen's Birth, the xix*th* Psalm "*Exaudiat*," together with the prescribed Prayer, will be sung at the Cathedral, St. Thomas' Church, and also at the Church of the Sacred Heart, Durrumtollah, by order of His Grace the Most Rev. Dr. Carew, Archbishop, Vicar Apostolic of Western Bengal.

ASCENSION THURSDAY.

Thursday next being the Feast of the Ascension of our Lord, will be a Holiday of obligation on which all the faithful are bound to hear Mass, &c. &c.

EURASIANS OR EAST INDIANS.

We have read with much attention and interest several of the articles, lately published in the Calcutta Journals, on that portion of the Community known by the name of Eurasians or East Indians. The chief question discussed in these articles has reference to the solution of the enquiry, which is the best means for the class in question to adopt, in order to provide by honorable honest industry for themselves and for their families. In the publications which have appeared on this subject, some of the writers recommend a preference to be given to the ordinary mechanic trades, others to agriculture, farming &c. &c.

On the subject of agriculture farming &c, one writer advises, that the experiment be made in Australia, whilst a second asserts, that it can be made with more advantage in the Native Country of the East Indians.

Whatever may be thought of each of these suggestions, one thing is certain, that the matter at issue is of great consequence, both on account of the present and the daily encreasing numbers of the East Indian Community. and because judging from the current reports, respecting the arrangements to be adopted in the Government offices, many of the existing appointments will be abolished, and thus the hope of obtaining a subsistence in these departments, be wholly shut out. Again the rapid proficiency of large numbers of the Natives, in those requirements for Government or Mercantile offices, which were hitherto possessed almost exclusively by Europeans and East Indians, must in the course of a little time offer another additional and serious obstacle, to prevent East Indians from obtaining situations in those offices, except on a very reduced salary, which though sufficient for a native family, would not be adequate for that of an East Indian. All these considerations furnish great incentives to the East Indian Community, to apply themselves earnestly and perseveringly to the investigation of the question, what are the best means, to enable the Bulk of their class to earn a competent industrious subsistence. That there is much in the general character and habits of the East Indians, to make it difficult to come to a sound and at the same time, to a really practical conclusion in the matter we treat of, even their best friends must confess. But, yet, the difficulties to be encountered should not without a fair trial be pronounced insuperable. We need hardly add, that if is chiefly from our solicitude for our numerous Fellow Religionists among the East Indians, that we have adverted to this subject

SCHOOL OF INDUSTRY

IN CONNECTION WITH THE BENGAL CATHOLIC MALE ORPHANAGE

We have great pleasure in stating, that in addition to the Printing and Book-Binding establishments attached to the Male Orphanage, arrangements have been made also to annex to it a Work-Shop, in which according as opportunity may offer the Orphans will learn other useful trades.

For the present, an agreement has been made with a European Master Tailor, a first-rate tradesman, to teach his art to such of the Pupils as may desire to learn it. Six or seven Boys, chiefly East Indians, remarkable for good steady conduct have gladly availed themselves of this opportunity to learn the Useful Trade of a Tailor.

CORRESPONDENCE.

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UNFAIR DEALING OF A PORTION OF THE PRESS IN WHAT REGARDS CATHOLICS AND THEIR RELIGION.

To the Editor of the B. C. Herald.

SIR —I beg to call your attention to the accompanying article published in the Calcutta *Morning Chronicle* of the 20th inst.

I know not to whom the authorship of that article ought to be ascribed, whether to the *Editor*, or to some other person, as it is published, but not in the usual Editorial Columns, without any indication of its being an extract, copied from another Journal.

Assuming, that it is an extract, I shall merely remark, that the conductor of the *Morning Chronicle* would, in my opinion, consult much better for the respectability and welfare of his Establishment, if he were to evince a more scrupulous care than he has hitherto shown, about the insertion in his Journal of articles against Catholicity and Catholics, not only false and slanderous, but even sometimes offensive to common decency.

It is true, that in every mixed Community, and especially in such as exists here, some few vulgar Bigots will be always found, whose patronage is to be secured only by pandering to a diseased appetite, which, like that of a certain Quadruped which fattens only on corrupted flesh meat, requires for its appeasement a copious supply of the moral

carrion, which can always be so cheaply and readily administered by the out pouring of ribald and lying misrepresentations of the Catholic Church and Clergy.

This is no doubt a consideration, which will always have its due weight with unprincipled mercenary scribes, whose first concern is gain, and by whom virtue and truth are appreciated only secondarily and subserviently to their temporal interests. "*Virtus post nummos.*"

Yet, notwithstanding the undue and injurious influence thus exercised over journalism, I am fully persuaded, that in the end, the *Editor* who would nobly despise and reject the support to be obtained from the advocates of calumny and misrepresentation, whether directed against a Religious Community or particular persons, would eventually best promote even the temporal interests of his Press, as well as secure for himself the testimony of a good conscience, and the just esteem due by his fellow citizens to the honest impartial champion of truth and virtue, by whom, "*Tros Tyriusve nullo discrimine habetur.*"

In every community and even in Calcutta, there are to be found among all classes of Christians, a sufficient number of moderate upright characters, on whose cordial support, an honest journalist may safely rely. I may add also, with equal confidence that, in every distinct class or denomination of Christians, such as for example, the Catholics, Protestants and Presbyterians in Calcutta, there is contained, if they be true to their own cause, abundant means, by the right use of which, they may effectually reform, if reclaimable, or punish if not the journalist, who, from mercenary or other unworthy motives, makes his paper a Medium for the publication of slanderous and insulting misrepresentations of their respective creeds or Clergy.

The article which has called forth these strictures, opens, with the usual flippancy and impertinence which distinguishes upstarts in Religion as well as in Society, with a rash and unjust censure of the venerable Catholic Hierarchy of Ireland—a Hierarchy which, through centuries of a bloodier and more relentless persecution, than was ever inflicted by Paganism on the first Christians, clung to their faithful flocks with all the fidelity of good Shepherds, and, in countless instances, generously laid down their lives, sooner than abandon them to the Wolves of heresy, who at one time presented themselves in their own proper ferocious garb, while, at another, and particularly, on recent occasions, they have come forward in sheeps' clothing, to entrap, the more successfully the incautious and unsuspecting inmates of the Catholic Fold.

These grave, learned and Reverend Prelates, the hair of many of whom is silvered over with the hoar of venerable old age, and their Foreheads furrowed with the cares and labours endured by them in cold and heat, by night and by day, in good report, and in evil report for many a long year, in watching over and ministering to their flock the doctrines of the true faith and the bread of eternal life, and oftentimes, also, if not ordinarily, a portion of their own scanty means of subsistence,—these saintly Personages are, forsooth, to be schooled by some Protestant stripling scribe, who for the sake of Matriculation in one of the English Universities may, perhaps, have signed, with a sneer and a joke, his subscription to the thirty-nine articles, leaving it to the Puseyites and to the anti-Puseyites, to attach any meaning or no meaning to that formulary, and wholly unconcerned as to who may be right, or who may be wrong in its interpretation. True it is, he belongs to a Church, the highest tribunal of which has solemnly decided, that her Clergy are at full liberty to believe and teach, that Baptism is a sacrament of regeneration or to believe and teach the very contrary, and he is anxious to see diffused among Catholics equally liberal and as he would say, unsectarian and enlightened ideas of religion.

Towards the diffusion of these ideas among the Catholic youth of Ireland, the Godless Colleges, will, it is justly anticipated by those, who sympathise, in Religion, or Irreligion, with the party I have just described, greatly co-operate. Hence the wonderful solicitude that is daily exhibited for the success of those Seminaries.

For Protestants who are free to say, even upon Baptism, "It is" and "It is not," all this may be sufficiently intelligible and consistent. But it is far otherwise with respect to Catholics. They belong to a Church which like her Divine Founder "is the same, yesterday, to-day and for ever." They belong to a Church which glories that her teaching, like that of St. Paul is one and unchangeable. "But God is Faithful, for our preaching which was to you, was not, IT IS and IT IS NOT"..... "The things that I purpose, do I purpose according to the FLESH, that there should be with me, "IT IS and IT IS NOT, 2 Cor. C. 2.

I shall now proceed to notice briefly some gratuitous assertions advanced by the writer of the article under consideration, and shall show them to be unfounded and false. The writer asserts, that to the Government Colleges every safeguard is annexed, to pro-

tect the Religion of Catholic Pupils. I distinctly deny the truth of this assertion. Is the Writer's memory so short, as to have already forgotten the Infidel work published by Mr. Vericour after his appointment to the Cork College? And yet Mr. Vericour still holds his office, the easy consciences of the Superior College Authorities being readily satisfied with an explanation or apology, pretty much as satisfactory as that lately offered by Mr. Drummond in the House of Commons, in excuse for the scurrilous and offensive language made use of by him, on matters connected with Catholicity.

Has the Writer also forgotten the coarse and vulgar diatribe against Catholicity, not long since indulged in by the Protestant Dean of the Galway Government College? And this Official too still holds his appointment, and when a second favorable opportunity offers, he will again doubtless eagerly profit of it, for the exhibition of his Protestant *orthodoxy*. "*Si sic in viridi quid in arido fiet*" If under the very eye of the Liberal and Illustrious Vice-Roy of Ireland, and at the very outset of a great public experiment, to favor the success of which all the weight of government was openly put forth, these outrages on Catholic principles occurred with impunity, what ought to be expected at a future period under a less liberal Vice-Roy and when the vigilance of the Catholic Prelates might be lulled into a false and dangerous security.

A second false statement of the Writer is, that the system of the Government Colleges has been condemned by a mere majority of the Irish Catholic Prelates. The very reverse is the truth. The Colleges, that is the system, was unanimously condemned by those Prelates, without a single dissentient vote or sentiment having been uttered in their behalf.

The division which took place among the Bishops related to a totally distinct question, viz. whether Catholics, Lay or Ecclesiastical were to be prohibited under pain of censure, from resorting to these Seminaries or from holding any office or situation connected with them. To several of the Prelates it seemed enough, to have it proclaimed to the Faithful, that in conjunction with the Holy See, their chief Pastors were unanimous in the condemnation of the Government Colleges, whilst to others of them it seemed expedient that all connection with these establishments should be instantly interdicted under pain of censure and privation of the Sacraments. On this point and on this alone has any reference been made by the synod to the Holy See.

A third untrue assertion of the same writer is, that the System of the National Schools and of the Government Colleges is perfectly the same. It is not the case. In several important particulars, there is a manifest difference between that of the Colleges and that of the Schools. In the mode of appointing Masters, in that of appointing Inspectors, in the limits by which the authority of the Board is circumscribed by that of the Patrons of each School—in all these details, as well as in the general complexion of the National Board, a wide discrepancy is observable, which, as far as concerns Catholics, is greatly in favor of the National School system.

It is obvious to any reflecting person, that in elementary Schools, the same jealous vigilance in respect to Religion, is not necessary, which is indispensable in Institutions, in which the fundamental truths even of Natural Religion are investigated and discussed.

On the subject of the Dublin University, I shall merely observe in conclusion, that if ever the Catholic Church of Ireland had to mourn in tears of blood for the spiritual death by apostacy and open infidelity of several of the most gifted of her Children, she should do so at the gates of that destroyer of souls, and in the language of Scripture, like Rachel refuse all consolation.

"A voice was heard in Rama, lamentation and great mourning: Rachel bewailing her children and would not be comforted, because THEY ARE NOT."

I remain Sir,
Your's &c.,
A CATHOLIC.

Calcutta, May 21, 1850.

THE BOOK WORM.

Sit bona librorum et provisæ frugis in annum Copia.—Hor.

THE SYNOD OF THURLES.

It was not until after the Roman Catholic hierarchy had been gratified with every devisable and imaginable guarantee against every danger, possible and impossible, which could directly or indirectly, even so incidentally or contingently, affect their delicate faith and sensitive morality,—not until after a system of precautions had been devised and ordained such as no other clergy in the world ever insisted on, such as were never embodied before in statutes of any academic body,—not until that moment did the light burst upon these egregious divines,—did they make the grand discovery that no defences, no securities, no regulations, no human precautions could reconcile the system of united education with the pure religious nature of Roman Catholic youth.

The triumph of an opposition such as this, so remarkable for the absence of reason, justice, consistency, and decorum,—an opposition offered

to such a cause as education in a country where education is so prized and coverted as in Ireland, —we cannot bring ourselves to anticipate. The difference is immense between the resolutions of 1845, sanctioning the colleges by a unanimous vote, and the resolutions of the other day, condemning them by a divided sentence. To a unanimous decision of the heads of the church, though ever so preposterous, ever so irreconcilable with their former principles and conduct, we can conceive a devout laity prepared to bow; but we cannot imagine the same submission to decree like this, which proceeds from a bare majority of a divided tribunal, besides its having every other quality to deprive an opinion of weight, or a resolution of authority. We shall expect to see the Roman Catholic laity in this instance vindicating their church from the reproach to which the Synod of Thurles has exposed her; defending the past conduct of their bishops against their present doctrines and pretensions. And they cannot defend that conduct more effectively than by supporting the Queen's Colleges, and insisting upon the enjoyment of the manifold advantage they afford.

It can hardly fail to strike the understanding of so acute a people as the Irish, that the Queen's Colleges are but higher and more expanded forms of the National Schools, that both institutions rest upon the same principles, breathe the same spirit, seek the same great objects, and have been wisely fenced against the same dangers with a degree of caution and foresight which no efforts of proselytising zeal can possibly elude. The abundance of security for faith and conscience cannot strike them with prodigious force when they recollect that no such amount of protection, or any thing like it, has ever been thought necessary in other educational institutions frequented by the Roman Catholic youth of Ireland. It will probably occur to them, for example, that neither Roman Catholic piety nor Roman Catholic morals can be exposed to serious risk in the Catholic of Cork,—where every safeguard has been provided for them which the joint sagacities of their own hierarchy and of the Government have been able to devise,—when the same morals and piety were never considered in the slightest peril in the University of Dublin, where not only was no special security for them ever provided, but where existed every facility for proselytism and every temptation to apostacy. These considerations will not fail to have the greatest practical weight with a people not more remarkable for their fidelity to their religious duties than eager to avail themselves of the opportunities of intellectual improvement. We entertain no doubt, but that they will practically decide this question in conformity with the decision which has been already come to upon it by all that is moderate, rational, patriotic, and consistent among the heads of their religion. Whether they consider the respect due to the opinions of their clergy, where those opinions are to be found most clearly delivered and solemnly recorded, or whether they consult the welfare of their youth, to whom the advantages of the most solid and enlightened education to be had in Europe are freely and munificently offered, the people of Ireland will be equally led to embrace and support those truly national institutions.—*Calcutta Morning Chronicle, May* 20.

ROME AND PORTUGAL.

To the Editor of the B. C. Herald.

Sir,—I herewith send you the accompanying from the *Ceylon Times* of the 25th April, and trust it may serve as an additional motive to recall back all those who had unhappily for years estranged themselves from the unity, fold, and discipline of the Catholic Church to the great disedification of the faithful.

Yours truly,

A CATHOLIC.

22*nd May*, 1851.

Our readers will doubtless remember having seen at various times, certain imaginary claims of the late Archbishop of Goa to the supreme jurisdiction of Catholicity in the East, and his assertions of them in direct opposition to his instructions from the See of Rome—notwithstanding that he had pledged himself on receiving his appointment to be ever faithful to the Representative of St. Peter. For years he proceeded in his rebellion, secretly upheld by the Court of Lisbon, and unhappily succeeded in establishing schism and discord throughout the greater part of India. In his efforts in Ceylon, he has been assisted we regret to say, by the representative of Portuguese royalty here; who, taking advantage also we have heard of his position as a vendor of Medicines, succeeded in severing a few families from the Church and its lawful Pastors. At length however, from an authentic document in our possession, which we retain for the satisfaction of the curious, we extract the late Archbishop's full and unconditional retractation and submission to the See of St. Peter, and we shall be glad to learn it may be the means of opening the eyes of the poor people who have been led astray by the individual in question, who we trust will be able to shew that he has been an unwilling or unconscious instrument in introducing schism and its evils into the Island.—*Ceylon Times, April* 25.

ST. JOHN'S COLLEGE.

Lecture on Mechanics. By the Rev. Mr. Stephenson.

On Tuesday the 20th inst., at the usual hour, the Lecture on Mechanics was delivered at St. John's College. Thursday, the day previously appointed for the delivery of these Lectures having been found inconvenient it was thought advisable to make the present arrangement so that for the future, these Lectures shall be delivered on each Tuesday. As had been proposed at the close of

the preceding discourse, the Lecturer proceeded to discuss the principle of the attraction of gravitation — this he stated to be one of the most general principles in nature and the groundwork of explanation for several of the extraordinary changes that take place both with regard to the earth and the heavenly bodies. By the aid of this principle, the causes of the tides were explained—the descent of falling bodies,—and the pressure of the air on the surfaces of bodies. He defined this attraction to be that force by which distant bodies tend towards each other. It was a property common to all material substances of whatever form, quantity or position, and pertained to each portion of matter as well as to an entire mass. In this character it was found to differ from the other kinds of attraction which were resident in peculiar substances. For example the attraction of magnetism which affected only peculiar substances and also that of electricity. Gravity by which is signified the weight of a body is simply defined to be that tendency which all bodies have towards the centre of the earth. This property exists in all bodies, as is clearly proved from the fact, that when set at liberty and unimpeded by any obstacles they all are found to have that tendency, and even when at rest on the surface of the earth it becomes apparent from the force with which they press on the sustaining bodies. From this pressure he stated that the comparative weights of bodies are estimated. Thus one body having a certain degree of gravity or tendency to the earth may be called one pound, and another being drawn with twice that force may be said to weigh two pounds. The gravity of an entire body is but the aggregate of the gravities of the several particles of which that body is composed for this property pertains to every single particle of matter as well as to the constituted body and from this we might deduce that in proportion as you increase or diminish the number of particles of which any body is composed so in proportion you increase or diminish the gravity of the entire. When speaking of the tendency which bodies have towards the centre of the earth the Lecturer remarked that he did not mean to confine the influence of this attraction to the earth alone, as it had been clearly proved by the observation and experiments of Philosophers, that this influence is exerted between each portion of matter, although not easily perceptible on account of the superior attraction of the earth which almost deadened the relative influence of smaller bodies. Dr. Maskelyne of Scotland discovered that the attraction of a Mountain was sufficient to draw the Plumb line from the perpendicular, although of course in a very slight degree. It was in consequence of this principle that no matter on what part of the surface of the earth we stand we are supported —— our Antipodes in New-Zealand are as secure in their position as we are, although standing with their feet exactly opposite to ours, simply from the tendency which we all have towards the centre of the earth. Here the Lecturer proceeded to answer several objections raised to this principle and having demonstrated by experiments that gravity, independently of other forces, causes, all bodies to descend with the same velocity, concluded his discourse by proposing to his pupils the subject of the next Lecture which shall be detailed in due course.

A DISCOURSE ON THE MISSION AND INFLUENCE OF THE POPES, BY THE RIGHT REV. BISHOP GILLIS.

"WHOM DO MEN SAY THAT THE SON OF MAN IS?"—*Matt.* xvi. 13.

(Continued from our last.)

There opens out now upon us, Dear Brethren, a novel epoch in the history of those memorable changes in human affairs with which the Bishops of Rome have never ceased to grapple for the greater instruction and benefit of the world I take the five next centuries, or the eventful period that elapsed from the conversion of Constantine, and the subsequent fall of Idolatry, to the middle of the eighth century, from whence we date the establishment in Europe of the Temporal power of the Popes.

The difficulty one feels to do anything like justice to such a subject as this, arises not, as in many cases, from the paucity of materials, but from the vastness of the field before us, and from the numberless and momentous events that every where crowd its surface. Four thousand years and more of human ambition and human policy had, under the all-directing power of Divine Providence, led ultimately to the formation and perfecting of the most tremendous empire ever yet witnessed on earth, and not unappropriately termed the Roman world. This formidable sovereignty had now run its course, and, like all institutions of mere human growth, its days had been numbered. It had opened up the highways of the world to those whose commission called them to the very extremities of the earth. The Gospel had been preached.—An unwilling auxiliary, however,

of the designs of Heaven, it had brought its whole energies for three successive ages to bear on one fixed object, the crushing of that name which must otherwise have unseated its gods, and overthrown the altars of its capitol; the annihilating among men of the name of Jesus Christ. In this work of iniquity it had done its worst, and failed. The divine origin of the Gospel had now been proved.

Meanwhile, the genius of an untutored savage was ripening in the North, and God was preparing his scourge in the distant and barbarous regions of the Huns. The innocent blood of his servants was at length to be avenged, the trumpet of God's justice had sounded above the downfall of Pagan Rome, and Attila, wild with the thirst of conquest and of blood, came pouring down upon Europe his innumerable hordes; like a torrent that rolls along with its waters the very stones of its bed, sweeping every where before him the various savage tribes he dislodged from their strongholds, and thus gathering the waves of that mighty deluge that was finally to overwhelm the Roman Empire. Huns, Alains, Goths and Vandals, Lombards and Sueves, were now all on their way, and busied with a work of universal destruction. Rome was, during those long and disastrous years, four times besieged and sacked; the unity of the empire was broken into Western and Eastern provinces, and it grew daily in weakness Its monuments were overthrown.—its treasures of knowledge every where doomed to the flames,—a hundred and twenty thousand volumes had thus perished at Constantinople, and Alexandria was subsequently to see its vast stores of literature consumed in an equally reckless manner. In a word, Dear Brethren, Europe could boast no longer the peaceful organization of a civilized country; it had become, as it were, one vast field of battle, soaked and softened with human blood; unmercifully trampled down, and to all appearance, hoplessly stamped with the iron hoof of barbarian despotism. The Roman empire had not expired like the bishops of its catacombs, "accepting deliverance," as writers S'. Paul, "that they might find a better resurrection,"*—the Roman empire had died to rise no more.

Where, then, Beloved Brethren, was to be seen the rainbow of hope, for the world; the ark in which were to be saved the last remnants of knowledge and of social order? Who, now that Mary's prophecy had been so far accomplished,—now that the proud had been scattered, and the mighty hurled from their seats,—and that the whole earth was heaped with the fragments of Cæsar's kingdom—who stood alone erect amidst the ruins, to stay the barbarian's hand, and pour love into his bosom; to fix the limits of aggression, and plead the cause of the oppressed; to read a lesson unto kings, and a new law unto their people; to lay down the true boundaries of human authority, and the ground-work of all future Christian government?—Or, if I may assimilate the troubles of those portentous times to the boisterous heavings of a tempestuous ocean, who then commanded the winds and the sea? What bark was still seen to live amidst the surge, and alone to ride safely upon the storm? It was the bark of him whose mysterious ancestor had walked in safety of old the foaming waters of Genesareth,—Peter, and Peter's successors in Rome's undying See; they, Beloved Brethren, and they alone, proved the rock of salvation, against which the gates of hell were not allowed to prevail.

Methinks I now behold that stately figure, as it emerges from the threatened walls of defenceless Rome, Leo, its Christian Bishop, to whom posterity has so justly awarded the surname of Great,—Leo, walking forth alone to meet Attila and his countless thousands;—Leo, the High Priest of the better Testament, the Jaddus of a new law, going forth to propitiate, not the polished Alexander of Macedon, but Attila the ruthless and indomitable Hun;—Leo, unsupported by the timid sovereign of a falling empire, and looking to the eternal hills for his only help;—Leo, the impersonation of the redeemed world, going to sue for mercy to the children of its persecutors;—Leo, accompanied by the angels of all the Churches, and praying for the peace of the new Jerusalem—Oh! Leo, Beloved Brethren, was then indeed a noble suppliant. His petition was listened to, and Attila retraced his steps. It was a Pope who then saved Christian Europe.

(To be continued.)

* Heb. xi, 35.

WHITE'S CONFUTATION OF CHURCH OF ENGLANDISM.

(Translated from the Original Latin, by E. W. O'Mahoney, Esq., of the Middle Temple London.)

CHAPTER XXX.

The thirty-first Article examined.

(Continued from our last.)

In this article, entitled "Of the oblation of Christ finished upon the cross," we read as follows—"The offering of Christ once made, is that perfect redemption, propitiation, and satisfaction for all the sins of the whole

world, both original and actual; and there is none other satisfaction for sin, but that alone. Wherefore the sacrifice of Masses, in which it was commonly said, that the priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous Fables, and dangerous deceits."

EXAMINATION.

As the Catholic Church, which received her instruction from Christ, through his apostles, has invariably and at all times taught, that the sacrifice of the Mass or Eucharist was to be offered for the dead as well as for the living; so she has hitherto unceasingly offered it for both, and continues the same practice at the present day. Whereas you, my brethren, by obstinately contradicting—we shall not say impiously carping at—this the Catholic doctrine and practice, have even by this single article, stained the English Protestant Church with so black a mark of heresy, that you cannot possibly cleanse it, except by recantation and penance. However, in order that the truth of what we assert may be manifest, and that the lovers of truth may know what is to be embraced, and what to be avoided, in your doctrine of the bloody and unbloody sacrifice, we shall now briefly explain the doctrine of the Catholic Church on both these heads.

In the first place, the Catholic doctrine teaches, that the virtue and efficacy of the bloody sacrifice, in which Christ once offered himself to his Father on the altar of the cross, sufficed for cancelling the sins, not only of the people of that age, when He hung a victim on the cross, but likewise of all mankind, born into the world from the beginning to the end of time. For the Scripture saith: 'God was in Christ reconciling the world to himself.'* And again it saith: 'Behold the Lamb of God, behold him who taketh away the sin of the world.'†—'And he is the propitiation for our sins; and not for *ours only*, but also for those of the whole world.'‡ Now the world comprises persons not of one period only, but of all ages. Of this Oblation, which alone sufficed for the reconciliation of the whole human race, the apostle Paul says: 'For by one oblation he hath perfected for ever them that are sanctified.'§ And again: 'Because in him it hath well pleased the Father, that all fulness should dwell: and through him to reconcile all things unto himself, making peace through the blood of his cross, both as to the things that are on earth, and the things that are in heaven.'‖ From this it is not to be inferred, that there was not before, or is not now, any other sacrifice save that of Christ completed on the cross; but that of all the other sacrifices, this is the only one which appeases God by its intrinsic merit, and which may therefore be called, by antonomasia, the peculiar and pre-eminent Sacrifice.

Secondly, the Catholic doctrine teaches, that, from the beginning of the world, when man lived under the law of nature, God impressed on the human mind, by means of divine inspiration, the rite of sacrificing; in order that all men might be made partakers of this most efficacious oblation, which has been now offered and accepted as the full, sufficient, and entire price of the world—and that they might transfer to themselves the saving fruits thereof. It also teaches, that, immediately on the Law being given, God ordained different sacrifices, the use of which was *not* to reconcile man to God, and purchase his salvation; but to awaken constantly within the mind of man, by means of these external sacrifices, the recollection of the *promised* sacrifice; to confirm his faith therein; and to enable such as should believe and hope in its virtue, to apply to themselves the fruit of the future sacrifice, whereby God had promised to redeem the world. Another object for instituting those sacrifices was, that, as often as they should be celebrated, man might gratefully call to mind the manifold favors bestowed on him by the unceasing liberality of God, and also reflect on his own salvation, which was to be obtained through the *promised* Redeemer.

(To be continued.)

* 2 Cor. v. 19. † John i. 29.
‡ 1 John ii. 2. § Hebrews x. 14.
‖ Coloss. i. 19. 20.

Selections.

MISSIONS OF THIBET.

Extracts from a Letter of Rev. Dr. Huc Apostolic Missioner in China, to the Rev. Dr. Etienne, Superior General of Sain, Lazarus, at Paris.

SOJOURN AT LASSA.

(Continued from our last.)

Immediately on his arrival at Lassa, Ki-chan concerted measures with the Boudchan Rembhoutchi and the four Kalous, and caused the Nomekhan to be arrested. He then subjected to an examination all the persons engaged in the service of the accused; and in order to help them to declare the truth, he caused long bamboo needles to be thrust up under their nails. "By this means," as the Chinese say, "the truth was sifted from error, and the conduct of

the Nomekhan was manifested to the daylight." The unfortunate man himself confessed his crime without it being requisite to subject him to torture. He admitted he had been capable of making away with three lives of the Tale-Lama, and making them violently transmigrate, first by strangulation, the second time by suffocation, and the third time by poison. A juridical statement was drawn up in Chinese, Tartar, and Thibetian; the Nomekhan and his accomplices signed it; the Boudchan Remboutchi, the four Kalous, and the Chinese ambassador put their seals to it, and it was immediately despatched to Pekin by an extraordinary courier. The whole proceeding was carried on in strict privacy, and in the greatest secrecy.

Three months after, the capital of Thibet was plunged in fearful agitation. A placard was seen posted upon the grand gate entrance of the palace of the Nomekhan, and in the principal streets of the city an imperial edict, in three languages, upon yellow paper, and with boarders representing winged dragons. After a high flown preamble on the duties of kings and sovereigns, both little and great, and an exhortation to potentates, monarchs, princes, magistrates, and people, of the four seas, to march in the paths of justice and virtue, under pain of encountering the wrath of Heaven and the indignation of the great Khan, the emperor recapitulated the crimes of the Nomekhan, and condemned him to perpetual exile upon the banks of the Sakalien-Oula, in the depth of Mandchooria. The edict ended with the usual formula, "Tremble and obey!"

The inhabitants of Lassa crowded eagerly around these unusual placards, which they were unaccustomed to see upon the walls of their city. The intelligence concerning the Nomekhan's condemnation spread rapidly among the multitude; numerous groups collected together and debated with warmth, but in a low tone of voice and excited attitudes, whilst hollow and inaudible murmuring arose in every direction. The object of the agitation absorbing the Thibetian people was not so much the well-merited downfall of the Nomekhan, as the intervention, at which every individual felt himself aggrieved and humbled.

At the lamazary of Sera, the opposition manifested a totally different display of energy. Immediately on receipt of intelligence concerning the imperial edict, a spontaneous and general insurrection burst forth. These fifteen thousand Lamas, who had thoroughly espoused the cause of the Nomekhan, armed themselves precipitately with lances, guns, and every weapon they could lay hold of, and rushed forward to Lassa, which lay within a half league of them. The thick clouds of dust which they raised in their disorderly advance, and their awful yells, announced their arrival to the inhabitants of Lassa. "The Lamas of Sera! the Lamas of Sera are come!".....Such was the cry re-echoing almost simultaneously over the whole city, and chilling all hearts with dread. The Lamas bore down like an avalanche upon the residence of the Chinese ambassador, and smashed its gates to atoms, amidst the thousand times repeated cry of, "Death to Ki-Chan! death to the Chinese! but they found no person upon whom they could wreak their anger. The ambassador having received timely notice of their arrival, had run off for concealment to a Kalou, and his retinue had dispersed through the city. The mob of Lamas then split themselves into several sections; some made towards the palace of the Nomekhan, and the others invested the residence of the Kalous, demanding with loud cries, that the Chinese ambassador should be delivered up to them. A long and desperate struggle arose on this point, during which the four Thibetian ministers were torn to pieces. The other parties received wounds of more or less dangerous character.

Whilst the affray lasted with the Kalous, for the purpose of securing the person of Ki-Chan, the most numerous section of Lamas had forced the prison gates where the Nomekhan was confined, and sought to convey him in triumph to the lamazary of Sera. The Nomekhan earnestly objected to this project, and used his whole influence to calm the excitement of the Lamas. He told them that this ill-considered revolt aggravated instead of ameliorating his position. "I am," said he, "the victim of a conspiracy. I shall go to Pekin; I shall enlighten the emperor, and I shall return triumphantly amongst you. At present we must only obey the imperial decree. I shall depart as I have been ordered. As to you, return peacefully to your lamazary." These words did not change the resolution of the Lamas; but night coming on, they resumed tumultuously the road to Sera, fully resolved to arrange better their plan of action for the ensuing day.

Which day arose, the Lamas were in commotion in their huge convent, and preparing to invest again the city of Lassa. But, to their astonishment, they described in the plain encompassing the lamazary, a multitude of Thibetian and Chinese soldiers armed to the teeth, and intercepting their advance. Their courage vanished at this spectacle. The signal gun was heard, and these extempore soldiers cast down their arms, re-entered their cells, took their books under their arms, and proceeded tranquilly to the choir, in order to recite there the usual morning prayers.

A few days after, the Nomekhan, accompanied by a strong escort, took the road to See-Tchuen and proceeded as quietly as a sheep to the exile assigned him. The reason has never been thoroughly known at Lassa why this man, who shrunk not from the murder of three Tale-Lamas, was unwilling to avail himself of the insurrection of the Lamas of Sera. It is certain that he had only to give the word and all the Chinese at Lassa would have been annihilated, and perhaps the whole of Thibet in a blaze. But the Nomekhan was not moulded for acting such a part; he had the cowardly energy of an assassin, and not the boldness of a seditious leader.

Ki-Chan, intoxicated by his triumph, extended his grasp to the Thibetian accomplices of the Nomekhan. His pretensions in this regard were not relished by the Kalous, who declared to him

that they alone had a right of jurisdiction over persons independent of China, and against whom they had not asked for the emperor's protection. The Kin-Chai did not insist further; but that he might not seem yielding to the Thibetian authorities, he replied to them officially, that he abandoned over to them those low-graded assassins, inasmuch as it was not worth while for a representative of the great emperor to meddle in their affair.

A new Nomekhan had been appointed instead of the exiled one. The Chaperon of the lamazary of Kan-Tchan, a young man of eighteen, was chosen for this eminent position. The Talè-Lama and the new Nomekhan being minors at the period of our arrival at Lassa, the regency was entrusted to the first Kalou. The whole solicitude of the regent was bent on traversing the encroachments and usurpations of the Chinese ambassador, who sought every means of availing himself of the actual weakness of the Thibetain government. Let us now resume matters concerning ourselves personally.

As soon as we had presented ourselves to the Thibetian authorities, and declared to them who we were, and what was the object that brought us to Lassa, we took advantage of the semi-official position we thus obtained, to place ourselves in communication with the Thibetian and Tartar Lamas, and commence at last our work as Missioners. One day that we were seated beside our little fire, discussing religious matters with a Lama highly versed in Buddha lore, a rather well-dressed Chinese unexpectedly came into our presence and evinced much earnestness to become a purchaser of our wares. We replied to him that we had nothing for sale. "What! nothing for sale?" "No, nothing except two old horse saddles which we no longer require." "Good! good! that is percisely what I want; I want saddles." And whilst scanning our poor wares, he addressed to us a thousand questions concerning our country and the places we had visited before arriving at Lassa. Shortly after a second Chinese came in, then a third; lastly came two Lamas, wrapped up in magnificent silk shawls. All these visiters desired to make purchases from us; they loaded us with questions, and seemed at the same time as if they were scrutinising every corner of our room. Our declarations that we were not merchants were all to no purpose: they insisted; instead of silks, draperies, or hard-ware, they would willingly accomodate themselves with our saddles. They turned them upside down in every direction; sometimes they pronounced them quite superior, sometimes wretched; at last, after long truckling, they withdrew, with a promise of returning.

The visit of these five individuals was calculated to excite our apprehensions; their mode of acting and speaking was quite unnatural; although they came in succession, they seemed in perfect concert with each other, and to have the same object. Their eagerness to make some purchase from us was evidently a mere pretext in order to disguise their intentions. These people were rather spies or police agents than real merchants. We decided on waiting quietly in the expectation of sounding this transaction later.

Dinner hour having come, we sat down to table, or rather we remained squatting over our fire, and uncovered the pot in which a good piece of grunting ox had been boiling for several hours. Samdadchiemba, as major domo, raised it up to the surface of the liquid by means of a large wooden spoon, and then snatched it with his nails, and threw the smoking viand upon the end of a board, where he divided it into three equal portions. Each person took his ration in his bowl, and helping ourselves to some cakes baked in the ashes, we began our meal at our ease, without concerning ourselves much either about spies or police. We were rinsing our bowls, by way of desert, with buttered tea, when the two pretended Lama merchants re-appeared. "The regent," said they, "is waiting for you at his palace; he wishes to speak to you." "Good! perhaps the regent himself might wish to purchase our old saddles." "There is no demand for either your saddles or wares: get up quick and follow us to the regent." Our doubts were were at an end. The government sought to interfere with us: but why? Was it for our good or evil? to enlarge our freedom or incarcerate us? to let us live or put us to death? we knew not, nor could we anticipate. "Let us go and see the regent," said we, "and the will of the good God be done!"

Clothing ourselves in our best attire, and putting on our grand fox-skin caps, we said to the staff-officer, "Let us go!" "And this young man?" said he, pointing his finger to Samdadchiemba, who cast rather an uncourteous look at him. "This young mad is our servant; he will keep house in our absence." "Not so: he must likewise come; the regent wishes to see you three." Samdadchiemba chucked, by way of dressing himself, his coarse sheep-skin robe, cocked a small black cap on the side of his ear, in a very pert manner, and we all started together, after padlocking the door of our lodging.

We proceeded in double quick time for five or six minutes and we reached the palace of the first Kalon, the regent of Thibet. After crossing a large court-yard, where there was a large assemblage of Lamas and Chinese who commenced chuckling at our appearance among them, we were directed to stop before a guilt door lying partly open. The introducer passed through a small corridor to the left, and in an instant the door opened. At the end of an apartment, simply ornamented, we perceived a personage sitting cross-legged upon a thick cushion covered over with a tiger-skin: this was the regent. He beckoned to us with his right hand to come forward: we advanced up to him and saluted him, placing our caps under our arms. A bench covered with red cloth was placed to our right; we were invited to be seated there, which we did. During this interval the guilt door had been closed, and there only remained in the hall the regent and seven individuals, who stood erect behind him, viz., four Lamas of meek and sedate demeanour, two Chinese with looks denoting subtlety and malice, and a personage whom we recognized to be a mussulman by his turban and grave countenance. The regent was a man of fifty years of age; his tall, square, and

remarkably white figure had all the appearance of regal majesty; his black eyes shaded with long eyelashes were intelligent and full of mildness. He was clad in a yellow robe lined with sable; an ear-ring ornamented with diamonds was suspended from his left ear, and his long hair, of a beautiful ebony black, was gathered to the top of the head, and confined by three small gold combs. His large red cap, encircled with pearls and surmounted by a coral ball, was placed by his side upon a green cushion.

As soon as we were seated, the regent commenced by surveying us for a long time in silence and with the most minute attention. He inclined his head sometimes to the right, sometimes to the left, and the smile that played on his countenance seemed partly indicative of leering and partly of kindness. This sort of pantomime at last appeared so droll to us that we could not refrain from laughter. "That's right! said we in French and in a low tone, "this gentleman seems rather a good sort of fellow; our affair will go on well." "Eh!" said the regent in a tone full of amiability, "what language are you speaking? I did not understand what you said." —"We speak the language of our country."— "Let me see; repeat in a loud voice what you have pronounced so low."—"We said, this gentleman seems rather a good sort of fellow."— "Do you understand this language?" said the regent turning towards those who stood behind him. They all bowed together, and replied that they did not understand it —"You see no one here understands the language of your country; translate your words into Thibetian."—"We said the physiognomy of the first Kalon was expressive of much kindness."—"Ha! yes, you deem me kind, yet I am very harsh. Am I not very harsh?" said he to his retinue. The latter began to laugh and made no answer.—"You are right, continued the regent; "I am kind, for kindness is part of a Kalou's duty: I should be kind towards my people, and also towards strangers....." He then made us a lengthened discourse, of which we understood very little. When he closed, we said to him, that not being accustomed to the Thibetian language, we did not thoroughly comprehend the sense of his words. The regent beckened to a Chinese, who came one step forward and translated to us his harangue. Here is an abstract of it:—We had been summoned without the slightest intention of molesting us. The contradictory rumours in circulation at Lassa concerning us since our arrival had determined the regent to interrogate us himself, in order to ascertain where we came from.—"We are from the heaven of the West,' said we to the regent.'—"From Galgatta, (Calcutta)?"—"No; our country is called France.'—"Therefore you are Peling, (Englishmen)?—"No; we are Frenchmen."—"Can you write?"—"Better than we speak." The regent turned round, addressing a few words to a Lama, who disappeared and returned in an instant with paper, ink, and a bamboo style —"Here is paper," said the regent to us; "write something."—"In what language? In Thibetain?"—"No; write in the characters of your country." One of us took the paper upon his knees and wrote this sentence: *What will it profit a man to gain the whole world and lose his own soul?* "Ha! here are the characters in use in your country! I never saw any resembling them; and what is the meaning?"..... We wrote the translation in Thibetian, Tartar, and Chinese, and we had it handed to him.— "I have not been deceived," said he; "you are men of great knowledge; you can, we see, write in all languages, and you express as deep thought as are to be found in prayer books....." He then repeated with a slow motion of the head: *What will it profit a man to gain the whole world and lose his own soul?*

Whilst the regent and the personages around him were in raptures at our wondrous science, the cries of the multitude together with the Chinese tam-tam became suddenly audible in the palace court. "Here comes the Pekin ambassador," said the regent to us; "he wishes personally to interrogate you: tell him frankly everything concerning you, and rely on my protection; I govern the country." Having said this he withdrew with his retinue by a small screened door, and left us alone in middle of the hall.

The idea of falling into the hands of the Chinese occasioned in us at first a disagreeable impression, and the image of those horrible persecutions which, at different epochs, have desolated the Christian congregations of China, were suddenly conjured up to our imagination. But we soon became composed on reflecting that alone and insulated as we were in the midst of Thibet, we could compromise no one. This thought encouraged us. Samdadchiemba," said we to our young neophyte, "now is the time to show that we are brave and Christians. This affairs may, perhaps, have ulterior consequences, but let us never lose sight of eternity. If we experience good treatment from them we shall thank the good God; if they ill-treat we shall likewise be thankful, for we shall have the happiness of suffering for the faith. If they put us to death, martyrdrom will be a fine crowning of our toils. After only eighteen months' march to reach heaven is not that a fine journey? is not that happiness? What say you, Samdadchiemba?" "I never feared death. If I am asked whether I am a Christian, you will see whether I shall tremble!

(To be continued.)

FIRST FRUITS OF THE "PAPAL AGGRESSION."

The "Papal Aggression" has already borne most wonderful and unexpected fruit. So singular is the issue, that worldly politicians cannot be but struck with awe. A Government apparently strong has dissolved before it, and without a contest crumbled into dust. The proud Whigs, who began to make war upon the Catholic subjects of the Queen with every human prospect of complete success,

have found themselves deserted by their usual allies, and objects of execration to their very friends. Lord John Russell has become impotent, his Cabinet is broken up, and his Radical allies are denouncing loudly, and repudiating the dynasty of the Whig family.

The Whig Ministry simply dissolves; it is not destroyed by a hostile opposition. It perishes without a blow, save that inflicted on itself by the criminal folly of its head. Lord John Russell undertook to punish the Pope, and the weapon which he hurled in his malice against the Holy Father recoils on his own head, so that he is politically *felo de se*. Such is the fate of those who fight against God. The armies of the Assyrian beleaguered the city of Jerusalem, and in a night they perished, but not by the hands of man.

It is not the unsatisfactory Budget of the Chancellor of the Exchequer that has brought ruin on the Ministry; nor is it distaste of power, and a longing for the Opposition benches. The Whigs have, before now, reconstructed their Budget at the bidding of their foes, and have clung to place till their friends were weary of them, or ashamed. Neither are there any symptoms of penitence for their insults to the Holy See, or of an honest desire to practice charity and justice. They go out of office, as usual, ignominously, with the contempt both of friends and foes. They go out most unwillingly, and after an attempt at a coalition at the bidding of their most implacable opponent.

Retribution rarely comes quickly in this world; but as a great sin was committed, and a greater sin attempted, justice speedily overtook the offender in the midst of his pride, and in the full consciousness of his deceitful strength. The man who denounced the true religion as a mummery is become himself a mummery. His power is gone, and his pride is humbled. He who counted upon rich spoils out of the treasury of the Church is spoiled himself; he who had made a treaty with traitors is deceived; and the innocent victim of his perfidy escapes, not by craft or strength, but by the mercy of God, who would not yet deliver it over into the hands of its enemies.

In the beginning of this national madness, the Premier declined to exert the power of the Government against the Church. Dr. Blomfield, the Protestant Bishop of the See of London, invoked his assistance, and Lord John Russell, glad to rebuke even the pretence of a spiritual power, sent a brief, but expressive, refusal to that over-busy intermeddler. But when the storm grew thick, and "the Protestant spirit" of the same was thoroughly roused, the Whig Minister, recollecting the ancient success of his progenitors, determined to turn it to his own account. It is not his fault that the tragedies of Charles II. were not re-enacted in the reign of Queen Victoria.

The Whig patrons of the Catholic Church, the friends of civil and religious liberty, have at last revealed their interior nature; they have laid bare their secret hearts, and have shown us what affection they really *feel* for us. We have learned an excellent lesson. We were once the proud friends of wolves, and within their reach; but they showed their purpose too soon, and so we have escaped once more from the snares of a treacherous alliance. Men have from time to time raised their warning voice against the Whig compact, and urged, hitherto in vain, that the Whigs of England and Ireland were irreconcileable foes to the Church. We have lived to see the issue of their predictions, and let us hope some profit also from our late experience.

Those Catholics who were to become the tools of the Government in its machinations against the Church, have had their reward—different, certainly, from their possible expectations, but still most wholesome. They have not been able at this time to sell the Church either for place or favour, and must, therefore, wait awhile.

Though one danger is apparently past, yet we must not suppose that we are safe: the Devil is not foiled so easily. There are rumours of a *concordat* and a treaty with Rome, the object of which, so far as any government of this world is concerned, is the subjection of the Church to the State, and, finally, disobedience to the Holy See.—*Tablet.*

REVIEW.

Familiar Sketches of Catholic Life; in a Series of Letters from a Foreign Catholic to an English Protestant. Burns and Lambert.

This is a tempting little square book, of which one only requires to turn over the leaves to feel sure that every page contains interesting matter. The idea is an obvious one, and yet, if we mistake not, almost unique in its execution. When we reflect that to the majority of Protestants the manners and customs of Catholic life especially in a Catholic country, are as utterly unknown as the manners and customs of the Jews, it is surprising no direct attempt has been made, until the present charming little volume, to place before them any collected information on that subject. Whatever has been done this way, has been done mainly by Protestant hands, and, of course, inaccurately, and often in a very bad and hostile spirit. Yet such is the inherent beauty of Catholic life, that even works of this

kind, written by enemies, and on set prejudice the minds of their brethren, have often produced the contrary effect. Witness the glimpses of Catholic usages in Spain afforded, even in spite of himself, by Mr. Blanco White, in his letters on that country. Other instances might be given, if it were worth while; but enough has been said to show that the subject ought to be taken up by Catholic hands, and, to some extent, this has already been done in those beautiful papers in the *Rambler*, on Catholic matters in various parts of Italy. The present volume is a selection of letters addressed to Protestant friends in humble life, as well as to others of higher rank, describing, with the most profound Catholic feeling, as well as with the most thorough acquaintance with the subject, Catholic usages as they exist in Belgium. In Belgium, perhaps as in the Tyrol, in Catalonia, and some other countries, alas! too few, we see the happy and beautiful spectacle of a Catholic people, to a great extent untouched by the mad theories which are ravaging the rest of Europe, rejoicing in the full exercise of the old Faith handed down to them from their forefathers—every noble tradition, every beautiful rite, every graceful and holy usage, descending to them in an unbroken line out of that "rich and solemn past," from which less favoured countries are separated by so dreary a gulf. The pious author has, indeed, collected in a small compass a great quantity of highly instructive and beautiful information, related with the utmost *naiveté*.

We quote the following passages, to give an idea of the way in which the writer describes the religious customs of Belgium, and Catholic customs in general:—

Besides all these incitements to "remember" the dying legacy of Jesus, there is a society called "The Society of the Perpetual Adoration of Jesus." This society is established in most towns and villages. It is intended by it to provide that Jesus shall never be a moment of time, either day or night, without some worshippers to adore in "remembrance" of His love in giving himself to us in the Most Holy Sacrament. Each parish has one day in the year appointed as its day of adoration. Ours, for example, is the 8th of May, beginning at twelve o'clock in the night, and ending with twelve o'clock the next night. Persons who choose to be members of this society (and few among us are not) are required by its laws to adore Christ for one hour during the day or night. Those who are strong, or who wish to make some effort to serve God, choose a night hour; others an hour in the day, each according to his circumstances. The Pastor regulates the hours of his parishioners, so that each shall be filled up by several worshippers, in order that, in case of sickness or other hindrance, the hour may be occupied by some. Those who choose night hours pray at home in their houses; those who choose an hour after the church is opened, which it is at six, go into the church to perform this devotion.

It is a festival; many services are performed during the day. These are begun at six by the Exposition of the Blessed Sacrament in the remonstrance in the upper division of the tabernacle, and the chanting the "Veni Creator."

The early members come in to "pray their hour," as they call it. The head farmers and tradespeople begin to take their places, two at a time, one on each side of the altar. Little desks have been placed for them; a large candle is lighted by the beadle and placed beside them, which he removes as their hour expires, and places two for the next two worshippers, who stand ready to take their places. This is continued throughout the day. A clock is placed in the church to note our hours to us. Masses are said during the morning, as neighbouring Priests come to assist on this day. The afternoon is filled up by Vespers, preaching, and Benediction service; and the whole is closed towards dusk with chanting the *Te Deum*. As our day expires, some other parish takes up our work; and at twelve o'clock their day of adoration begins, and continues under the same regulations: and thus from parish to parish throughout the year.

These days of solemn devotion furnish us with a constant means of spending a day with God, whenever our inclinations and a fitting opportunity enable us to do so.—(Pp. 105, 106.)

INTERCESSORY PRAYER.

Another great means of the Church for supplying intercessory prayer is, by forming her children into brotherhoods or societies. These are very numerous, and we may choose to which we will belong, according to our devotion. Every parish has one or more of these societies established in it, of which most of the inhabitants are members. We may also belong to societies of other parishes, each having privileges of its own which we may like to partake of. We have in our small village three of these societies, and few of us there are who do not belong to them all. The conditions of being members vary, but all oblige in some way to intercessory prayer, and bring us the advantage of having Masses said for us on appointed days with benediction services; besides the being prayed for daily by the whole society. The prayers we have to recite are prescribed by the rules of the society. We are expected to be faithful in performing these devotions, and thus render ourselves partakers of the supplications of thousands, and become ourselves the dispensers of good to them.

In our daily attendance at the great sacrifice of the Mass we become of necessity intercessors, and are interceded for. But I may not enter now on the incalculable privileges we enjoy ourselves and dispense to others through intercession in that sacred service.

Thus nurtured in the duty of interceding for each other, Catholics practice it as naturally as they take their daily bread.

In our colleges the young students have many rules by which they form themselves into intercessors for the whole college, or turn the whole college into intercessors for one member. For instance, they draw lots once a month, and for him whose number is lowest the whole college receives the Holy Sacrament and hears Mass.

A Catholic, in parting from a friend, or writing to one, asks his prayers. A confessor promises his prayers to his penitent, and requests his penitent's prayers for himself.

The request for intercessory prayer is universal. Go into a shop in a strange town, and say you are in a hurry because on your way to hear Mass, the person who serves you will earnestly say, "May I recommend myself to your prayers?" The beggar you relieve at your door or in the street kneels down and says a Lord's Prayer for you. Give to the poor, their grateful reply is, "I will hear Mass for you." Tell them you are sick or in sorrow, the ready consolation is, "I will pray for you."

I am sure you must see the loveliness of this strong bond of charity, and must acknowledge that the appointment of intercession must be of God, and an additional proof of His mercy to us helpless creatures.

The volume treats at great length, partly in a doctrinal way, but still more from observation, and the rich stores of a devotional mind, a great variety of kindred subjects, such as "Description of a Catholic Day;" "The Mass as a Sacrifice;" "The Mass as a Sacrament;" "Christ Present in the Sacrament of the Altar;" "Catechism and First Communion;" "Children's Recreation;" "Catholic Prayer; its Preparation and its Language;" "Spiritual Retreat;" "Devotion to the Holy Virgin;" Passion-tide; "Month of May;" "Whitsuntide;" The Rosary; "Relics," &c., &c. All parties will be pleased with so unpretending and useful a little work—Protestants, for the affec-

tionate and winning kindness with which it would set the truth before them in its fairest colours; and Catholics also, in these countries, for the happy picture it gives them of a country where Catholicity prevails over the great bulk of the population, unfettered by the cold hand of tyranny or heresy. It will encourage us to good works, by showing us what our glorious inheritance really is, and what the Catholic Church may be to any loving and obedient soul, whether in Belgium, in Great Britain, in Ireland, or in the farthest corners of the earth.—*Tablet.*

HOW TO FEED THE PEOPLE—SUBSTITUTES FOR THE POTATO.

The experience and sagacity of a philosophic traveller has furnished information from which some useful hints may be derived for ill-fated and famine-stricken Ireland. The South American labourers, plunged in the eternal darkness and travail of dismal and cavernous mines, support their unparalleled toils on a diet of beans. "In the mines of St. Anne," says Humboldt, "the miners subsist exclusively on bread and beans and while the labourer prefers the bread to the beans, the employer prefers the beans to the bread, because the vigour of the workman, he has invariably observed, improves on a diet of beans, and diminishes on bread alone; and thus the labourer is compelled by his task master to use beans with his bread." In England, Dr. Buckland, who informs us that he ascertained that sinew is supplied by the use of pulse, seems to establish by chemical theory the experience of practice. In Ireland, too, the greater portion of the county Clare has been, at the indication of some agricultural society, sown with beans; and the peasant of that country, surrounded and consoled by his scented field of blooming beans, which he mows like a meadow with a scythe, ceases to mourn in so bitter a manner the unaccountable failure of the usual esculent. Thus practice and science, America and England, appear to unite in asserting the utility of this vegetable, which horses eat in periods of plenty, and men might consume in days of famine.

As to Indian meal, it must be always remembered that in the Continental countries of the maize plant, and vessels which transport the corn, it is, for the most part, boiled whole, like pulse, and a little grease being spilled upon the platter, Italians, Greeks, and Spaniards, are seen, spoon in hand, eating it as if rice.

In Canada, the working classes in general, and especially boatmen on the river St. Lawrence, sometimes consume no other sustenance for days together except a handful of Indian grain, to which grease is added as a condiment. If Indian corn continue to be used, we would advise our peasantry to boil it whole—fuel will be saved, and the cost of grinding also—their meals will be cheaper and more promptly prepared—their food will be sounder! In a hundred parts of Indian corn the nutrition is eighty-eight; in a hundred parts of potatoes it is only twenty-four.

The energetic industry which characterises Ulster has been attributed to the invigorating aliment consumed by the Ultonians. Professor Muldar asserts, that the people of Holland, once so brave and enterprising, have, since the potato was introduced amongst them, degenerated into hebetude. Nay, he asserts that all who eat potatoes must necessarily become sluggish, because the laboratory within is obliged to make too powerful an effort to extract nutrition from a substance comparatively innutritions. The mind gets dull and the system torpid, when the process of digestion is so sluggish and operose.

We all know that a horse cannot work unless he is fed; and a man should be treated as well as a horse. As an evidence of this modern pugilists and public pedestrians, who walk for wagers, derive from the diet they consume the necessary vigour for such violent exercise. Their food, unlike potatoes, is small in bulk, but rich in nutrition. Fat is rejected, and the muscle or lean part of meat must alone be eaten with bread. Three pints of fluid are as much as should be taken during twenty-four hours by individuals who are training for pugilism or pedestrianism.

It would be folly to expect, however, that those who devote themselves to useful labour shall be fed in so careful a mode as those who contribute to the idle, if not wicked, amusements of men. Nothing is more profitable to employers, nevertheless than that the labourers whom they employ should be well fed. Labourers supplied with innutritious food have not the physical ability to labour. They dawdle over their business, and loiter at their labour, not through intentional sloth, but bodily debility It is on this account that Adam Smith asserts that taxes on such provisions as are indispensable to working men are really paid by the wealthier classes who employ the labourers

Of all the inferior descriptions of food, the most nutritious and the cheapest is fish, because no rent can be exacted from the waters. In paying for fish, we pay for labour, and not for the element in which it is reared; for, unlike corn, it grows in an element which pays no taxes. Meat can never be so cheap as fish, until the brine is as valuable as pasture-land. Meat, at twopence-halfpenny a pound, is twice as dear as fish; but it is, under no circumstances, twice as nourishing. If fish sells for a penny a pound, meat should sell for a penny-farthing, in order to equalise fish in cheapness. There is something in fish, which is essentially invigorating to the human frame. Nature was forced to make an extraordinary effort to fortify piscine animality, so as to endure the freezing climate of the surges. Nature furnished the finny race with an essential oil, which, when taken as a portion of our food, invigorates our bodies, because it supplies carbon to our blood. The liver of the cod yields an oil that supersedes, in some degree, the pharmacopeia. The dog fish affords an oil superior to Friar's balsam, in healing wounds, and is most invaluable in a stable. One pound of fish is as nourishing as eight pounds of potatoes. But we must resume this subject at a subsequent opportunity.

THE BENGAL CATHOLIC HERALD.

'One body and one spirit—one Lord, one Faith, one Baptism.'

No. 22.] CALCUTTA: SATURDAY, MAY 31, 1851. [VOL. XX.

INDULGENTIA PLENARIA AD INSTAR JUBILÆI. A. D. 1850 AND 1851.

Ex Audientia SSmi diei 23 Junii 1850.

Cum ob adversas temporum circumstantias, redeunte circulo vertentis Anni 1850, formalis indictio de more Anni Jubilaei locum habere non potuerit, SSmus D.N. Pius Div. Prov. PP. IX. ad promovendam nihilominus animarum salutem in tanta praesertim ubivis divinarum humanarumque rerum omnium perturbatione, ac spiritualibus Christi fidelium necessitatibus occurrere cupiens, neve peculiaribus et extraordinariis auxiliis ac medelis priventur, utque una simul et debitae Omnipotenti Deo gratiae reddantur ob faustum suum ad S. Sedem regressum, et quae adhuc minitari videntur mala, potenti implorata Immaculatae Virginis ope, ac SSrum. Apostolorum Petri et Pauli aliorumque caelestium incolarum intercessione, Misericordium Pater exoratus avertere, pacemque firmare dignetur; haec quae sequuntur Patriarchis, Archiepiscopis, Episcopis, Vicariis Apostolicis Atque aliis, qui Missionum Catholicarum regionibus praesunt nunciari mandavit, scilicet: Sanctitas Sua laudatis Praesulibus potestatem facit Apostolicae Sedis nomine publicandi, Plenariam Indulgentiam in forma Jubilaei ab omnibus Christi fidelibus utriusque sexus lucrandam, consuetis piis operibus, aliisque ab iisdem Ordinariis designandis, una cum Sacramentorum participatione, ita tamen, ut in regionibus Missionum intra Europam quindecim designentur dies intra currentem an-

PLENARY INDULGENCE IN THE FORM OF A JUBILEE.

From an Audience of His Holiness of the 23d day of June 1850.

Whereas, on account of untoward circumstances, at the return of the cycle of the passing year 1850, the usual formal indiction of the year of Jubilee could not take place, Our most holy Lord Pius the Ninth, by divine Providence, Pope, eager notwithstanding to promote the salvation of souls, especially in the present general disturbed state of all things both human and divine, and desirous to provide for the necessities of the faithful, and that they should not be deprived of special and extraordinary helps, and remedies, and solicitude at the same time that due thanks be rendered to the Almighty for his own propitious return to the Holy See and that the Father of mercies, moved by earnest supplication would through the powerful intercession of the Immaculate Virgin, of the Holy Apostles Peter and Paul, and the other Heavenly spirits, deign to avert the still apparently impending evils and establish peace—evils has commanded, that the following things be made known to the Patriarchs, Archbishops, Bishops, Vicars Apostolic and others who preside over Catholic Missions, namely, that His Holiness gives authority in the name of the Apostolic See to the aforesaid prelates, under the following arrangement to publish a plenary indulgence in the form of a Jubilee for the Faithful of both sexes who shall perform the accustomed good works and the

num 1850, extra vero Europam item quindecim designentur dies infra annum integrum a die datae praesentis Indulti inchoandum, in omnibus locis eorum jurisdictioni subjectis, intra quos dies Christifideles, qui vere poenitentes, rite confessi, ac sacra Communione refecti pia opera ab Ordinariis injuncta perfecerint Plenariam, ut supra, Indulgentiam consequi valeant. Per id vero tempus, quindecim nempe dies designatos, Sanctitas Sua Confessariis ab Ordinariis ipsis approbatis potestatem tribuit absolvendi poenitentes ab omnibus Censuris, excommunicationibus, et quibusvis reatibus et excessibus quovis modo etiam expresse Apostolicae Sedi reservatis, ac dispensandi quoque ab onere denunciationis in casibus ab Ecclesia determinatis, exceptis tamen haereticorum dogmatizantium, et iis de quibus in Constitutione sa me: Bented. XIV. *Sacramentum Poenitentiae* incipit, verso est Tribuit item Sanctitas Sua memoratis Ordinariis facultatem pro personis clausurae addictis, nec—non aegrotantibus, aut carcere detentis commutandi ea, quae aliis generatim injuncta fuerint, quaeque iis peragere datum non sit, in alia pia opera eorum arbitrio, ac prout magis in Domino expedire judicaverint. Commendat postremo Sanctus Dominus eadem Praesulibus, et Evangelicis Operariis, ut omni studio, ac sollicitudine enitantur fideles eorum curae creditos monere, atque urgere, ut salutaribus hisce diebus de pandito eis thesauro Ecclesiae participare satagant.

Datum ex aedib. Sacrae Congregationis de Propaganda Fide die et anno ut supra.

A BARNABO, *A Secretis.*

Concordat cum Originali,

J. McCabe,

A Secretis.

Apbi. Edessae V. A. O. B.

other things appointed by their same Ordinaries, and also devoutly approach the Sacraments, viz. that, in the Missions of Europe 15 days shall be appointed within the current year, but that out side of Europe 15 days also shall be marked out by the prelates of those Missions within an entire year from the date of the present indult, in all places subject to their jurisdiction, within which days the Christian faithful who being truly penitent and having duly confessed their sins, and received the Holy Communion, shall perform the pious works enjoined by the Ordinaries, may obtain the above mentioned plenary indulgence. During the fifteen days to be thus fixed upon; His Holiness confers power on confessors approved of by the Ordinaries, of absolving penitents from all censures, excommunications and whatsoever crimes and excesses, in any way even expressly reserved to the Holy See and also of dispensing with the obligation of denouncing guilty parties in certain cases determined by the church, (heretical teachers excepted and also those other cases excepted) of which mention is made in the constitution of Benedict the fourteenth of Holy Memory commencing *Sacramentum Penitentiæ.*

His Holiness likewise grants to the aforesaid Ordinaries, faculties for religious who observe enclosure for the sick, and for captives who may not be able to perform the works prescribed, to commute these into other pious works such they may judge more expedient in the Lord. Lastly, our most holy Lord recommends the aforesaid Prelates and Evangelical Labourers, to endeavour with all zeal and solicitude to admonish the faithful committed to their care, and excite them to labour earnestly for a participation in the treasures of the Church laid open during these days of salvation.

Given from the Hall of the Sacred congregation of the propagation of the Faith, on the day and year above mentioned.

A. BARNABO,

Secretary.

(True Translation,) J. McCabe,

Secy to the Abp. V. A. W. B.

PASTORAL INSTRUCTION ON THE PLENARY INDULGENCE, IN THE FORM OF A JUBILEE, A. D. 1850 & 1851.

To the Faithful under his care.

Patrick Joseph, *by the grace of God and the favor of the Holy Apostolic See, Archbishop of Edessa, and Vicar Apostolic of Western Bengal, Health and Benediction.*

Beloved Brethren in Jesus Christ,

The August Representative of the Prince of the Apostles, the Venerable Reigning Supreme Pontiff, Pius the 9th, in the midst of the countless anxieties which distress his Paternal heart, has not forgotten the Spiritual wants and necessities of you, his Beloved Children, notwithstanding your remoteness from the seat of the Apostolic See.

From that Centre and bond of Catholic Unity, his voice has reached to the ends of the Earth, announcing to the Prelates, to whom is confided, the Chief Pastoral charge of each portion of the Universal Flock, that in virtue of the Keys of Heaven, of which as Peter's Successor he is the Depositary, he authorises them to open the fountain of the countless graces and merits contained in the treasury of the Church, and dispense them to the Faithful respectively under their care, on such conditions, as they may prudently deem conducive to the glory of God and the Salvation of Souls.

In the admirable order chosen by God, to prepare mankind for the coming of the Redeemer, it was arranged with infinite Wisdom, that the Religious Ritual of the people of God should show forth the characteristic outlines, both of the future Messiah and of the dispensation which he was to establish, for the adoration of the Father in Spirit and in truth. In this way, the temporal blessings promised to and conferred upon the Jews by God, at certain fixed recurring periods, typified the infinitely greater graces and benedictions, which, from time to time, were to be dispensed to the Faithful, in the Law, which Christ came on earth to establish.

"*And thou,*" said the Lord to Moses, "*shalt sanctify the fiftieth year, and shalt proclaim remission to all the inhabitants of the land, for it is the year of the Jubilee. Every man shall return to his possession, and every one shall go back to his former family.*" Levit. Chap. 25.

If in a carnal dispensation which brought nothing to perfection, the Almighty provided, at fixed intervals, for the return of a season of pardon and mercy, in which the bondsman was to be made free, and the needy man, who, through the pressure of poverty, had sold his inheritance, restored to the lands of his Fathers, assuredly, in the Christian dispensation, which is founded on better promises, than that given to the Jews, there must have been provided by its Divine Founder, some corresponding season of mercy, which may be referred to and described in the words of St. Paul. "*Behold now is the acceptable time, behold now is the day of Salvation.*"—2. Cor. Chap. 6.

If to the Church founded by Moses, who was as a servant in the house of his Master, privileges and prerogatives so great in the temporal order, were granted, is it not congruous, that to the worship established by Christ, as a Son in the House of his Father, Spiritual graces and mercies should belong, as superior to those annexed to the Mosaic Law, as the spirit is to the flesh, and as the divine consubstantial Son of the Father is to Moses, who was but as a servant in his Master's house.

From your very infancy to the present day, you know, my Brethren, that it has been unceasingly impressed upon you, both when learning your Catechism, and when listening on each Festival to the public Instructions of your Pastors, that an Indulgence is not, what it is so often described to be, by the ignorance or malice of the adversaries of Catholicity, namely, a permission to commit sin. No, my Brethren, your Holy Religion teaches you with St. Augustin, that not even for the Salvation of the whole world, would it be lawful to commit the most venial sin, were it even if possible, that by such a transgression so great a benefit could be effected.

In accordance with the Holy Council of Trent, the Catholic Church teaches, that it is wholly false and from the word of God, to affirm, as some Innovators do, who have 'an appearance of Godliness, but deny the power thereof," that the guilt of sin is never forgiven by the Lord, without the whole punishment also being therewith pardoned. On the contrary, we know from Holy Scripture, that as in the case of David, his sin was remitted, whilst he was sentenced by the Prophet, on the part of God, to undergo various temporal penalties and afflictions, so it ordinarily happens to those, who, after Baptism, fall into wilful sin, that after having obtained by repentance and the grace of the Sacrament of Penance, the remission of their guilt and of eternal punishment, they still owe to the Divine justice a satisfaction, to compensate for which, they must, imitate the example of David, who, though assured of forgiveness, thus describes the worthy fruits of Penance brought forth

by him, "*I have laboured in my groaning, every night I will wash my bed.* I will recount to thee all my years, in the bitterness of my soul.*"

It is to help us towards the obtaining the remission of this satisfaction, that the Church comes forward to succour our infirmity by the concession of a Jubilee or plenary indulgence. But as the grand object of our Holy Mother, in thus interposing, is, not to relax in any way our unceasing obligations as Christians, to lead a holy and a penitential life, but to relieve us from a debt to the Divine justice, the full payment of which would exceed our own individual unaided ability, she requires as an indispensable condition on the part of the Faithful, who may wish to profit of the proffered mercy, that before they can receive it, they, by sincere repentance for their sins and the devout participation of the Sacraments, be first reconciled to God and in the state of grace.

Prayer, fasting, and alms-deeds are the other usual conditions to be faithfully fulfilled by each person, who is desirous to secure to his soul the great spiritual benefit of a Plenary Indulgence.

In the Gospel we read, that, immediately after our Saviour had addressed his Apostles in these words: "*Amen, I say to you, whatsoever you shall bind upon earth, shall be bound also in heaven; and whatsoever you shall loose upon earth, shall be loosed also in Heaven,*" He added these remarkable sentences, "*Amen I say to you that if two of you shall consent upon earth, concerning any thing whatsoever they shall ask, it shall be done to them by my Father who is in Heaven. For where there are two or three gathered together in my name, there am I in the midst of them.*" Matt. Chap. 18. Guided by the intimation given in these words by Her Divine Founder, the Catholic Church attaches the highest importance to the united prayers of her Children dispersed throughout the world, and She gladly profits of each favorable occasion, to induce them to join together with one mind and one heart, in offering to Heaven a holy violence by prayer, fasting and alms, for their own Salvation and for that of their Brethren.

Besides the primary object of the Jubilee is, the Sanctification and Salvation of Souls, the August and Venerable Pontiff who now happily fills the Chair of Peter, desires also, that the Faithful in their devotions for the Jubilee, return profound thanks to the Most High, for his own auspicious return to Rome the seat and centre of Catholic Unity, and earnestly supplicate the Divine goodness to avert those evils, which yet threaten the peace of Religion and Society, from the dark and mischievous counsels of the enemies of peace and order.

Another object most dear to the paternal heart of the Venerable Pontiff, Pius the IXth is, the suppression of the unhappy and scandalous Schism, which, the audacious refractory conduct of a handful of ignorant Priests, several of them, a disgrace by want of education and sound Morals to the Sacred Ministry, has impiously excited in India and perversely protracted for years, by the perpetration of habitual Sacrilege, committed by men, who in open defiance of the Supreme Head of the Church, persist in exercising an unlawful Ministry, to their own damnation and the eternal ruin of many deluded souls. To extinguish this great evil and scandal, you will, Beloved Brethren, earnestly supplicate the Divine mercy, during the approaching time of mercy for the conversion of these wretched and blind Leaders of the Blind, and pray for peace for Jerusalem, the Church of the Living God, that peace be her strength and plenty in her towers—that all her Children, may be as Olive plants round about her holy table—the Altar, at which she nourishes her little ones to immortality, with the Bread of Angels, the Body and Blood of Her Divine founder and spouse.

For many amongst us, Beloved Brethren, the blessed opportunity which now offers, will certainly be the last, which will present itself to us, during the portion of our Mortal career, which may still remain. Oh! may we gratefully profit of it, lest mercy abused turn to vengeance in our regard, as it has, alas! but too often happened to many, who have gone before us into Eternity.

To avoid a like misfortune, keep constantly in mind, my Brethren, that nothing provokes the anger and indignation of God more, than that perversity and impenitence, which lead the sinner to undervalue and slight the graces and opportunities, proffered by the Divine Mercy to bring him to repentance. Hearken to the words of the Holy Ghost, spoken in the Scriptures on this subject. "*Because I called, and you refused: I stretched forth my hand and there was none that regarded, you have despised all my counsel, and have neglected my reprehensions: I also will laugh in your destruction, and will mock when that shall come to you which you feared. When sudden calamity shall fall on you, and destruction as a tempest shall at hand, when tribulation and anguish ll come upon you. Then shall they call me and I will not hear: they shall rise*

* Psalm 6, v. 7. Isaias c. 38, v. 15.

in the morning and shall not find me, Because they have hated instruction and received not the fear of the Lord. Therefore they shall eat the fruit of their own way, and shall be filled with their own devices." Prov. Chap. 1.

But, my Dearly Beloved, We, in the words of St. Paul, though We speak thus, hope better things of you and nearer to salvation, and may the God of peace who brought again from the dead the Great Pastor of the Sheep, our Lord Jesus Christ, Fit you in all goodness, that you may do his will: doing in you that which is pleasing in his sight through Jesus Christ: to whom be glory for ever and ever. Amen.

REGULATIONS FOR THE JUBILEE.

The time fixed upon for the Faithful of the Apostolic Vicariate of Western Bengal for the performance of the prescribed pious duties to be complied with by those, who desire to gain the Plenary Indulgence of the Jubilee, is the Fort-night which begins on next Pentecost Sunday, June 8th, and ends on Sunday June 22nd 1851.

All the prescribed pious works may be performed either in the first or in the second week of the above specified fort-night, but they are to be begun and completed within the week, which may be selected by each of the Faithful for the performance of them.

3. The Wednesday, Friday, and Saturday, which occur in the week fixed upon by any of the Faithful for gaining the Jubilee, will be Fasting days of obligation for such person.

4. As in Pentecost week, the Ember or Quatuer Tense Fast falls on the three days just named, the Archbishop annexes to the Fast prescribed by the general Law of the Church for the Ember times the obligation, for each of the Faithful who may wish to gain the Jubilee in Pentecost week, of reciting on each of the aforesaid days, the Litany of the Holy Name of Jesus, or the Lords prayer and the Angelical Salutation five times and the Apostle's Creed once.

5. The approved Confessors of this Vicariate are empowered to commute the pious works required for the Jubilee when a reasonable cause exists for doing so, (Confession and Communion excepted) into others of a similar nature, more suitable to the health and circumstances of their Penitents.

6. To gain the Indulgence each of the Faithful is to visit once within the prescribed week any of the Churches under the authority of the Vicar Apostolic, and there offer up fervent prayers for the intention of our Most Holy Father the Pope and the general welfare of Religion.

7. Each of the Faithful is expected to dispense alms within the prescribed week also, according to his own pious discretion, for the relief of the poor. The Archbishop earnestly recommends the Orphanages on this occasion to the charitable consideration of his Flock.

8. On the evenings of Wednesday, Friday and Saturday in Pentecost week, there will be public instructions and prayers at half past six o'clock, P. M. in the Cathedral, and in the Churches of the Sacred Heart and of St. Thomas.

9. A compliance with the Precept of the Paschal Communion will not suffice for the Communion required for the Jubilee.

10. In order to prevent inconvenience or disappointment to the Faithful of the Cathedral Parish, who may wish to confess in Pentecost week, Divine Service will be performed from Monday to Saturday in that week, at the Cathedral only, and not in the succursal Chapels of St. Xavier and of St. John. The Clergy of the Cathedral will be in attendance on each day of Pentecost week from eleven o'clock to two P. M. to hear Confessions, and the Faithful are particularly exhorted to present themselves early in the week to profit of their Ministry.

On every day of the Fortnight set apart for the Jubilee, the Collect for the extinction of Schism is to be annexed to the Collect of the Day, by each Priest of this Vicariate, in the Celebration of Mass.

Given at the Cathedral House, Calcutta, Feast of the Ascension A. D. 1851.

✠ P. J. Carew.
Archbishop of Edessa,
J. McCabe. *V. A. W. B.*
Secretary to the Archbishop V. A. W. B.

*** This Pastoral is to be read on Sunday within the Ascension during the Parochial Mass.

VOLTAIRE AN APOLOGIST FOR RELIGION.

Translated from the French for the B. C. Herald.

(Continued from our last.)

Chap. I.—Objections of Unbelievers.

They have dug a pit, and the earth has fallen upon themselves. (1)

Infidels may easily be represented in the act of laying snares for the enemies of the faith, with webs woven by themselves.

There exists in the impiety of Infidels such an excess of raving and so much that is ridiculous, that we are puzzled to know whether they ought to excite us to laughter or indignation, laughter would be better; but then they are so injurious to Society that they provoke us to anger. (2)

Objections to be discarded as being altogether foreign to the subject.

A comical reply is not a valid reason. Jesting is never good when the subject is serious, because it never reflects but on one

(1) Vol. 46, p. 334.
(2) Vol. 42, p. 178.

side of the objects which are considered. It almost always runs upon false statements and equivocations; thence it follows that Jesters by profession almost invariably have minds as false as they are superficial.(3)

The false reasonings and evil Jests which were employed against Religion would be the shame of the nation, if those who made use of them were not the disgrace of philosophy in the eighteenth century.(4)

RAILLERIES AND ABUSES.

Little sense and much abuse supply matter for three hundred pages.(5)

No abuse, if you please: it is easier to say abusive things than to speak sense.(6)

You would be pardoned for disguising unfavorable facts, for trying to give weight to the most frivolous objections, for replying to the most solid reasonings, by ridiculous and false arguments, by exclaiming that you have proved what you have not proved, and that you have destroyed what you have not destroyed. You can give to falsehood the appearance of truth, and to truth the colour of falsehood; exhaust yourself in vain assertions upon facts which have no reference to the main point of the affair on which you treat and pass over in haste graver facts which depose against you. This method is certainly not honorable, it is tolerated for the misfortune of men; but I would dare assert that we would be falling again into the ages of gross uncivilisation, were it ever permitted us to sully an important discussion by abuse and jests.

Tranquil and stern truth, seated on the throne of Justice, requires that all those who are charged with the August Ministry of defending it, should possess something of its gravity and decorum thus.(7)

VOLTAIRE WROTE TO WARBURTON.

You exercise your fury and your insolence upon strangers as upon your own country men. You desired that your name should be every where held in horror and you have succeeded. You attack the wise, and you think to cleanse yourself by covering them with your filth; you think to crush with one hand the Christian religion and with the other the learned; such is your character. This mixture of pride and temerity is not ordinary. It has frightened yourself; you have enveloped yourself in the mists of antiquity and in the magic of your style; you have covered your frightful countenance with a mask.

Let us see if we cannot make this ridiculous mask fall with a single blow. I pass over in silence the gross and unrestrained abuse, worthy of London street porters and of you, and I come to what you dare to call reasonings this is less strong than your abuse, you have not even understood the holy books against which you have written. See then if the foul sink of irreligion is not that in which you wallow; you are detested in your country and you indulge in hatred in return; but if you have steeped in blood your hands defiled with ink and gall, would you dare assert that you had assassinated without anger and without hatred? Is it possible that such a heart as yours should deceive itself so grossly upon hatred? It is an usurer that knows not how to reckon. Your pedantry wearies, and your insolence is revolting.

Philosophers, you say, hate only Religion but not Christians, a droll distinction!

One day a tiger, satiated with carnage, met some sheep, which fled away, he ran after them, and said to them, my children, you imagine that I do not like you, but you are mistaken; it is your bleating that I hate but I have a liking for yourselves.(8)

MAGIC OF STYLE.

Their follies being defeated they disguise them under the cloak of a fine style, as false coiners apply a sheet of Silver to a crown of lead.(9)

OBJECTIONS TO BE DESPISED.

Of what use is a mass of trifling and childish objections; it matters little that a spider in the corner of a wall is in its web for the purpose of catching flies.

Berkeley by a hundred captious sophisms pretended to prove that bodies did not exist He is not worth the trouble of being refuted. It was thus that the Zenos and the Parmenides formerly argued and these were men of genius. They would prove to you that a tortoise ought to go as fast as Achilles, and yet there is no motion. They debated a hundred questions and just as useful.

The greater portion of the Greeks played Juggler's tricks with Philosophy.

Bayle was sometimes one of the band, he embroidered sob-webs like the rest. Instead of breaking the thread, we carry it away in our rapid flight, which will not be retarded by this obstacle. We must be careful not to reply in set form to impertinence, for this would be begging of Hercules to amuse him-

(3) Vol. 56, p. 131.
(4) Vol. 38, p. 125.
(5) Vol. 69, p. 186.
(6) Vol. 46, p. 63.
(7) Vol. 37, p. 67.
(8) Vol. 56, p. 339.
(9) Vol. 54, p. 175.

elf by killing a scorpion with a blow of his fist.(10)

OBJECTIONS ARISING FROM IGNORANCE.

Take from numerous Volumes that enormous mass of abuse which they contain and what shall remain? take away what ignorance and bigotry object to and nothing shall remain.(11)

(To be continued.)

GRAND DISTINCTIVE CHARACTERISTICS OF THE TRUE CHURCH.

BY THOS. W. ALLIES, M. A.*—P. 356, LATE RECTOR OF LAUNTON AND NOW A CONVERT TO THE CATHOLIC FAITH.

Now incomparably the most important facts in the Roman Church are those which concern not merely a member of it, but the whole Communion: *e. g.* its extent, its doctrine, its internal discipline, its vital principle, and its generative and expansive power. If under these heads we consider the Roman Church, taking it merely as a fact, like the British monarchy, is it too much to say, that no work of art, no discovery of genius, no scheme of philosophy, physical or metaphysical, earthly or heavenly, no history of human deeds in doing or in suffering, no political constitution, no scientific confederacy, no association of monarchs or of peoples, no past or present civilisation, nothing about which men have wearied themselves in research and discussion, is so worthy of patient thought and humble consideration as is that Communion. The following are a few reasons for the above observation:—1. The Roman Catholic hierarchy depends on the Pope as its centre of unity, and as the divinely-appointed Head of the Church on earth. From him all its bishops receive canonical institution, that is, the grant of spiritual jurisdiction. Accordingly, they sign themselves Bishops "by the mercy of God, and the grace of the Holy Apostolic See." What, then, is their number, and into how many countries do they extend? The following is as near an approximation to the truth as I can make.

	Patriarchs.	Archbps.	Bishops.	TOTAL.
In Europe	—	102	498	
In Asia	5	20	49	
In Africa	—	—	7	
In Australasia	—	1	8	
In America	—	12	84	
	5	135	646	

(To be continued.)

(10) Vol. 77, p. 467.
(11) Vol. 22, p. 47.

* This was written whilst Mr. Allies was yet a Protestant

ON THE ASCENSION.

For the B. C. Herald.

Rise glorious conqueror, heavenly king
Ascend thy royal throne
With thee the ransom'd nations bring
For whom thou didst atone.

Why should the tomb possess thee
Thou Lord of life and death
Ah! why should grief oppress thee
Who hast given to all their breath.

Thou who with one fiat of thine
This ponderous world didst form
Didst bid the glorious sun to shine
Can'st quell the raging storm.

And yet O shame! thou wert bound fast
Fettered and chained by men
But the strongest bond around thee cast
Was thy last love for them.

Oh! yes 'twas love that bound thee
Who died to set us free
'Twas love that cast around thee
The robe of mockery.

That laid thee in a manger
In winter cold and drear
Doomed thee on earth a stranger
Through many a painful year.

But now thy days of grief are past
Thy sufferings all are o'er
Thy glory shall for ever last
And thou shalt die no more.

Heaven's portals are wide open flung
For thee the Angels sigh
And loud Hosannahs now are sung
To welcome thee on high.

Calcutta, May 29, 1851.

QUIS SICUT DEUS? WHO IS LIKE TO GOD?

For the B. C. Herald.

Oh! thou the source of life and light
Almighty and Supreme
Compared to thee how frail and vain
All earthly objects seem.

One thought of thee is worth an age
Of all that's prized on earth
For thou alone canst satisfy
The soul of heavenly birth.

Angelic choirs in praising thee
Their golden harps employ
And find themselves for ever lost
In one full tide of Joy.

They bless thee in that region bright
By mortal foot unbred,
And the motto of their leader
Is——' who is like to God.

The Saints on first beholding thee
Forget this mortal scene
And all their sordidness here below
Though great and sharp tho've been.

Amidst the bright effulgence
Which surrounds thy throne of light
They gaze upon thy loveliness
No sorrow shrouds—their sight.

The just on earth to follow them
Leave all that life holds dear
And quit the cherished of their hearts
Without a parting tear,

To please thee and to gain thy love
They value gold as dross
And mindful of thy poverty
They cling unto thy cross.

Oh! grant us grace to sacrifice
Whate'er thou dost require
And may'st thou be the only good
To which our souls aspire.

Calcutta, May 29, 1851.

ST. JOHN'S COLLEGE.

A small but interesting collection of Insects, Minerals, &c. &c., collected in different parts of India has been kindly presented to the College Museum by Sergt. King, of Dum-Dum, through Rev. Mr. Prendergast, for which the Rector begs to return thanks.

Selections.

CONVERTS TO THE CATHOLIC FAITH.

Rev. A. J. Hanmer, of St. John's College, Cambridge, and Curate of Tiverton, Devonshire; Rev. Mr. Johnston, Rev. Alfred Dayman, Curate of St. John's, Wasperton, near Ipswich; Rev. Thomas Scraton, of Christchurch, Oxford; Rev. Francis Balston, M. A., of Christchurch, Oxford; Rev. John Henry Wynne, B. C. L., Fellow of All-Souls' College, Oxford; Rev. James Laird Patterson, M. A., Trinity College, Oxford; Rev. George Case, M. A., Curate of Margaret Chapel, and Brasenose College, Oxford; Rev. Edward Ballard, M. A., of Wadham College, Oxford; Rev. Charles B. Garside, M. A., Curate of Margaret Chapel, London, and formerly of Brasenose College, Oxford; Rev. Mr. Dodley, Curate of Archbishop Tennison's Chapel, London; Rev. Charles W. Cavendish, Rector of Little Casterton, with Tolethorpe, Rutland; Rev. William Maskell, M. A., late examining Chaplain to the Bishop of Exeter, and Vicar of St Mary's Church, Devon; Rev. Eyre Stewart Bathurst, Rector of Kibworth Beauchamp, Leicestershire; Rev. T. W. Allies, M. A., Rector of Launton, formerly examining Chaplain to the Bishop of London; Rev. Henry Wilberforce, Rector of East Farleigh, Kent; Rev. F. W. Trehow, late Curate of Northfield, near Birmingham; Rev. W. H. Anderton, Vicar of St. Margaret's, Leicester; Very Rev. William C. A. Maclaurin, Dean of the united dioceses of Moray and Rosshire; Rev. Mr. Todd, Curate of St. James's, Bristol; Rev. Mr. Henn, at Rome; Rev. R. J. Butler, late Warden of the House of Charity, Soho, at Rome; Rev. Mr. Rogers, Curate of the parish church, Leeds; Rev. Mr. Scott; Rev. Dr. Forbes, Rector of St. Luke's, New York; Rev. Mr. Preston, of St. Luke's, New York; Rev. Dr. Huntingdon, formerly Professor of St. Paul's College, Flushing, and late Minister in the Episcopal Church, New York; Rev. Mr. Ferret, Protestant Minister at Geneva; Rev. Dr. Simon John Bohymie, a Presbyterian Minister in France; Rev. M. Maffre, Protestant Minister at Fay-le-Froid, in France. *Lay Converts:*—The Countess Arundel and Surrey; Lord and Lady Fielding; Lord and Lady Campden; Hon. Captain Packenham, of the Guards; George Bowyer, Esq., D. C. L., Temple; John Bethell, Esq., Hydepark-square; —Bastard, Esq.; W. Monsell, Esq., M. P. for the county Limerick; Hon. Mr. Cavendish; Captain George Collard, of Walthamstow, Essex.—*Catholic Directory.*

CONVERSIONS.

America. The Revd. Ferdinand Elliot White with Mrs. White and family. White has always been regarded as one of the most respectable men of his age in the Episcopalian Church *New York Freeman's Journal.*

England. Revd: T. L. Coghlan, late Curate of St. Jouh's Chapel, Torquay. Revd. Edmund Coffin, to whom a testimonial of respect has been presented by the parishioners of East Farleigh, Kent, on his leaving his curacy. The conversion took place in Belgium, in the Church of the Redemptorist Fathers, where his brother Rev. Robert Coffin, lately converted is undergoing his noviciate.

Mrs. Thwaites, wife of Daniel Thwaites, Esquire, of Blackburn. Mr. & Mrs. Dashwood and their two daughters.

Lady Elizabeth Charlotte Peat, niece of Sir Walter Scott, with her five children and two Servants.

A young English lady, residing in Vannes France.

Five Clergymen of St. Saviour's, Leeds, their example being followed by 30 families. A hundred more of the same congregation are expected to enter the Church. *Catholic Intelligencer.*

Liverpool. The preachings in Lent against "*Popery*" have caused many secessions from Protestantism. Among the converts, is a most accomplished and talented young lady, who, till then, was wont to look upon the Church of Rome as the veritable "Scarlet Lady of Babylon." What first staggered her faith in the Church of England, was the decision on the famous Gorham case. In her doubts, she consulted her Pastor, who declared baptism to be essential to salvation. And she consulted another, who declared to the contrary. Her own natural good sense soon made her discover that that cannot be the true Church of Christ, which did not know its own doctrine. Then came the "Papal Aggression." She was wearied and disgusted with hearing from the pulpit, constant tirades against "*Popery*" &c. She began to hear Catholic Sermons, and was soon struck by the tone of Charity and the cogency of the arguments derived from the Bible, which pervaded them. Great efforts were made to oppose her Conversion, but in vain.

SCOTLAND. The progress of the Catholic Religion is striking indeed. A Correspondent of the *London Catholic Standard*, writes: "Every thing is done to keep the minds of Scotchmen in a state of excitement against the Catholic Church to make them believe that the Pope is Anti-christ; that the Catholic Religion is the mother of abominations; the enemy of improvement; of progression; of education; of Science; of arts; of Civil and religious liberty, and consequently the enemy of man. And yet, Sir, the Catholic faith advances in Scotland silently but surely, notwithstanding all this opposition."

"To have kept its ground surrounded by foes so persevering, so determined and so unscrupulous, would prove the Church to be sustained by no earthly power; but to have made such progress in the enemies, camp, as she has done during the last forty years, clearly demonstrates, that the hand of an omnipotent power is with her, guiding all her movements and defending her, against all her enemies."

The progress of the Catholic religion in Scotland has been as follows:—

IN SCOTLAND.

In	1810,	Catholics. 20,000.	In 1850,	2,20,000
„		Clergymen 21.	„	131
„		Convents 0.	„	3.
„	Schools	Scarcely any	„	70.
„	Churches	20	„	96.

AT GLASGOW.

In	1810,	Catholics. 3,000.	In 1850,	80,000
„		Clergymen. 1	„	41.
„		Churches 0	„	7.

EDUCATION IN INDIA.

Our Calcutta contemporaries complain that no notice should have been taken in the Education Reports of the proposal of the Revd Mr. Hamilton, to have instruction given by Europeans in the arts and handicrafts in which the natives of this country are most behind, by which the pupils might earn a livelihood. It unhappily so happens amongst us that our chief educationists will insist on looking at the subject of instruction through European spectacles; and because boys at home go to school for the purpose of learning to read and write, for instruction in literature, or it may be in the sciences, but still for book instruction only, that the same ought to be the case in India. It is quite forgotten that at home almost every branch of art has attained a degree of perfection which it is difficult to improve, and that every work-shop is a school open for the reception of apprenticed pupils, every boy knowing right well that the only path for entering a profession is through the gateway of an apprenticeship. The school and the work-shop each take their share in the task of instruction—the part performed by the shop being at least as important as that undertaken by the school. India presents us with no analogy whatever to this: a boy who has picked up a little smattering of book knowledge is considered educated—he has no place of further tuition to which he can resort: his school or college acquirements are of no use in helping him to work his way as a tradesman in the present state of the native arts,—school bred youths deem manual labour beneath them,—and the only place he is fit for therefore is the counting house or the school room. And all this too while the arts taught around us remain in the same state of primitive rudeness in which they prevailed before the printing press or gunpowder, the great dispellers of delusions, were known. It is amongst Europeans only that the want of skill work is appreciated the European artisans are every now and then being imported or picked up, on whom emoluments are bestowed, the alumni of our colleges would consider a little fortune. Neither carpentry nor blacksmith work, forging, nor turning, joining nor engineering are taught at school or college, and there are no other places at which they can be learned. European establishments at Bombay at all events have at all times found the utmost difficulty in making young men work through an apprenticeship: so soon as a smattering is acquired they are off to the bazar, and no good artificers are ever therefore trained amongst us in the European manner at all. Here at Bombay, as we have repeatedly stated, the matter was mooted a quarter of a century since by the father of so many improvements, Framjee Cowasjee, and it has of late again been spoken of. Here we talk, but we do nothing more; we have already a school of industry, accessible to all who chose to resort to it, though established for paupers and criminals merely, where instruction in all the branches referred to is given by a first-rate mechanical engineer: as yet few but criminals have found their way to its work-shops—though there are taught the very things desired to be known we are so very slow in our progress in India that generations are required for the accomplishment of what years can effect at home. —*Bombay Times, May* 3.

MISSIONS OF THIBET.

Extracts from a Letter of Rev. Dr. Five Apostolic Missioner in China, to the Rev. Dr. Etienne, Superior General of Sain, Lazarus, at Paris.

SOJOURN AT LASSA.

(Continued from our last.)

These excellent dispositions of Samdadchtemba filled our hearts with joy and completely dissipated the irksome impression occasioned by this misadventure. We were for an instant inclined to anticipate the inquiries that would be made from us and the answers that we should make. But we rejected this council of human prudence. We thought the moment was come when we should adhere strictly to these words which our Lord addressed to his disciples: "When they shall lead you before the synagogues, rulers, and powers, be not anxious what you shall *answer*." We concerted only that we should salute the mandarin in the French style, and not to kneel in his presence. We thought that having the honour of being a Christian, a Missioner, and a Frenchman, a person might, without pride, stand in the presence of any Chinese whatsoever.

After an interval of some moments in the ante-chamber, a young Chinese, elegantly dressed, and of very graceful manners, came to us that Ki-Chen, a great ambassador of the great emperor of China, was waiting to interrogate us. We followed this interesting page, and were introdoced into a hall ornamented in Chinese fashion, where Ki-Chan was seated upon a platform three feet high and covered with red cloth. There was a small black varnished table before him, upon which were placed a desk, Chinese writing materials, some sheets of paper, and a large silver box, filled with snuff. Below the platform there were four scribes, two at the right, and two at the left. The remainder of the hall was occupied by a large number of Chinese and Thibetians, who had dressed in their best attire in order to be present at the scene.

Ki-Chan, although he has attained 60 years, seemed to us full of strength and vigour. His figure is, unquestionably, the noblest, most graceful, and intelligent, that we ever met with among the Chinese. As soon as we had taken off our hats to him, and made him our best bow, "That is right, that is right," said he to us, "follow your own customs....I have been informed that you speak correctly Pekinese—I wish to chat a little with you." We commit many mistakes, but your wonderful understanding will supply for the obscurity of our utterance. "Really that is pure Pekinese!.... You, Frenchmen, have great facility for all the sciences. Are you not Frenchmen? Oh! I was acquainted with many French; there were formerly many of them at Pekin: I saw some of them." "You must have been also acquainted with some when you were imperial commissioner at Canton." This reminiscence caused a frown from our judge; he seized a huge pinch of snuff, and took it off in very bad humour. "Yes, it is true; I saw many Europeans at Canton.....You belong to the religion of the Lord of Heaven—is it not so?" "Certainly, we are preachers of that religion." "I know that, I know that; you are, no doubt, come here in order to preach this religion?" "We had no other aim." "Have you hitherto travelled over many countries?" "The whole of China, the whole of Tartary, and here we are now in the capital of Thibet." "Whom did you lodge with when you were in China?" "We do not answer questions of that sort." "And if I command you." "We cannot obey. ....Here the angry judge struck the table with his first. "You know," said we to him, "that Christians are not afraid; why, therefore, do you try to intimidate us?" "Where did you learn Chinese?" A little of it everywhere." "And where did you learn Tartar?" "In Mongolia, the land of herbs.

After a few more insignificant questions, Ki-Chan said to us that we must be fatigued, and invited us to be seated. Then bluntly changing his tone and manner, he addressed Samdadchiemba, who had stood with his fists akimbo a little behind us. "And you," said he to him, in a dry and angry tone, "where are you from?" "I am from Ki-Tou-Sse." "What is this Ki-Tou-Sse; who knows that?" "Ki-Tou-Sse is in San-Tchouan." "Aha! you are from San-Tchouan, in the province of Kan-Sou! Child of the central nation, down on your knees!!!" Samdadchiemba grew pale, his wrist fell from his hip, and the arm sloped modestly down alongside the thigh. "On your knees!!!" repeated the mandarin in a shrilling voice. Samdadchiemba fell down upon his knees, saying, "To kneel, stand, or sit, is indifferent to me; a man of suffering and fatigue like me is unaccustomed to comforts." "Aha! you are from Kan-Sou; you are a child of the central nation; answer your father and mother, and take care not to invent lies. When did you meet these two foreigners? How did you engage in their service? Answer." Samdadchiemba entered very coolly into a long narrative of his life, which seemed highly interesting to his auditory: he then stated how he had met us in Tartary, and what where the motives inducing him to come with us. Our young neophyte spoke with dignity but especially with such prudence as we did not expect from him. "Why did you become a member of the religion of the Lord of Heaven? Do you know that this is forbidden by the great emperor?" "The like one entered this religion because it is the only true one. How could I know that the great emperor proscribes a religion which enjoins to do good and avoid evil?" "True, the religion of the Lord of Heaven is holy: I know that. Why did you hire in the service of foreigners? Do you not know this is forbidden by the laws?" "How can an ignorant person as I am know who is a foreigner and who is not? These men have never done me anything but good; they have always exhorted me to the practice of virtue: why should I not go with them?" "What wages do they give you?" "If I go with them, I do so in order to save my soul and not to earn money. My master never let me want either rice or dress—that is enough for me." "Are you married?" "Having been a Lama before I entered the religion of the Lord of Heaven, I never married. .....The judge next put an unbecoming question to Samdadchiemba, who hung down his head in silence. One of us arose and said to Ki-Chan, "Our religion not only prohibits to commit impure actions; but also to think or speak of them; we are not allowed to listen to indelicate expressions." These words, pronounced with calmness and gravity, caused a slight blush to tinge the cheeks of his excellency the ambassador of China. "I know it," said he, "I know it! the religion of the Lord of Heaven is holy. I know it; I read its books of doctrine. The man who would adhere faithfully to all it teaches would be an irreproachable man." He beckoned to Samdadchiemba to arise; then turning to us: "It is now night," said he;" "you must be fatigued; it is time to take your evening meal. Go; I shall call for you to-morrow if I require you."

The Chinese ambassor was quite right; it was very late, and the many motions we had undergone during the evening were not anywise calculated to be a substitute for supper. When we were leaving the Chinese-Thibetian court, we were accosted by a venerable Lama, who apprised us that the Kalou premier was

waiting for us. We traversed the yard lit by red lanterns, and we proceeded towards our right up a dangerous staircase. We ascended by taking the prudent precaution of holding the garment of our conductor. Then, after proceeding over a long terrace, which we crossed by the uncertain light of the stars of the firmament, we were introduced to the regent. The vast and lofty apartment was splendidly lit with butter. The walls, surbase, even the flooring, were all laden with gilding and dazzling colours. The regent was quite along; he made us sit down by him on a rich carpet, and endeavoured to convey to us in words and more expressive gestures, the interest he took in us. We clearly understood that there was no intention of having us die of hunger. Our pantomime was interrupted by the arrival of a personage who, on his entrance, left his shoes at the door: this was the Governor of the Cashmere Mussulmans. After salaaming, pronouncing the formula, 'Salamalek,' he proceeded to lean against a column in the middle of the hall, and which appeared to support the beamed work. The Mussulman governor spoke very well Chinese; the regent had called him to act as interpreter. Immediately on his arrial, a servant placed before us a small table, and supper was served up to us at the expense of the Thibetian government. We shall not at present say anything concerning the cookery of the regent, because, firstly, our remarkable appetite would not allow us to pay sufficient attention to the quality of the viands; in the second place, because on that day our minds were more engaged with politics than cookery. However, we perceived that Samdadchiemba was no longer there, and we inquired what they had done with him. He is along with my servants," replied the regent, "be not uneasy concerning him; he shall want for nothing."

(To be continued.)

THE EAST INDIAN ASSOCIATION.

We notice in the Calcutta Papers the proceedings of a meeting convened for the purpose of taking preliminary steps towards the adoption of a measure which, if carried out fully in the spirit in which its projectors have started it, is certain to cause a most important revolution in the feature of the class of the Indian community for whose benefit it is intended. We refer to the meeting of East Indians, held at the office of Messrs. Saunders and Co, in Calcutta, for the purpose of discussing the propriety of inducing the East Indian community to embark in trade, and to form a joint-stockery for the purpose of assisting those who do so. Few movements have in our opinion, been made by any class of society which is calculated to produce more important results than this meeting.

It cannot be denied that there should be as much energy and industry amongst the East Indians, as any other class in India, and it is very justly remarked by Mr. Hollingberry, one of the principal speakers at this meeting, that now that the blessings of Education are being more generally diffused amongst the native population, the future destinies of this increasing portion of the community must become a matter of serious importance to themselves, seeing that these educated natives are gradually, but surely, supplanting them in those offices formerly held by the East Indians.

It has over and over again occupied the attention of political economists, writing on the future state of India, what position the East Indian is to occupy in society. This question cannot be said to be unimportant; some may assert, that as this section of our Indian population is so very insignificant, when compared to the rest, it can be but of little consequence what becomes of them. But this is not the spirit in which it behoves those who are charged with the government to look at the question. The East Indians are a class that is yearly, hourly increasing both in numbers and importance, and which threatens, in the eyes of thinking men, to become, should nothing be done to ameliorate their condition, either by public interference or private exertions, to divert their increasing energies into some useful and remunerative line, a question of serious import to future Governments in this country. They are placed in a peculiar situation, whether by prejudice or necessity, it is difficult to decide. Entrance into the army is with very few exceptions, shut against them. The bar of India, as at present composed, is practically closed to them; so likewise are the higher grades in the professions of medicine; so also is the church, and then thus remains to them, uncovenanted government employ, employment as clerks in mercantile firms, (seldom as principals) and trade.

It may be asked why should what is called the liberal professions in England, be shut against the East Indian in this country, who after all has nothing but his color against him? The army for instance, what better safety-valve could you have, whereby to let the fiery spirit of the Eurasian escape? With regard to the expediency of raising separate corps of East Indians, and officering them exclusively from that portion of society, much may be said, but our space will not at present admit; but with regard to their admission, indiscriminately, into the ranks of the army, we do not thing that the instances where the rule for their non-admission (the Court of Directors had at one time very stringent regulations on the subject, amounting to an utter prohibition of the admission of country borns) has been broken through, its infringement has been attended with results encouraging an extension on any very enlarged scale of the practice, not from any misbehaviour on the part of those so admitted, but from the fact that the high caste native of which our native army is chiefly composed, despises and looks down upon what he considers the offspring of his disgraced and degraded country women, there is never that attachment to them on the part of the sepoys such as you will often see displayed towards their European officer. The sepoy is bound to him merely by the demands of discipline, not by the ties of affection or respect for his officer's superior abilities.

Then again the Bar, how few East Indian parents could afford to give their children a

legal education in England, such as is required for admission to practice as a Barrister in our Courts; on account of the expenses and difficulties attending such an education? The same may be said of the profession of medicine, and of the Church. Such being the case, we come to the remaining outslet for the industry and talent of the East Indian, trade. The benefits to be derived from this new field of enterprise have been so admirably laid before their brethren, by the different speakers at the above-mentioned meeting, the arguments that might be used, and the objections that might be raised, against the plan, have been so fairly met, and so decisively answered, that nothing really remains but to recommend to all those interested in the matter, to be up and doing. The highest praise is due to Messrs. DeSouza and Hollingberry, for their philanthophic endeavours to ameliorate the condition of their fellow-countrymen, nay to do more, to enable individuals of their class to raise themselves to the highest eminence in social life —for what character is there more eminent than that of a British Merchant? *Lahore Chronicle May* 17.

CHINA.

Passing on from the subjects of trade and politics, M. Lavollée dwells with some pride on French Missions and French Missionaries in China, in which respect he says, France has long had the honor of figuring in the first rank of Christian nations. We must take leave of his interesting article with the following extract from the remarks and statements by which he illustrates his position:—

"The different sects of the Protestant communion equally possess preachers who have undertaken the conversion of the Chinese. These Missionaries, or rather these agents, never leave the ports legally open to the foreigner. They arrive with their families; they are secure of receiving a high salary; they exercise the profession of Medicine, or they enter into business, and preaching is for them merely an incident of their comfortable and peaceful existence. No doubt, in gratuitously curing diseases they inspire in the Chinese population, a high idea of European science, they serve humanity; but where is the merit, what is the glory of these functions without danger? Compare the methodist pastor sent out from London by a society of shareholders, and bringing out a cargo of Bibles, compare him with the young priest who scarcely disembarked on the Chinese territory, departs full of ardour and of faith, for the most remote provinces, where, after the dangers of a long voyage, greater dangers still and privations of every description and at every moment attached to the apostolate, await him. Going out at night, hiding himself in the day, exposed incessantly to the suspicions of an ignorant population or of a fanatic Mandarin, the French missionary has no other recompense than the satisfaction of having done his duty, no other hope but that of martyrdom. Such, if the expression may be allowed, are the products, that we introduce into China; they merit assuredly on our part a protection at least equal to that which grants England accords to a chest of opium or a bale of cotton."—*Revue des Deux Mondes.*

THE EMIGRATION GROUP SOCIETIES.

Many of our readers will be interested to know that Captain Chisholm proposes to sail from Plymouth for the Australian Colonies, by the ship King William, on the 15th of this month. His object is to attend to the interests in that quarter of the admirable Emigration Group Societies, of which our readers, from time to time, have received details. Mrs. Chisholm, meanwhile, remains for some time in England, busy with their formation and development. As in such matters, so profoundly important as they are to the cause of civilisation and the well being and happiness of thousands, each repetition catches the eye of some one or other for the first time, we make no apology for repeating, that Mrs. Chisholm's "Emigration Group Societies" signify an institution based on the wise and excellent principle of enabling people to emigrate, not packed pell-mell in herds, like so many cattle, according to the stupid and barbarous usage hitherto in use, but in such a manner as either to go out in families, or with families, sorted, adjusted, arranged, so that the members of each set know each other, or come from the same part of the country, or are likely to be useful to each other. To obviate the great misery of emigration—that of separation from relatives—she has arranged a system of weekly subscription, by which parties, for instance, in England or Ireland may be enabled to join their relations in Australia, by the help of a small loan from the Family Colonisation Loan Society, to eke out a sum they may have gradually raised by weekly payments, according to their ability, suppose two shillings and upwards, in which way also their friends in Australia might assist them. Hundreds of families are thus being settled—are rescued, by a kind of beneficent Providence, from the wretched serfdom and misery of English peasant-life, and placed where there is hope for them, and more than a hope, an absolute certainty of an honest and decent maintenance. Mrs. Chisholm's plan is, in the highest degree, prudent and merciful It helps none who will not help themselves. It does not give people anything, except, indeed, what no money can purchase, the kind and judicious counsel of one of the most right-minded persons in England; the means of making what little money they have really useful and efficient, and a certain amount of loan to get them over to Australia and be repaid by them when settled in that country. We cannot, at this moment, write a long article on the subject; but we wish most earnestly to keep it before the attention of all the humbler classes of our readers, who may think the Australian Colonies the proper field for them, but who don't know how to set about emigrating, or who have relatives there, and do not know how to communicate with them. We exhort all such to write (post-paid, remember) to Mrs. Chisholm, 3, Charlton Crescent, Islington, London, and to take our word for it, they will not repent taking advice from that lady, an honour to her country, and to the whole English-speaking Catholic race.—*Tablet.*

FLOWERS OF HEAVEN.

Connection between Religion and Morality.

GENTLENESS.

St. Francis seeing a solitary lamb amid a flock of goats, said to his companion; "See how gentle is this poor little lamb among these goats. Our Saviour was thus gentle and humble among the pharisees."

The most perfect model of gentleness that ever appeared on earth was, indeed, Jesus the Saviour of the world. Long time before his birth, the prophets had said of him: "He shall feed his flock like a shepherd: he shall gather together the lambs with his arm, and shall take them up in his bosom: and he himself shall carry them that are with young."*

And after the death of Our Lord, this distinctive trait of his character was so profoundly impressed on the heart of his apostles, that St. Paul, in a letter addressed to the Corinthians, employs this remarkable expression: "I adjure you by the mildness and modesty of Christ."† While conversing with men, Jesus never let any harshness, pride, or sourness, appear in his conduct. He was approachable by all; his manners were dignified but simple; his language gentle, and his conduct humble and benificent. "Learn of me," said he to his disciples, "for I am a meek and humble of heart."‡

If the Son of God is the most perfect model of gentleness, the apostle assures us, that the Holy Spirit inspires it; and in the Old, as well as in the New Law, this virtue is presented to us as something divine. The Bible exhibits it under beautiful figures. "Well ordered words," says Solomon, "are as a honeycomb; sweet to the soul and health to the bones."§

Because gentleness ordinarily manifests itself on trivial occasions, and like the rain that distills silently from the cloud quietly represses the passions, some have concluded, that it is a vulgar virtue,—a species of moral feebleness, which can be easily dispensed with, if the duties which charity imposes on us, on great occasions, be complied with. This is a dangerous error. Great occasions rarely present themselves in the lives of individuals; perhaps not at all,—for this depends on fortune, or, to speak more Christain-like, on the dispensations of Providence. More than one shepherd, who might have sung and reigned like David, has tended sheep his whole life long; and more than one rustic Massillon may have died sacristan of a village-church. The unpublished annals of the human species contain an immense numbers of destinies which, for want of opportunities, were nipped in the bud. A long series of years may pass over our heads, without offering us the least chance of displaying heroism magnanimity; but we may exercise gentleness as often as we deem proper; and it is strange forgetfulness of our interests, to neglect a virtue which produces tranquillity of soul, and exercises so beneficial an influence over our temporal concerns.

Gentleness is, indeed, the best auxiliary which a man, who disdains intrigue, can employ to attain any object. This virtue lulls jealousy, gradually penetrates the soul, interests the heart, produces conviction when every other argument fails, and disarms pride and violence even before they are on their guard against it. On the contrary, harshness strengthens opposition, so as to render it invincible and makes enemies of those who before thought not seriously of opposing us.

The world not only esteems gentleness, but generally accords it protection and sympathy. The merit of the gentle man shines without dazzling any one; his defects are commiserated; and no one rejoices exultingly at his misfortunes. Harshness is far from being so well treated; when exhibited by a superior to an inferior, it excites silent hate, which secretly increases, and, like the tempest, only awaits a favourable opportunity for bursting forth: now occasions always present themselves to those who can wait for them.

(To be continued.)

* Isaias xl. 11. † 2 Cor. x. 1.
‡ Math. xi. 29. § Prov. xvi. 24.

HISTORY OF THE LIFE WRITINGS, AND DOCTRINES OF MARTIN LUTHER

BY J. M. V. AUBIN.

CHAPTER XVII.

ALEANDRO.—1520.

The election of Charles V. was a fortunate circumstance for the Church in Germany. Had he, like Duke Frederick of Saxony, embraced the reformation party, catholicism would have been banished from that country. Luther saw at once what influence the sword of this monarch would have in his struggle against Rome, and as soon as the imperial crown was placed on the brow of Charles, he artfully tried the effects of flattery on his youthful ear. He represented Rome to him as the enemy of Germany and of its liberties, and its power as a yoke too heavy to be borne by a man of honour. "Let not the pope," said he, "seize on the sword which you bear so well." The emperor was deaf to the voice of the monk. A few years had scarcely passed since his elevation to the imperial throne,

which he owed, in a great measure, to the influence of Rome, and he already showed what might be expected of him. Visions of glory passed across his eye. Mounted on a fiery steed, he paraded before the German nobility the ponderous armour of Charles the Bold. At the name of Francis I., whose valour was so famous, "his eye," says one historian "would brighten, and seemed to cast forth flame." He appreciated the character of Leo X. He loved that imposing train of guards, archers, courtiers, and artists, by which the pope was surrounded; as also the liberal gifts he bestowed on painters, sculptors, and poets; and the prodigies of art, which were making Rome the queen of cities. He himself had his mind full of great projects, the accomplishment of which was to immortalize his reign. He desired glory; but, like his rival, the king of France, it was for the glory of arms that he thirsted. He came to the empire at the very moment that the reformer was making Saxony resound with his disputes. This clamour annoyed him, because it distracted him, and because Germany must be tranquil before he could accomplish his designs. Erasmus saw immediately that Charles V. was not the man for Luther; and the reformer, seeing his schemes frustrated, avenged himself, as was his custom, by calumniating the emperor, whom he now represented as the slave of monachism.*

To secure the zeal of Charles, Leo had sent as Nuncio to the imperial court, one of the most able politicians of the age, who was, at the same time, a most distinguished cultivator of literature and science, Jerome Aleandro.

Aleandro was of a noble family. At thirteen years of age, he had been placed under the tuition of Benedetto Brungnoli, and afterwards under that of Petronello of Rimini both celebrated humanists. Paul Amaltee was then teaching at Pordenona, and attracted great crowds to his lectures: he was the Erasmus of Italy. He explained antiquity with ineffable grace of language, and excited a lively enthusiasm for it. Aleandro went to hear him; but the disciple was taken with such a love of study, that he began to languish and pine away, and, for a while, was obliged to abandon the school of his preceptor. He was advised to revisit the banks of the Brenta, and to inhale, once more his native air. On the day after his arrival at Motta, he mingled among the auditory of Domenico Piorio, who then taught polite literature. When the lecture was over, Aleandro was overheard laughing at the professor, who soon came forward to defend himself, and, in the excess of his indignation, concluded by challenging his fellow countryman to a trial of their literary merits. The offer was joyfully accepted, and the day appointed. Professors of law and of divinity, doctors and disciples, came from Venice, Ferrara, Padua, and Polesina. There was a feeling of joy and anxiety which can scarcely be expressed: the election of a Roman emperor could not have caused more excitement in the public mind. The Brenta was covered with gondolas, wherein were some Venetian professors, who had been invited to preside over the combat; they might be distinguished by their flowing beard, their wrinkled forehead, and scarlet robes. Motta could not accommodate all the visiters: many were obliged to bivouac in the fields. On the appointed day, Piorio ascended the pulpit, and spoke for a long time without interruption. He explained some difficult passages of the ancient authors. Aleandro's turn now came; he spoke for two hours. With one accord, these old citizens of Latium; these visiters of Rome and Athens; these familiar friends of Horace and Anacreon, rose and exclaimed, "Success to Aleandro." Aleandro took the place of the ancient professor who knew antiquity only by name, but had never imbibed its spirit. On the news of this triumph, Venice despatched a courier to Aleandro, and invited him to her walls; and Alexander VI. took him, subsequently, from Venice, and sent him as Nuncio to Hungary. A fit of sickness restored the young ambassador to the Muses, whom he had only quitted at the bidding of the pontiff. He was now scarcely twenty-four years old. It was the epoch of the revival of letters. Aldus Manutius had lately printed that beautiful edition of Homer's Iliad, which, after three centuries, is regarded as a masterpiece of typography and correctness. It was to Aleandro that the learned printer dedicated his work. "I dedicate this work to you," says he, in his preface, "who, although scarcely twenty-four years, speak the Greek and Latin with such purity; to you for whom the Hebrew has no secrets; to you who apply yourself with such ardour to the study of the Chaldean and Arabic; and who will soon possess the faculties of five men, for it is long that, like Ennius, you enjoy those of three; to you who speak Greek with such facility, and Hebrew with such ease, that you might be thought to be born and educated in the heart of Athens, or amid the tents of Israel."

(To be continued.)

* Tu enim nondum quartum et vigesimum annum agens, et humaniorum studiorum utriusque linguæ doctissimus, etc. Roscoe, Life and Pontificate of Leo X.

THE
BENGAL
CATHOLIC HERALD

'One body and one spirit—one Lord, one Faith, one Baptism.'

No. 23.] CALCUTTA: SATURDAY, JUNE 7, 1851. [VOL. XX.

THE

BENGAL CATHOLIC HERALD.

Calcutta: Saturday, June 7, 1851.

ASYLUM FOR THE POOR TO BE ATTACHED TO THE CONVENT AND FEMALE ORPHANAGE, INTALLY.

Most of our Readers are aware, that on the first Sunday of each month, considerably more than one hundred destitute Families receive from the Vestry of the Catholic Cathedral a certain Stipend, proportioned to their wants and to the means at the disposal of the Wardens. There is no doubt, that in the mode at present adopted by the Wardens for dispensing these Alms, every precaution which prudence
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ic worship on days of obligation, and to the
irtuous education of the applicants' children.
At Easter time, it is moreover required that
each Pauper should produce a testimonial of
his or her, as the case may be, having complied with the precept which enjoins each of the faithful to receive at that Holy season the Paschal communion.

It is beyond the power of the Vestry to do, under the present system, more than we have described, towards the faithful discharge of the important trust confided to them. In the report drawn up by the Cathedral Wardens at the close of the past year, 1850, these Gentlemen, impressed with the conviction, that in order to render the charitable Fund in their hands as productive as they thought it might be made to the general good of the poor of our community, strongly recommended, that some plan should be adopted, by which the Paupers relieved by them might be brought to reside together in one locality, in order that those interested in their welfare, might be thus enabled to visit them, and take more active interest than is now practicable in their amelioration. Such an arrangement it is evident, would gi
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repulsive and disgusting. On account of their great poverty, many of the poor persons now in question, are often compelled, against their will, to remain in immediate local contact with profligates and abandoned characters of both sexes. In this way, their moral

welfare is seriously injured, and that of their poor children for the most part totally blasted.

Whilst this melancholy state of things continues, nothing effectual can be done for the real and permanent improvement of the condition of the numerous class under consideration.

There can be, no doubt, moreover that in these circumstances, the relief dispensed by the Vestry is often expended injudiciously and without obtaining for the poorer that amount of benefit, which might be secured by a due regard to Economy. Until the present arrangement be changed, and the poor to be relieved brought under the immediate friendly supervision of such guardians, as may be both disposed and qualified to promote among them habits of order and industry, even the disadvantage we have just touched upon cannot be corrected.

Were the destitute class we treat of collected together in one locality and placed under such supervision as we contemplate, a supply of sound wholesome provisions might be bought for them at first cost, and stored up and dispensed out to them weekly or daily in lieu of their monthly allowance, or at least of a part of that allowance, and their health and comfort thus greatly benefited. By the interposition of the same kindly surveillance, it would be easy to effect in a little time, a considerable improvement in the slovenly, uncleanly and sometimes indecent habits, which are ordinarily attendant upon extreme poverty.

With the view of securing all these moral and temporal blessings for the poor dependent on the alms at the disposal of the Cathedral Vestry, the Archbishop, Vicar Apostolic, in accordance with the recommendation of the Wardens, has resolved upon erecting a series of Cottages around the borders of the extensive and beautiful compound of the Orphanage at Entally, and [illegible] have the pleasure of laying before our Readers to-day a sketch of the two first of that series, which are being now just completed, and will be ready in a few days, to be inhabited. [illegible] of these Cottages contains accommodation for two persons viz a bed-room, [illegible] room, a Cook room and a water [illegible] the two Cottages are connected [illegible] with another, that they may [illegible] of four or five persons, should circumstances must be necessary. It is intended to attach to each of them a small vegetable and flower garden for the use of the Inmates. It is moreover proposed to encourage such [illegible] trial pursuits among the same as their age and circumstances may permit. No restraint whatever will be exercised over the Inmates, except such as is obviously indispensable for enforcing the recognised dictates of morality and decency. They are to have full liberty to visit their friends, and a lodge at the entrance will be set apart for them, to receive such of their friends as may wish to call upon them. The religious ladies in care of the Infally Institutions assisted by the Clergymen who officiate there, will attend as well to their religious and educational as to their temporal wants. The immediate proximity of the Chapel and Orphanage Schools to the locality of the cottages will render this duty easy, whilst the same circumstance will enable the poor persons concerned as well as their children to profit without inconvenience, of the great advantages which will be thus happily brought to their doors.

The cost of the two Cottages now being completed will be about Rs. 500. It is expected, that to complete the series of these structures, the benevolent of all classes will lend their co-operation, as the enterprise in question is one certain to prove highly beneficial, morally and temporally, to a large number of our fellow-creatures. If the members of each family in Calcutta, possessed of the means to do so, were to unite together their respective contributions for the erection of one Cottage, to be called permanently after their family name, the undertaking would very soon be accomplished, and thus, at a very small expense, a lasting and most honorable family monument handed down to succeeding generations.

BENGAL CATHOLIC ORPHANAGE.

We have been requested to bring to the notice especially of the Catholic Community, that owing to the recent unexpected deaths of several Fathers of families, a large number of Widows and Orphans are left in a state of total destitution. Within the last four days, several applications have been made in consequence by these poor Creatures for themselves and their children, for admission to the Widow Asylum and Orphanage. The number sheltered in these Institutions is already so great, that, unless enabled to do so by the increased charitable co-operation of the Community, no addition can be made to it, for want of means to meet the further outlay, which would be thus entailed upon the above-mentioned establishments. And yet to refuse to comply with the prayer of the petitioners, is to expose to almost certain danger the virtue of the adult Female portion of them and to consign their children to

Schools, where, in a short time they will lose every vestige of Catholic Faith and Catholic morality, and from which in a short time they will be sent back into Society, to be its pest and scourge. It is earnestly hoped, that the simple mention of these distressing circumstances, will suffice to excite among the Faithful a spirit of united generous co-operation in behalf of the Widows and Orphans, in favor of whom, this appeal to the Community is now put forth.

JOURNAL OF A TOUR IN *

By Thos. W. Allies, M. A.*—F. A. S.—Late Rector of Launton, and now a Convert to the Catholic Faith.

Grand Distinctive Characteristics of the True Church.

(Continued from our last.)

Here, then, is one spiritual empire, stretching over all the continents of the earth, entering into so many various nations utterly different in manners, language, origin and temper. This empire, though outnumbered in some few of these nations by other Christian Communions, yet has no one other set over against it, equally wide spread, united, and claiming like it universality. And its functions, though necessarily exercised in this world, sometimes in friendship with, sometimes in opposition to, the civil power, have to do exclusively with man's relations to the unseen world. So that it is strictly in this aspect a "kingdom of heaven" on earth, whose several members hold together by their common union with one chief.

2. But further, this hierarchy, thus numerous, thus widely spread, and thus united, are in possession of a vast body of doctrine, which they maintain to have descended to them from our Lord through His Apostles. This body of doctrine is uniform, coherent, systematic, forming a whole which comprehends all the relations of man to God from the formation of the first man to the general judgment of the world. These bishops, and the priests under them, are not in the habit of disputing what this body of doctrine is for, as to all that concerns the Christian life, it has long ago been clearly defined and established. In the long course of eighteen hundred years disputes about it have indeed arisen; they have then been terminated by common consent; individuals who took a different view about them from the whole body have been obliged to leave it, and the truth has only come out the more sharply defined from these contests. Moreover, as this doctrine claims to be *revealed*, and as all revelation must be partial, as a light shining amid darkness, penetrating it indeed on all sides, but leaving indefinite spaces beyond unilluminated, there are a multitude of questions more or less touching on this doctrine, yet not comprehended in it, or decided by it. Only enough is, by the consent of all members of this hierarchy, decided, as to leave the Christian in no doubt as to any point concerning his salvation, or as to any practical means of obtaining it. There is no split in this doctrine, dividing its professors into separate camps: no internal opposition of principles reproduced in external divisions. It is one logical whole. If fresh doubts as to any point not yet decided be raised by the ever-active intellect of man, then the hierarchy, either collectively or by their adherence to the voice of its chief, declares and decides the point moved. This body of doctrine, thus possessed and taught by this hierarchy, is termed *the Faith*, and it is necessary for every simple member of the Communion to hold and believe it. It is clear that no such body of doctrine could exist without a power coexisting at all times to declare what does or does not belong to it: for were it simply written in a book, interminable disputes would arise as to the meaning of the book. Just as the English law, the work of ages, exists in a great number of volumes, but requires no less for its practical daily working the decision of a supreme judicial authority. The sovereign declares in his courts of justice what is *the law*: the Church declares in her court what is *the Faith*. This in civil matters, is government; in spiritual, it is infallibility: without it, in the state there would be no one authority, in the Church no one Belief: this would be dissolved in anarchy, and that distracted by heresy.

3. But thirdly, this great spiritual empire, with an hierarchy thus widely extended yet thus closely united, and a code of belief at once so large and so definite, erects its tribunal for the heart and conscience of every one belonging to it. In virtue of certain words spoken by its divine Founder to His Apostles, it intervenes as a living power between man and his God, exercises the most special authority of its Head, and retains or remits sins in His name. It does not recoil before the pride, the self-will, the independence of human nature, but grasps it in its inmost recesses, and compels it to hear on earth the voice of the Judge of the quick and the dead. The authority it claims is so vast, so fearful, so incalculably important to those who live under it, so beyond the natural powers of man to exercise, that it is manifestly either divine or diabolical. For hundreds of years

* This was written whilst Mr. Allies was yet a Protestant.

it has formed the subject of numberless reproaches directed against this empire by those who belong not to it: yet it subsists still; there is no sign of its being surrendered or modified. It subsists under all forms of civil government, absolute or constitutional monarchies, or wild democracies, whose very symbol is the entire independence of the human will. And what is remarkable, the most devoted and saintly men who have lived under this spiritual empire, and whose lives were a continued sacrifice of their own leisure, toil, sufferings, and will to God, have been most zealous to uphold, and most skilful to exercise, this tribunal over the consciences of men. It has been now for many generations the chosen taunt of the unbeliever, and the constant practice of the saint.

4. But further, this empire dares to offer up the dearest affections of the natural man to the more uninterrupted service of God. It requires of all those whom it employs in the office of teaching a surrender of the liberty to engage in those ties which the Gospel itself seeks, not to proscribe, but to sanctify. Thus the Communion, which honours marriage as a sacrament, requires of all members of its hierarchy, down to the subdeacon inclusively, to abstain from it. It regards them as the militia of the Church; and "no man that warreth entangleth himself with the affairs of this life." Multitudes there are besides, both of men and women, who accept not only this condition, but voluntarily embrace the vows of poverty and obedience in addition. To all these this spiritual empire promises one only compensation, great indeed, but received by faith alone; that, in proportion as they surrender all delight arising from the creature, and bring their will into subjection to another, the larger shall be their inheritance in the Creator; the more absolute the union of their will with His. And on this super-human life, founded in self-renunciation, and supported by Divine love, all great works in the Roman Communion depend. Not only is it the condition of the whole hierarchy, of all who have the Church's commission publicly to teach her belief, but the task of education, from the highest to the lowest classes, and the manifold labours of charity for the sick and poor, are all committed to those who give this proof of the sincerity of their vocation.

5. Lastly, in this spiritual empire there are a great number of institutions or congregations of men specially intended for its wider extension among yet heathen nations. To the conditions above enumerated they must add a yet more special aptitude for the most difficult and laborious work; a yet more complete surrender of human praise, reward, comfort, or support. Sisters of charity are seen to cross over the ocean to the extremity of the world, that they may work in combination with missionaries, whose task it is to live among savages, and to make them first men, in order that they may hereafter be Christians; both alike without endowment, in simple dependence on Providence, trusting to the labour of their hands for maintenance, putting their lives in the power of the faithless and fickle savage, and showing him, by their own homelessness, that they but live and labour for him. Nor has the blood of martyrs wholly ceased to flow. Seventy persons in China, Tonking, and Cochin China, have in the last fifty years borne witness with their lives to the faith of Christ—some of them Frenchmen and Spaniards, but some likewise priests and catechists taken out of one of the naturally feeblest races of the East, whom the grace of God nerved to endure torments unsurpassed for their severity in the earliest persecutions of the Church.

Whatever be the imperfections of human agents, is there not enough in all this to make us behold the working of a Divine and supernatural power? Should we not each, in our several spheres, labour and pray for reconciliation and unity—the adjustment of differences—the mutual understanding of Christendom? One alone can do this—let it be our first and last request to Him.

"O thou, who doest all things
whereby to bring again our race to Thee,
that it may be partaker
of Thy divine nature and eternal glory;
who hast borne witness
to the truth of Thy Gospel
by many and various wonders,
in the ever-memorable converse of Thy Saints,
in their supernatural endurance of torments,
in the overwhelming conversion of all lands
to the obedience of faith,
without might, or persuasion, or compulsion;—
end the schisms of the Churches,
quench the haughty cries of the nations,
restore the wanderers,
knit them to Thy Holy Catholic Apostolic Church,
and receive us all into Thy kingdom,
acknowledging us as Sons of Light;
and Thy peace and love
vouchsafe to us, O Lord our God."

(To be continued.)

CONVERSION.

During the present week an English Protestant Lady of a most respectable family was received into the Catholic communion, by the Rev. Mr. Kennedy, Rector of St. John's College.

POETRY.

A SOUL'S AMOROUS ADDRESS TO HER BELOVED LORD

(For the Bengal Catholic Herald)

1

To thee my God, my dearest friend,
Do all my best affections tend;
In thee alone I ever find,
Repose of heart, and peace of mind.

2

Let others seek whate'er they please,
In honors pleasures wealth or ease;
For me one object do I prize,
'Tis Jesus gentle, mild and meek.

3

Oh! would that I had never strayed,
From the kind source of Jesus laid;
To catch ere this my truant heart,
From earthly love so loath to part.

4

A soul that's made for God alone,
Should with contempt behold a throne,
A holy pride should make her bend,
To God alone her only end.

5

Oh! may my Jesus never find,
His bird again so weak and blind,
As to yield to another love,
Save that which comes from heav'n above.

6

And now my Jesus that I'm free,
To hear of think of none but thee,
Let me one fair or dare implore
'Tis to possess thee ever more!

M. S.

—oo—

THE MORNING SANCTUS—(THE MATIN HOUR)

SCENE, A CONVENT.

(For the Bengal Catholic Herald.)

Ave Maria! 'Tis the hour to pray,
Now as the stars are fading fast away;
Now, by advancing dawn when closely pressed,
Night plunges in the forests of the West;
Yielding alternate empire to the light:
Now as the veiled eye dimly on the sight,
And paler streaks give promise of the day,
Ave Maria!—'Tis the hour to pray.

Ora pro nobis!—As our prayers ascend,
Along the east what changeful glories blend,
At length the morning breaks, and now, behold!
She turns the night-clouds into burning gold,
And clothes in all her gorgeous attire
The world with unconsuming fire,
While thrown in bold relief upon the sky
Each bough, each leaf, stands unveiled to the eye.
Now up, and gird up for the toils of day:
Ora pro nobis!—Help us on our way.

A CATHOLIC.

Selections.

PUBLIC RECONCILING OF CONVERTS AT LEEDS.

Within the last few days considerable excitement has existed in Leeds in consequence of its becoming known that five Clergymen of St. Saviour's and two of the Clergy connected with other places of worship, as well as twelve or fourteen laymen, had become converts to the Catholic Church, and intended making a public profession of that Faith on Thursday evening, the 3rd inst.

St. Anne's Catholic Church, Park-row, was that evening the scene of imposing religious services, for the reception of converts into the bosom of the Catholic Church, when Protestantism was formally renounced as false and heretical by no less than seven persons, but these were only a portion of the proselytes who had been received that day. These services, as may naturally be expected, excited considerable interest in the borough, and on Thursday evening, when the ceremonies were brought to a close, with great pomp and splendour, and the Rev. Dr. Newman delivered an address to the converts the church of St. Anne was densely crowded in every part; in fact, there were hundreds unable to find even standing room within the very spacious area of the sacred edifice.

Before, however, proceeding to detail the ceremonies observed on Thursday evening, it will be well to state the names of the Clergymen of Leeds who have thus embraced the Faith of the Catholic Church. They are—The Rev. Richard Ward, *formerly* Vicar of St. Saviour's Leeds; the Rev Thomas Minster, late Vicar of St. Saviour's the Rev J. C. L. Crawley, late Curate of St. Saviour's; the Rev. S Rooke, late Curate of St. Saviour's; the Rev. Mr. Coombes, late Curate of St. Saviour's; the Rev. W. H. Lewthwaite, Incumbent of Clifford, near Tadcaster; and the Rev. Mr. Neville, Leeds, manager of the Orphanage at St. Saviour's.

Messrs. Ward and Crawley made their professions at Oscott, on Friday, March 17th; Messrs. Minster and Rooke were privately received at Anne's on Thursday morning last; Messrs. Coombes and Lewthwaite made their profession publicly on Thursday night, and Mr. Nevile was received privately, but we cannot say whether it was on Wednesday or Thursday. In addition to the Clergy, there have been twelve or fourteen lay persons, male, and female, seceding from the Protestant Church; some of them moving in a respectable sphere, while others were of the more

humble class. We have below, in our report of Thursday night's proceedings, described some of them.

Nearly the whole of the proselytes have been connected with the church of St. Saviour's; indeed, of the Clergy lately belonging to that place of worship, only one (the Rev. Mr. Beckett) now remains in the Church of England. The Bishop of Ripon, acting upon representations made to him, had instituted inquiries, which ended in the dismissal of three of the Curates of St. Saviour's, and the resignation of his cure by Mr. Minster. These steps of the Diocesan have, we believe, given great offence to Dr. Pusey, through whom the funds come for erecting and endowing St. Saviour's Church, and who, with the Rev. C. Marriott, Fellow and Dean of Oriel College, Oxford, has the presentation of the church. The Rev. Richard Wood was also associated with them as Patron, but his conversion to Catholicity, of course, has caused him to relinquish that trust. The Rev. Doctor arrived in Leeds on Friday, and at once proceeded to stir in the matter—with what result does not yet appear.

With these explanations, we proceed to describe the proceedings of Thursday evening.

The services on Thursday evening commenced shortly before eight o'clock, and were conducted by the Rev. R. Browne, Incumbent of St. Anne's, assisted by the Rev. Mr. Cavanagh and the Rev. Mr. Levy, of St. Anne's, the Rev. Mr. Geary and the Rev. Mr. O'Donnell, of St. Patrick's; the Rev. Mr. Clifford, of Clifford, near Tadcaster; and the Rev. Mr. Darnell, of London. The Clergy, Sacristan, and others engaged in that portion of the duties of the Church, having taken their places within the altar rails.

The Rev. R. Browne addressed the congregation, and explained the nature of the ceremoney about to take place. In the language of the Church it was called the form of reconciling converted persons to the Church, and it consisted principally in a profession of the faith of the Church of Christ. Previously to this, prayers were to be offered up to Almighty God significative of the disposition with which persons ought to undertake the performance of such an act. In the first place, a hymn to the Holy Ghost, for light and grace; then the psalm "Miserere," expressive of the contrition of the penitent; next, the profession of the Faith, and afterwards the "Te Deum" in gratitude to Almighty God for His having granted those graces, and given joy to His Church here on earth, by bringing others into her fold; and also, to give Him thanks for the testimony that is given by an act of this kind to the Faith as it is in Jesus Christ, and as it was handed down by the Apostles. "If there are those here," said the Reverend gentleman, "not yet of the fold of Jesus Christ as it is in the Catholic Church, a ceremony such as the present is calculated to excite the deepest consideration in their souls; and by worthily assisting at it they may yet obtain for themselves grace one day to become actors in a similar ceremony—a grace for which the Catholic Church is ever praying for the whole world—an object which the Catholic Church can never cease attempting to arrive at; for it is the end for which the Church is established here on earth."

Prior to the delivery of the address, the Rev. Mr. Lewthwaite and the Rev. Mr. Coombes, together with an almoner, and a chorister from St. Saviour's, and also the matron, assistant-matron, and servant at the Orphanage attached to that took their places upon the steps leading to the altar, where they knelt during the greater part of the ceremony, apparently deeply engaged in mental devotion, when not taking an active part in the service. The hymn and psalm named by the Rev. Mr. Browne having been chanted by the Priests and choir, the seven converts stood in front of the altar, and made the confession of faith as it is in the Catholic Church—viz., the creed of Pope Pius IV., including the Nicene Creed.

The other ceremonies were then proceeded with, and absolution was pronounced from all Ecclesiastical censure. After which

The Very Rev J. H. Newman, Superior of the Oratorians, ascended the pulpit and delivered an address, principally, but not exclusively, to those who had been received into the Catholic Church that day. Addressing the assembly as "Dear friends and Catholic brethren," he said he had no time, as they knew, for putting into order any thoughts which might be in his mind; nor, indeed, was it necessary, nor would they wish it. What they wished rather who with him had been principals in the ministry in so great a work as that in which they had been employed was that he should speak out of the fulness of his heart, and there leave the matter. Because, what was it that they who had been brought into the Catholic Church that day had received? They had received light for darkness, light for twilight, peace for warfare. There was not a change so great as that which took place from the state of doubt and confusion, and misery in which the soul was external to the Catholic Church, to the peace which is found when it came into it. They knew it was said that there is a silence which can be heard, which can be felt. Any one

who had been at sea, and who had for days and nights heard the billows beating at the side of the vessel and then came into port, know what a strange stillness it was when the continual noise of the billows had ceased. When a bell stopped, there was a kind of fulness of silence which was most grateful from the contrast. So it was in comparing the tumult and irritation of mind which they who had been long seeking for peace with the joy experienced when they had found it. It was the rich reward of their long anxieties. They (the Catholics) would suppose, indeed they knew it was so, that those who were out of the Catholic Church unfortunately very frequently were not out by their own fault, that was to say, they felt they had not peace, and they had the grace of God given them, though they were out of the Church, to bring them into it; and it was that state which occasioned the distress and misery in their minds. Those who knew nothing, those who felt nothing—they had no anxiety. Those who did not care whether they were right or wrong, those who thought they were right, those who had a dead conscience—they had no anxiety; but it was when a ray of light came, it was when a wounded conscience stung them, it was when they had a misgiving that they were not where they should be—it was then that the triumph began. They had a feeling of duty, and wished to do that duty but did not know where it lay. Sometimes they thought it lay this way, sometimes that that way; and then the voice of friends came and over persuaded them, and they were driven back; so that one way or another they were in a most miserable condition. It was partly, certainly, their own fault. It was the fault of all of them, doubtless, who had been external to the Catholic Church, that they did not enter it sooner, because if they had a fuller determination to follow God's will doubtless [illegible] would have found it sooner. But Al[illegible] God knew what they were made of. He mercifully led them on by first one grace and then another, till they were brought nearer and nearer to that haven where they should be. But though they might be getting nearer they did not know where they stood. Others might see they were getting nearer, but to themselves they seemed to be drifted about, tossed up and down by the waves, and there seemed no hope. It often happened that when persons were near the shore they were amongst billows more alarming and more dangerous, because Satan blew the billows more fiercely in order to drown those who were near the shore; and they knew that frequently in cases of ship-wreck when those who fell into the water were endeavouring to reach the land, something happened to carry them off. So it was in like manner that poor souls who were making towards that land where they [illegible] to be—not indeed from their own fault, it happened so to distress their hearts—[illegible] be seen to be going on gradually and gradually towards the shore, and it might be [illegible] phesied—humbly, but still prophesied—that they would be landed safe, and alas! when they were about to land, suddenly they drifted off, they perished, and it was not known what became of them. It was only known that they were not landed on the beach of the Catholic Church. But they (the Catholics present) had all cause for rejoicing that to those to whom God's mercy had been shown that day it had not so happened. They had put themselves into God's hands, and God had brought them into that haven which they sought. And now, on this day, they thanked God, as they well might, that He had in His grace received them safe. He had brought them within the folds of His Church, He had encompassed them with His everlasting armour, had shielded them from the enemy; and he trusted they had now got a gift which they would never lose; that they were now in a state from which they would never fall, and through God's mercy, having long sought, having at last found, they would go on from strength to strength, grace to grace, doing more and more in His service, and whatever might be their trials that still they would persevere to the end and die in the Faith, and so be brought, through the blood and merits of Jesus Christ, to the land of glory in eternity. What a day was this, that this should take place in it! Why they could say this was a day when they should not expect triumphs of this kind. Look at the world. What did they see? They saw the evil spirit stirred up from the four winds. They saw he was blowing from the four quarters of heaven upon this land, to make the waves of the people rise against the Catholic Church. They might say, "This is not the time for the Catholic Church to triumph." But it was the time. Man's necessity was God's opportunity. The darker the day was, the brighter God's light came. Did they not know it was the property of the truth of God to advance against wind and tide in the most rapid way? It advanced against all the billows, because it was divine—it was supernatural. Vast was the property of the truth of God; and therefore just at this season, when men were most furious against them, when they told all manner of lies and falsehoods against them—because Christ was with them when men were so

formed against them, it was the very time for them to expect triumphs. The world could not conquer: it was impossible. No; they would see, as time went on, that all those things which now looked so black and unpromising would turn to the glory and the the salvation of the Catholic Church. If men were called to do that which he did not think they meant to do—persecute the Catholics, he thought it would not hurt them. Did they not know, in the three first centuries of Christianity, that the martyrs went through so much for Christianity that it had been said the blood of the martyrs was the seed of the Church? So was it now. Supposing men were mad enough to go and inflict chains and imprisonment upon them, it would only increase the spread of truth. Of course it was unpleasant to live in the continual anxiety which all this tumult and opposition created. Catholics did not like to be taken from their usual occupations. Catholics did not like to be taken from their usual religious ceremonies. Bishops did not like to be taken from their flocks. The Catholics wished for peace. They wished for peace for the good of the world, and for the good of their flocks internally; but would this state of warfare diminish the Church? No. It would increase it. Not a day passed but souls were received into the heart of the Catholic Church. Sometimes they might be high, sometimes they might be low; but the work could not be stopped. They recollected what Gamaliel said in the days of the apostles. He said if the work was of man it would come to naught, but if it was of God it would go on, and they must take care they did not fight against it. So was it now. Here they were in the 19th century after Christ came into the world, and yet what was said by Gamaliel 1800 years ago was fulfilled now. If this work was of man, it would fall to naught. How was it that this work had gone on for 1800 years, and now seemed more strong and flourishing for all the opposition which had existed against it? How was it that the Protestants were in such perplexity! Why they had seen the Holy Father the Pope driven from Rome, and obliged to take refuge elsewhere; they had seen him persecuted by his own people, and had said, "Here is a poor creature—he can do nothing." They (the Catholics) took them at their word. It was true the Pope was not strong in this world; but if he was not strong in this world, and yet was strong, he (Dr. Newman) suspected his strength must come not from this but from some other world, and he suspected it was from the throne of God. The words of Gamaliel were fulfilled. If the work was of man, it would come to naught. It had not come to naught, and therefore it was not of man, but of God. I look upon you (said Dr. Newman, addressing himself to the converts) to be specimens of this great miracle which is going on continually, this miracle of the conversion of souls in spite of the opposition of the world. Every soul that is converted to God is converted by a miracle: it is a supernatural work which no power of man can do. It is a work of grace. He then observed that it could not be worldly inducements which brought men into the Catholic Church, since they gained no riches, no honours, no praise from mouths of men; but, on the contrary, they were reviled and called names. They gained nothing of this world. It was nothing, then, but a supernatural might which brought them on: it was nothing but the grace of God, seeing those things which the world could not see, and having a desire after those things which the world could not desire, that brought them on. That was the great distinction between the Catholic Church and every other body. Every other body depended upon the world. Take away its worldly supports, and it goes. There was no Protestant that would not grant, when he came to think, that the Church of England, for instance, would go to pieces directly the temporal support was taken away. It was impossible it could stand. They (the Protestants) knew that well. All those that were the most sagacious knew it well. He recollected perfectly well, several years ago, a person in authority in the Church of England gave out a charge. What did he say? "The state is a very bad mistress, but we must put ourselves under its protection, and surrender ourselves to it, because we cannot get a better. It was once thought," he said, "reason and intellect would help the Protestants against the Catholics; but we find it is not so. We find the cleverest men become Catholics. It was said that learning, talent, and genius would leave the Catholics; but it was not so. Light learning, talent, genius, all go towards the Catholic Church. Well, then, nothing is left to us. Let us cling to the state, because we cannot do anything better. Our only hope is in a worldly hope; our only hope is in the arm of flesh, because we can find nothing better." He (Dr. Newman) was not, of course, giving the very words he said, but he was not at all exaggerating the sentiment. It was an honest and true sentiment, though it was very plain to come from a member of the Church of England. It was certain, if the protection of the state were taken from the Church of England it would crumble to pieces. Nothing would be left. It had no unity, no stability,

no solidity, no existence but in the power of the state. How different was the Catholic Church. The state attempted all it could against it, but it could not destroy it. Here was the state doing all it could against the Catholic Church, and yet the Catholic Church was growing in influence in the country. In spite of their having done so much for the Church of England, and so much against the Catholic Church, still, when this poor old man whom they professed to despise, living 2,000 miles off, put out a bit of paper naming certain Bishops of England, the Church of England could not bear the shadow of his hand going over the country. He wrote a few words, the shadow of his hand went over the country, and the whole country was in commotion. The true Vicar of Christ, 2,000 miles distant, put into confusion this great country. Could there be a better triumph for all of them, to show their power, that was the power of Christ, than this fact? Their inveterate enemies and the inhabitants of this country (part were not their enemies) could not bear the very whisper of the Vicar of Christ in relation to this country; and in spite of all the greatness of the Church of England, they saw it was merely worldly, while the Catholic Church, not standing upon worldly power, rose up by an unseen power, a power which every arm of flesh feared. The State Church feared it, because it knew that it was of earth, and that the Church of God came from heaven. It was to him an affecting thing that there he happened to be on that occasion speaking to them, because whom was it they had received into the Catholic Church that day? Why, it was the first of a portion of a special congregation of the Church of England, of a district or parish of the Church of England, which was created in remarkable circumstances—to him especially so. They knew he was not always a Catholic. It was some years ago the grace of God made him a Catholic, and on the very day of his conversion what was taking place in this town? Why, the very day when he was being led, as he trusted and believed, by the grace of God to embrace the Faith of the Church of Christ—that was the very time the Church of St. Saviour was opened. It was opened, if he recollected rightly, in a long devotional service which lasted many days, and when that was taking place here, he was being received into the Catholic Church 150 miles off. Therefore, it was to him a circumstance of special interest just at this moment, now he was thrown back to the period of his own conversion, to see in the event of this day a sort of reward of what God led him to do then, that he had been the instrument in part of doing what had been done now. How or when it was that those favoured souls who had that day been made members of the Catholic Church were led by the grace of God towards the Catholic Church, he knew not; but, as regarded himself, he felt as a kind of witness that they should wish him to come to receive them, because there was this remarkable connection between St. Saviour's Church being opened and his own conversion. Then it was that that was begun which now had its [illegible] and they saw in this another illustration of the want of stability of everything in the Church of England. There had been a Church, he meant St. Saviour's, opened with how much of pious feeling—with how many sincere aspirations, with how many ready offerings to Almighty God! What sums of money had been expended upon that Church, and that really for promoting and building up the Catholic Church! It had been the work of persons who in their hearts believed, in doing what they did, they were making an offering, not to the work of man, but to the Catholic Church. They were mistaken in thinking so, but they brought their offerings. They did not act with a half liberality, but bringing treasure by handfuls, gave it for the erection of a Church which they hoped would be a Catholic Church, but they mistook the Church of England for it. They adorned it, enriched it, and what had become of all those hopes which began six years ago? Why, had they not vanished into empty air? They saw that the Church which they built had turned out to be nothing at all; and, after a trial of six years, there was that remarkable truth which came to him six years ago, that the Church of England was a mere shade, that it had no substance. Here was this trial which they saw had come to naught. There were piety, devotion, sincerity, earnestness—persons who would devote themselves earnestly to God; but, alas! they built up the mere creation of this world which would not last. It was coming to naught, and what had been the case here would be the case all over in the Church of England but for the power of the state. It was the power of the state which alone kept anything in its place in the Church of England. Nor so with the Catholic Church. Merely sitting still, going about its own work silently, it had attracted educated members of the Church of England to it. It was a burning and a shining light, and it preached to the people directly by its example. After some further observations, Dr. Newman begged the prayers of the Catholics present for those who had been received into the Church on that and some days previously. He begged their prayers that the work now begun

might go on spreading and increasing daily, till all those were brought into the fold of Christ that ought to belong to it—that all those to whom God had given grace might have the veil taken from their eyes. He asked their prayers, also—for prayer was omnipotent—that all those who had anything to do with the erection of St. Saviour's Church might be brought to the light of truth. They could not undo what they had done. St. Saviour's Church, so called, was given up to the Protestants, and there was an end of it. They had given it over to the state. They could not undo their own work; but it would be a great thing for all of them, while they felt that they could not undo much that they had done, that at least they could save their own souls, and show their earnestness by retracing their steps as far as they could. He begged them to pray that every one of the earnest persons who preached sermons at the opening of St. Saviour's Church might be brought into the fold of Christ; that all those who had hung upon their words might be brought fully to the truth; that those who, to some extent, had been nursing fathers to the Catholic Church, though they knew it not, might be brought in; and that every one who had been instrumental in the spread of Catholic doctrines in England, though they knew it not, might be brought into the Catholic Church. Finally, Dr. Newman asked his Catholic hearers to pray for himself, that he might be enabled to do his share in the work which had begun.

After Dr. Newman had left the pulpit, the ceremonies resumed and concluded about half-past nine o'clock.—*Tablet, 12th April.*

SCOTLAND.

THE SCOTTISH ROMAN CATHOLICS—THE RIGHT REV. BISHOP GILLIS.

The following letter has been written by Bishop Gillis to the Earl of Arundel and Surrey:—

TO THE RIGHT HON. THE EARL OF ARUNDEL AND SURREY.

My dear Lord—As I find that your lordship will lead the opposition against Lord John Russell's "Ecclesiastical Titles' Assumption Bill," will you allow me, in the name and on behalf of the Vicars-Apostolic in Scotland, to draw your attention to a view of the measure, in as far as it is intended to affect us, which has not yet been brought before the public, and which, if we are to be justly dealt with, is certainly entitled to due consideration, while, framed as the bill has been, it points, I think, to the only honest ground on which the Bishops of the Episcopal Church in Scotland can be excepted from its provisions.

If I have apprehended them rightly, the origin, object, and nature of the bill may be fairly gathered from the following data.

According to Lord John Russell, in his letter to the Bishop of Durham, the reason why the restoration of the Catholic Hierarchy in England imperatively called for the interference of parliament was, that 'the said measure was an insult to the country, because in itself an assumption of power inconsistent with the Queen's supremacy.

In the Queen's speech her Majesty was made to take the same view of the obnoxious measure, and to say, "I have assured them (my subjects) of my resolution to maintain the rights of my crown, and the independence of the nation, against all encroachment, from whatever quarter it may proceed."

In describing the object, and so far the nature of the bill, Lord John Russell said, on the 7th February, "What I propose is, in the first place, to prevent the assumption of any title taken not only from any diocese now existing, but from any territory, or any place, within any part of the United Kingdom. I think, in this respect, we prevent that which I consider an insult to the crown of this country, an interference with the rights of the Established Church of this country, and an attack upon the independence of the nation."

Following up Lord John Russell on the same evening, Mr. Roebuck said, "If he had gathered its purpose rightly, from the noble lord's description, the bill to be introduced meant that Bishops of the Roman Catholic Faith should not call themselves Bishops of any place in the three kingdoms, or in any part of her Majesty's dominions."

Upon which Lord John Russell immediately interposed to define the precise limits within which the proposed act of parliament was to have force, and exempted from its enactment all the colonies, saying, "No, only in the three kingdoms."

The nature of the offence calling for the bill was again described by the Attorney-General on the 10th of February, as consisting of "the introduction of a Bull by which certain persons were entitled by the Pope of Rome to assume to themselves certain Ecclesiastical titles, as being Archbishops and Bishops of certain territorial Sees, defined within certain limits throughout England and Wales."

From the above, I draw the inferences which follow:—

1. The exclusive nature of the offence which Lord John Russell's bill is intended to meet is, that it is an act done by a foreign power in defiance of the spiritual supremacy of the Queen, an interference with the rights of the Established Church of England, and hence an act insulting to the independence of the nation.

2. The ground, therefore, on which Lord John Russell rests his claim to be heard in bringing in his bill is, that as Prime Minister of England he is bound to uphold the spiritual prerogatives of his Sovereign, the rights of the Church of which those spiritual prerogatives constitute that Sovereign the Supreme Head, as well as to vindicate any insult offered to the independence of the nation.

3. Hence the colonies of Great Britain are excepted from the provisions of the bill, because there the nature and existence of the offence, as described, are impossibilities, there being no colony in Great Britain in which the spiritual supremacy of the Sovereign is acknowledged as it is in England, or of which the Church of England is by law the Established Church.

Consequently, the Pope, in establishing Archbishops and Bishops, with territorial jurisdiction, in any of these portions of "her Majesty's dominions," does not, according to Lord John Russell, offend against the Queen's supremacy, or interfere with the rights of the Established Church of which the Queen is the Supreme Head, or in any way attack the independence of the nation. Nay, in some of said colonies, her Majesty's Government not only acknowledges the validity and lawfulness of such acts as done by the Pope, but even endows the Bishops.

4. The exception made by Lord John Russell from the provisions of the bill, in favour of the colonies, is tantamount to the admission that where no offence, such as he describes, is possible, as in the colonies, there can be no just grounds on which to rest the introduction of a bill such as his lordship meditates against the Catholics of the three kingdoms.

5. These premises being granted—and it seems difficult to deny their truth—the question naturally suggests itself—"What justifiable grounds can there be for including within the provisions of this bill the Catholics of Scotland?"

1. There is in Scotland no body of Christians of any kind or description acknowledging the spiritual supremacy of the Queen. There is none which does not emphatically protest against it.

The established Presbyterianism of Scotland rejects that supremacy.

Every branch of Presbyterian Dissent, the Free Church included, rejects it.

The Episcopalians reject it.

The Catholics reject it.

The Unitarians and the Society of Friends of course reject it. In a word, the whole nation rejects it.

2. The law of the land protests against the spiritual supremacy of the Sovereign. It was abrogated in Scotland when Episcopacy was abolished in 1689—when "the King had chimney-money granted him instead of his supremacy."* The abolition of said royal spiritual supremacy was confirmed in 1707, by the articles of Union, where the rights and privileges of the respective Churches of England and Scotland were made fundamental conditions of the union of the two kingdoms.

3. As remarked by Mr. Keogh, in the course of the debate on the 12th February, "her Majesty at her coronation swore to respect these statutes." That is to say, in the absence of any other evidence to the fact, we have her Majesty's own solemn oath to bear witness to the non-existence of her Majesty's spiritual supremacy in Scotland.

How, therefore, can that be offended against in Scotland which does not there exist?

* Guthrie's History of Scotland."

How can the Catholics of Scotland be included in a bill of pains and penalties resting its sole claim to justice on a presupposed offence against the spiritual supremacy of the Queen, without the movers of such a bill becoming chargeable with an attempt to re-establish in Scotland, virtually at least, the spiritual prerogatives of the Sovereign against which the whole nation protests—prerogatives abolished and annulled by law—prerogatives foresworn by the Sovereign herself—without being open to the charge of proposing a violation of her Majesty's coronation oath.

If the Catholics of England, in petitioning for, and obtaining from the Pope the restoration of their Hierarchy, have interfered with the rights of the Established Church of England, that cannot surely be a just reason to file a bill of penalties against the Catholics of Scotland, who are in the utter impossibility of interfering with the rights of a Church of which the existence in their country utterly ignored, even by its own royal spiritual head. Had the Catholics of Scotland actually petitioned for and obtained from the Pope a restoration of their Hierarchy on this side of the Tweed, still they would have been clearly guiltless of any misdemeanour against the spiritual supremacy of the Sovereign or the rights of the Established Church of England, and it would have been impossible, with any regard to consistency, to have legislated against them, as Lord J. Russell now proposes to do against all Catholics of the United Kingdom, on the exclusive ground that the prerogatives of the Sovereign have been offended against, the rights of the Church of England interfered with, and an attack been made on the independence of the nation.

How undeniably unjust, then, is not this same bill of penalties against the Catholics of Scotland at the present moment, when, on the very showing of Lord John Russell, they are altogether innocent on the one hand of any offence whatever, having neither obtained any Hierarchy, nor even petitioned for one; while on the other, should the proposed bill pass into a law, they, the same innocent Catholics of Scotland, must eventually prove the only real sufferers from it, as, from the fact of the Hierarchy being already, both, in Ireland and England, *un fait accompli*, its provisions in both countries will be little more than a dead letter, just as the prohibitory clauses of the Emancipation Act have proved since 1829, from precisely the same reason.

Can it be denied, then, that if this bill be carried, whatever the Pope may have done against the independence of the nation in England, Lord John Russell will have been guilty of a most unprovoked attack against the independence of the nation in Scotland? Since, however much religious prejudice may tend in the meantime to blind people to the true nature of the act, it is not the less indisputable, that the proposed restrictive measure cannot be made law in Scotland, without a virtual assertion of the royal supremacy in Scotland, and a corresponding practical violation of her Majesty's coronation oath.

It may, to be sure, be expedient, in Lord John

Russell's opinion, to prohibit the assumption of any Ecclesiastical titles in respect of any places within the United Kingdom, and hence even in Scotland. But the very preamble of the bill shows that in as far as Scotland is concerned, this cannot be justified on the grounds on which alone his lordship has deemed fit to base his general measure. A bill to this effect, to have the semblance of justice, in as far as Scotland is concerned, must be made to rest on the merits of those "permanently and inviolably settled arrangements of the Act of Union of Scotland, by which the Protestant Presbyterian Church of Scotland, and the doctrine, discipline, and government thereof, became for ever the exclusively established religion of Scotland."

Is Lord John Russell prepared to take his stand upon this latter ground? Then, his restrictions must not fall on the Catholics of Scotland only, but on the synods, presbyteries, ecclesiastical titles, and territorial jurisdiction of the Free Church, not in Scotland, but *of* Scotland; on those of the Reformed Presbyterian Church, of the United Presbyterian Synod Church, of the Synod of United Original Seceders, of the Congregational Union Churches of Scotland, as well as of the Scottish Episcopal Church—none of which are the Established Church of the country, yet all of which assume, without molestation, either "the territorial titles" in use in the Established Church of the land, or the still more offensive titles of diocesan Bishops.

It may be all very well for Lord J. Russell to say, in his letter to the Bishop of Durham, that "it is impossible to confound the recent measures of the Pope with the divisions of Scotland into dioceses by the Episcopal Church, or the arrangement of districts in England by the Wesleyan Conference." But granting, for the sake of argument, that the comparison as stated by his lordship between the newly-appointed Catholic Bishops in England and the Episcopal Bishops in Scotland is not a just one, it is impossible to deny, that as between Catholics in Scotland and Episcopalians in Scotland, the parity of position with reference to the Law-Established Church of Scotland, or with regard to the spiritual supremacy of the Queen in England, or England's Established Church, is perfect; nor is it in the least modified by the circumstance, that Catholics would be made Bishops by the Pope, while Episcopalians elect one another to the Episcopal charge; for Lord John Russell's bill is exclusively called an "Ecclesiastical Titles Assumption Bill," to prevent the assuming of Episcopal titles, whether under colour of authority from the See of Rome or otherwise.

If, therefore, there is to be legislation on the subject in question that is to include Scotland in its provisions, it must clearly be based on different grounds from those hitherto avowed exclusively by the Premier; or any such legislation must in reality be an attack on the independence of the nation in Scotland, as "permanently and inviolably" secured by the Act of Union, and as sworn to by the Sovereign in her coronation oath. Again, unless such legislation be made to have force against all dissenting religious bodies in the eyes of the law, Episcopalians and Free Church included, it can prove nothing short of unjust, because partial legislation—an unprovoked act of religious persecution against the unoffending Catholics of Scotland.

"It is held," says the Attorney-General, in his speech of the 19th of February, "to be a safe maxim in politics, that you ought not to introduce or attempt to introduce, a remedy more extensive than is sufficient to meet the evil itself which is complained of; and if you introduce and pass a measure which shall effectually prevent those persons from holding those Sees, and from being Archbishops and Bishops of those pretended dioceses in England, the real object will be attained which is wished to be attained; and you ought not to legislate beyond the occasion, or seek to legislate against possible evils which have not at present arisen. I believe the bill will, in fact, effectually prevent the evil that has been complained of. That that is the object of bill there can be no question, and that it has been framed to meet that evil is within my own knowledge."

In addition to the manifest injustice of Lord John Russell's bill, as intended to affect the Catholics of Scotland, we have here the unwilling acknowledgment of one of the very framers of the bill itself, the Attorney-General, to the fact that its introduction in regard of these same Catholics of Scotland would be a departure from sound policy, and a perpetration of what ought not to be done; and, strange to say, this admission is made, and emphatically urged upon the attention of the House of Commons, by the only law officer of the crown whose name is given as one of the makers of the bill, and at the very moment that he is pressing its adoption on the members of the legislature.

This is no doubt so far explainable on the part of Sir John Romilly, from his anxiety to give a good reason for not going so far in the way of restrictive measures as some of his political opponents would fain have forced him to do; but, on that very account, his words are only the more forcible, in as far as they are condemnatory of that portion of his bill which is intended to apply to Scotland. "It is held," says he, "to be a safe maxim in politics, that you ought not to introduce, or attempt to introduce, a remedy more extensive than is sufficient to meet the evil itself which is complained of; and if you introduce and pass a measure which shall effectually prevent persons from holding those Sees, and from being Archbishops and Bishops of those pretended dioceses in England, the real object will be attained which is wished to be attained." How so? Because, as stated in a previous sentence by the same learned speaker, the sole offence sought to be reached by the provisions of the bill had been committed in England by the Pope and the new Hierarchy. He proceeds:—

"I will call the attention of the house to what the offence was that this bill is intended to meet. In the course of last year, the offence consisted of the introduction of a Bull, by which 56 persons were entitled by the Pope of Rome to assume to themselves certain Ecclesiastical titles, as being the Archbishops and Bishops of certain territorial Sees, defined within certain limits throughout England and Wales. The consequences of this offence will have to be regarded

by the house; but the consequences are derived solely from the circumstance that those titles are to be assumed of certain territorial and pretended Sees and dioceses of this country"—viz., England and Wales.

Nothing can be more clear. You ought not to "introduce, or attempt to introduce, a remedy more extensive than is sufficient to meet the evil itself which is complained of." Now, the evil complained of was the offence given in the course of last year. The nature of that offence was "the introduction of a Bull by which certain persons were entitled by the Pope of Rome to assume to themselves certain Ecclesiastical titles, as being Archbishops and Bishops of certain territorial Sees, defined within certain limits throughout England and Wales." The consequences of this offence are to be regarded by the house, but these consequences are derived solely from the circumstance of an unauthorised assumption of Ecclesiastical titles and jurisdiction in England and Wales. The remedy proposed for the evil complained of is the bill—a remedy prepared "within the knowledge" of the Attorney-General for no other purpose than to meet the evil, such being the real object wished to be attained, and sufficient for the purpose in view. "I believe this bill will in fact, effectually prevent the evil that has been complained of."

Now, what have the Catholics of Scotland had to do with the evil or offence complained of, as having been perpetrated in the course of last year exclusively within the boundaries of England and Wales? Nothing: they have committed no evil: they are guiltless of all offence. What, therefore, ought the remedy, or the bill, to have to do with the Catholics of Scotland? If its enactments are to be enforced beyond the Tweed, may it not be said with truth, in the words of the Attorney-General, that the remedy is in this case more extensive than the evil complained of? What, then, is the value of his solemn admonition, "You ought not to legislate beyond the occasion," while he, a law officer of the crown, and a member of the government, nay, the very framer of the bill, claims the privilege of acting in direct contradiction to the injunctions he so gravely lays down to others? Yet, so scrupulously precise are those same injunctions, that were any one to say—"the Catholics of Scotland have not yet obtained the restoration of their Hierarchy, nor have they even asked for it; but they may ask for it, and obtain it, and it is expedient to prevent them doing so;" Sir John Romilly would be ready with his reply—"You ought not to seek to legislate against possible evils which have not at present arisen."

The worst, then, that can be laid to the charge of the Catholics of Scotland being, that although at present confessedly innocent, they may, at some future period, like most of their neighbours, perpetrate some "possible evils which have not at present arisen," the said Catholics, from the very showing of the Attorney-General now acting against them, ought unquestionably to be excepted from the provisions of a measure of which the real and exclusive object is declared to be to meet an evil and an offence of which they are avowedly blameless.

In conclusion, I humbly submit that from the above premises one of two inferences ought necessarily to be drawn. Either the Catholics of Scotland ought not to be included in the provisions of a bill destined solely to meet an exigency which has arisen in England and Wales—and this would be but bare justice; or if they are to be legislated against notwithstanding their innocence, they are entitled to ask that it shall be upon such grounds as are not derogatory to the rights assured to their country by the articles of Union, or inconsistent with the sacredness of her Majesty's coronation oath, in as far as it repudiates all claim to any spiritual supremacy in Scotland; in other words, the Catholics of Scotland have a right insist that, instead of calling for restrictive measures against them, on the plea of an offence offered to the crown, which they have not only not committed, but which, from the circumstances of the case, it is impossible for them to commit, her Majesty's government will take its stand on what its duties may be towards the Established "Protestant Presbyterian Church of Scotland," defined in the preamble of the present bill, and deal alike with all Dissenters as existing in Scotland in the eyes of the law, whether Catholics, Episcopalians, Free Churchmen, or other unestablished Presbyterian Christians.

I need scarcely observe that this latter line of action is not here suggested as indicative of any wish on our part to see others implicated in the unjust measure that threatens ourselves, but simply to call attention to the fact, that the only ground on which we Catholics of Scotland can be fairly legislated against in the matter in question is one which no possible ministry would for a moment presume to occupy.—I have the honour to be, my dear lord, yours very respectfully and truly in Jesus Christ,

✠ James Gillis,

In the name and on behalf of the Catholic Bishops, Vicars-Apostolic in Scotland.

Edinburgh, Feb. 24.

[*Tablet.*]

MISSIONS OF THIBET.

Extracts from a Letter of Rev. Dr. Huc Apostolic Missioner in China, to the Rev. Dr. Etienne, Superior General of Saint Lazarus, at Paris.

SOJOURN AT LASSA.

(Continued from our last.)

During and after the repast, many questions were put concerning France and the countries we had travelled over. The regent then directed our attention to admire the pictures decorating his apartment, and inquired from us whether we are able to paint such good ones.

not know how to paint," was our answer. "Study and preaching the doctrine of Jehovah are our sole occupation." "Oh! do not say you do not know how to paint; I know that your countrymen are very clever in that art." "Yes, those who profess the art; but the members of religion are not in the habit of attending to it." Although you are not specially addicted to this art, still you are not utterly ignorant of it..... No doubt you know how to sketch geographical maps?" "We do not know how." "What have you not sketched during your journeys? have you made no map?" "Never." "Oh! impossible." .....The regent persisting on this subject, set us upon thinking, and we expressed to him our astonishment at all these inquiries. "I see," said he, "that you are most upright men; I shall therefore speak to you candidly. You are aware the Chinese are suspicious; since you have resided a long time in China, you must know them as well as I. These are persuaded that you are travelling over foreign countries in order to sketch maps and explore all countries. If you paint, if you make maps of geography, you may own it to me without apprehension; reckon upon my protection." .... The regent evidently was in dread of an invasion; he fancied we were commissioned to prepare the way for some formidable army, going to bear down upon Thibet. We endeavoured to dissipate his apprehensions and to assure him of the highly pacific dispositions of the French government. We admitted to him, however, that there were a great many paintings and geographical maps among our luggage; that we had even a map of Thibet. At these words, the regent's figure immediately shrunk back.....But we hastened to assure him that all our pictures and maps were printed impressions, and that we were not the authors of them. We here took occasion to speak to the regent and the Cashmerian governor of the geographical knowledge of Europeans; they were highly astonished when we told them that our children of from ten to twelve years had an exact and complete idea of all the kingdoms of the earth.

The conversation was prolonged until very late in the night. At length the regent rose and inquired if we stood in need of rest. "We are only waiting," said we, "for the Kalon's permission to repair to our dwelling." "Your dwelling! But I have issued instructions to prepare for you a room in my palace; you will sleep here to-night: to-morrow you shall return to your house." ... We sought to be excused, and thanked the regent for his kind attention; but we soon perceived that we were no longer free to refuse what we were simple enough to have taken for an act of politeness; we were, in fact, prisoners. We made rather a cool salute to the regent, and followed an individual who, after directing us through several rooms, galleries, and devious ways, introduced us into a sort of cabinet, which we might fairly style a prison, since we could not have it to go elsewhere.

They had prepared two couches for us that were unquestionably better than our own; however, we regretted our poor bedding, upon which we had so long enjoyed free and independent slumbers in the desert. Lamas and servants of the regent thronged in crowds to visit us. Those who had gone to sleep arose, and this vast palace, hitherto so silent and calm, resounded with the clattering of doors and hurried steps of the inquisitive over all the galleries; they grouped about us and examined us with intolerable eagerness. Neither sympathy nor ill-will were disclosed in their looks, but mere curiosity. We were to all these surrounding throng nothing more than a sort of zoological phenomenon. Ah! how painful it is to be thus exposed as a spectacle to an indifferent multitude.

When we considered these importunate visiters had lookled and chuckled sufficiently at us, and that they should be satisfied, we gave them notice that we were going to bed, and that it would be extremely agreeable to us if they would be good enough to withdraw. All bowed to us: some even put out their tongues to us, but no one withdrew. It was evident that they wished to know our mode of going to rest. This desire did not appear very legitimate to us, however, we thought we might endure it to a certain point. We therefore knelt down, made the sign of the cross, and recited aloud our evening prayers. As soon as we begun the chuckling ceased, and they maintained a religious silence. When prayer was over, we again invited the assistants to leave us by ourselves, and in order to enforce a little our words, we blew out immediately the light of our room. The public being suddenly plunged in profound darkness, began to laugh and retired on tiptoe; we closed our prison door and went to bed.

As soon as we were stretched upon the beds of the Kalou premier, we felt far more inclined for chat than for sleep. We experienced a certain degree of pleasure in recapitulating the adventures of the day. The pretended traders who wished to purchase our saddles, our appearance before the regent, the interrogatory that Ki-Chan had subjected us to, our supper at the expence of the public treasury, our long conversation with the regent, all seemed to us like a vision. Our entire day seemed like a long nightmare. Even our journey, our arrival at Lassa all seemed to us incredible. We asked could it be really the case that we, Missioners and Frenchmen, were within the territories of the Tale-Lama—in the capital of Thibet—sleeping in the very palace of the regent! All these and present transactions clashed in our minds; especially the future seemed to us enveloped in dark thick clouds. How will this all end? said we: will they say to us, "You are free; go where you like?" Will they keep us cooped up in this prison, or are they going to strangle us? ..... These reflections were well calculated to chill our hearts and make us nervous; but what a good thing is confidence in God in the midst of trials! What a happy thing to be able to rely on Providence, when one is alone abandoned, and destitute of all succour! Oh said we to each other, let us be resigned to all and reckon upon the protection of the good God; not a hair shall fall from our head without his permission.

(To be continued.)

THE BENGAL CATHOLIC HERALD.

'One body and one spirit—one Lord, one Faith, one Baptism.'

No. 24.] CALCUTTA: SATURDAY, JUNE 14, 1851. [VOL. XX.

THE

BENGAL CATHOLIC HERALD.

Calcutta: Saturday, June 14, 1851.

MACAO.

CONSEQUENCES OF THE CONDUCT OF CAPT. KEPPEL'S ILLEGAL RESCUE OF THE MAN-SUMNER FROM PRISON AT MACAO.

The English Journals received by the late Mail report, that Lord Palmerston has made the AMENDE HONORABLE to the Portuguese Government, in reparation for the insult offered to it by Capt. Keppel's forcible rescue from the prison at Macao of a strolling, insolent, ill-mannered functionary of some self-called Evengelical Society, who on occasion of a procession of the Blessed Sacrament there, perversely refused, either to withdraw from the place by which the procession had to pass, or to exhibit even such a mark of external respect, as English and Lutheran Protestants exhibit at communion to the sacramental elements of bread and wine, or as the well bred of every persuasion are accustomed to exhibit in the presence of personages of superior station, or upon entering a public court of justice or a place of worship of any denomination. The result of this ill-bred obstinacy was as might be expected, that Sumner for his outrage against the public feeling of the people, and the respect due to the local authorities, as well as the established religion at Macao, was sent to prison. Acting, doubtless, under the influence of some imprudent and not improbably fanatical advisers, Captain Keppel demanded the liberation of Sumner from the Portuguese Government of the place, and finding his application ineffectual, he proceeded to violence, and with the aid of his Crew broke open the prison and rescued the prisoner.

It was impossible that the Home Authorities either in England or Portugal could remain indifferent or unconcerned, on being informed of this extraordinary proceeding. The report of all that had taken place was accordingly laid before the British Foreign Secretary, and nothing whatever appearing, that could justify or extenuate the improper conduct of Capt. Keppel and his Crew, Lord Palmerston apologised for it, and as some atonement, made what must be deemed a suitable compensation to the families of those of the Portuguese subjects, who sustained injury or loss, by occasion of the violence resorted to by Captain Keppel and his subordinates. The widow of the Portuguese Soldier who was killed in the assault upon the prison has been awarded a pension of twenty pounds per annum for life, three others who suffered on the same occasion are to receive five hundred dollars each, and the Jailor's daughter, on the like score, the sum of fifty pounds.

But whilst we find no fault with the extent of the reparation, which has been justly made to the Portuguese Government, we think, that justice required, that the individuals, whose misconduct has rendered this reparation necessary, should not be allowed by the British Government to escape the reproof they so well deserve. In particular, we are of opinion, that, Sumner, who was the primary and most inexcusable party, should be taught by the British local authorities under whose jurisdiction he resides, that a character like his is unfit to be entrusted with any office in a colony, in which the greatest moderation and prudence are required on the part of every British subject, in order not to offend against the National or Religious feelings of the various classes, of which the community is there composed.

We have perceived with great regret, that some of the English Journals have profitted of the untoward occurrence we have spoken of, for the double purpose of pouring forth abuse against the Catholic Religion and of holding up Sumner as a hero of Protestantism. Had Sumner's presence at the Procession been compulsory, or if, when accidentally present at it, no opportunity of retiring was left to him, the occasion might have offered some pretence for an advocate's panegyric of his Protestant Orthodoxy. But we know from a respectable Person, who was a spectator of the whole affair, that neither of these pleas can be offered in Sumner's favor, and that it was impossible to put any other construction on his conduct, than that he, after full previous deliberation, resolved upon obtruding himself at the Procession, in such a way as to evince openly his contempt for the Religious Rite then celebrated, for the feelings of the assembled public and for the Authorities of Macao, Civil, Military, and Ecclesiastical. For our parts, we declare sincerely, that if one of our brethren in religion were to outrage peace, and order, in a similar way on occasion of the celebration of a religious solemnity by any class of Christians, we would willingly abandon him as inexcusable and as deserving of exemplary punishment. We understand that Sumner is some sort of catechist or subordinate teacher of what is called Evangelical religion. If he be and if he knows and appreciates, as he ought, the first elements of Christianity, he will often reproach himself, for having by his perverse obstinacy occasioned one fellow creature, whilst engaged in his lawful avocation, to be sent unprepared without a moment's notice to his dreadful account in eternity, and three others to languish in sufferings, brought on by the ads they received in the discharge of their duty, perhaps for life, on a bed of sickness, their lives a burden both to themselves and their poor families.

Our readers may remember the case of the young man Sumner, who, for refusing to take off his hat while a procession of the Host was passing in the streets of Macao, was put in prison by the Portuguese authorities there, and forcibly rescued by the Hon'ble Captain Keppel of the *Meander*;—but as the *Bombay Gazette* gives us the latest intelligence on the subject, we will let him tell the tale, as he does in the following sentences, the first a regular *cul de sac*, a long passage leading to nothing:—

"The London *United Service Gazette* mentions that a Mr. Sumner, a teacher connected with the schools at Hongkong, and who our readers may remember was severely and roughly handled by the Macao authorities in the year 1849, for not paying observance, or falling down on his knees, or even taking off his hat to a popish ceremony of "elevating the host" he being a sound Protestant, and for which alleged insult to Popish observances, he was seized and carried off to prison, Hearing that H. M 's Ship *Meander*, Captain the Honorable Keppie was lying in the Macao river, he applied to that gallant officer for assistance, who readily came to his rescue, he being a British subject, and demanded his release from the Macao Authorities; but his request not being complied with he landed a party of seamen and marines, and emancipated Mr. Sumner, the consequence was, one Portuguese soldier was killed, three wounded, and the gaoler's daughter very much frightend."

As our contemporary mentions, the Portuguese Government subsequently took up the matter very warmly, and after a long correspondence Lord Palmerston acknowledged the wrong done by the British officer. Britain can afford to be just to a state like Portugal even at the sacrifice of what some would foolishly regard as a portion of her dignity. Our Government has granted a pension of £20 a year to the widow of the soldier who was killed, a douceur of 500 dollars each to the three soldiers who were wounded, and £50 to the jailor's daughter.—*Hurkaru, June 7.*

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DISTRICT CHARITABLE SOCIETY.

We beg to call the attention of our readers to an extract, which we have copied from the *Hurkaru*, on the District Charitable Society. The subject is one in which the Catholic Community of Calcutta is deeply interested. The greater part of the Bequest Funds in the hands of that Society, has been left by deceased Catholics. Justice therefore demands, that these Funds be administered by a Committee so constituted, as to afford to the Catholic Community satisfactory proof, that the Poor of their persuasion are impartially dealt with, and that these receive, regard being had to their numbers and poverty, a due proportion of the alms distributed by the District Charitable Society. At present, this, certainly, is not the case. The constitution of the Society, as it now stands, is the very reverse of satisfactory to

the Catholic Community, and, we have reason to know, that a general impression exists, that it would endanger, if it would not prove fatal to the claim however just of any petitioner, if it became known to the Relieving Committee, that the applicant was a Catholic. It may be, that this impression is partially erroneous, but it can be, by no means, a matter of surprise, that in the existing state of the District Society, such an impression should be prevalent. The only way to correct it effectually, and to induce those of our Community, who can afford to contribute to the Society, to take an interest in its welfare, is to organise a Committee, of which a fair proportion will consist of such Catholics as the poor among their Brethren will have full confidence in. We subjoin the *Hurkaru's* article on the subject :—

A RETIRED MEMBER—of the District Charitable Society—writes us a long letter in defence, we suppose, of that institution against the gentle onset which we lately made upon what appeared to us some of its weak points. We cannot, however, compliment our correspondent or congratulate the Society on the success with which he has wielded his pen in its cause. He has indeed rather confirmed us in the belief that there is room for reform. He tells us, that the objects of the founder, Bishop Turner, were "to rid the inhabitants of Calcutta from pestering petitioners," and "to ensure relief to persons really deserving it." These objects, he says, have been in a great measure realised, yet he subsequently admits that "petitions are again become as plentiful as blackberries," and that the accumulation of cash in the hands of the Central Committee, in connection with the fact that begging petitions have again increased in Calcutta, "are apt to create an impression on the public mind, that cases of distress are not readily relieved or that what is given is dealt out with a niggardly hand." Does the RETIRED MEMBER see nothing in such a state of affairs to justify an investigation as to the causes thereof? Yes, he says that the reason why Calcutta "again swarms with petitions and beggars, while we have amongst us a Society expressly instituted to put down such a nuisance, ought to be made a matter of enquiry and public discussion." So think we, and therefore we have called attention to the subject.

Our correspondent does not think the organization of the Society, "could be more perfect than it is," and he seems to regard it as a strong point in this organization, that the parochial divisions or church districts are taken as its basis, and that each district committee is presided over by "the minister of the parish church." Yet after this he can say that it is a Church institution only in appearance. Why? Because Presbyterian, Romish and Dissenting ministers *may* join their brethren of the Church of England in the charitable work. Yes! in a committee sitting in the church vestry, presided over by the church minister, and formed in a great measure of members of the church! Who can wonder that ministers not of the church and people not of the church hold aloof?

The fact is, in short and not to mince matters, that the District Charitable *Society is too much of a sectarian institution, too much of a close-borough;* and the first step towards reform will be to make it a *really* public institution. Its prosperity and efficiency must be sought less in the countenance of "certain dignitaries of the church and state" ex-officio members of the Central Committee, than in the hearty co-operation of men of all creeds and classes united for a great public object. It must be commended to the sympathies of the charitable of all grades and denominations, and must be kept before the eyes of the community as the active, intelligent, and impartial almoner of all who have anything to spare for the poor and suffering. Give it a more popular constitution and a more public organization and other necessary reforms will follow as a matter of course.—*Hurkaru, June 6.*

ST. JOHN'S COLLEGE.

LECTURE ON MECHANICS. BY THE REV. MR. STEPHENSON.

On the morning of the 3rd instant, the Lecturer having as usual devoted some time to the examination of his pupils, proceeded to explain the influence which bodies in general are said to have upon the earth; since, he observed, we came to the conclusion, that the attraction of gravitation was common to all bodies, might we not, be asked, naturally enquire whether the earth itself was attracted by falling bodies and whether it would in consequence advance towards them in mutual approach. Our answer of course should be in the affirmative, since in just theory this attraction must take place, but however all calculation of that advance was far beyond the reach even of human conception, for when we calculate the vast difference that exists, between the quantity of matter in this earth and in any of the smaller bodies connected with it, when we know as we do from what has been already stated, that attraction acts in proportion to the quantity of matter, we must conclude, that the advance which the earth makes must be indefinitely small.

The proportion of matter in homogenous bodies and of the same shape is found to be as the cubes of their homologous dimensions. Now the diameter of the earth is supposed to be about 8000 miles and supposing the diameter of some other like body to be 6 feet we have the ratio of the cube of 8000 to the cube of 6 feet which will leave indeed but a very small proportion of matter, then again when we consider the very trifling distance from which bodies can be allowed to descend to the earth, we need not be surprised at the

difficulty of calculation with regard to the advance which the earth makes. With these and some other observations on this subject the Lecturer terminated the first part of his discourse and next proceeded to calculate the force of attraction in the rise and fall of bodies. In treating of the first, it should be remembered, that the attraction of gravitation always acted from the centre of the earth and not from the surface and hence arose the great difficulty in observing the difference of the force of gravity in the short distances through which bodies usually descend; but were it possible to ascend to an equal distance above the surface of the earth, as the surface is from the centre, we might then attain a practical illustration of it. The distance of the surface from the centre of the earth is calculated to be about 4000 miles, now if we were to ascend that same distance above the surface, we would find the attraction reduced to half of what it was at the surface and this in accordance with the general rule that *the attraction of gravitation decreases as the squares of the distance increase.*

This rule holds true with regard to almost every force which proceeds from a centre, and it might be illustrated by many interesting calculations which the Lecturer was pleased to introduce for the gratification and instruction of his pupils; amongst these we noticed his allusion to the difference of attraction at the poles and at the equator, which arose from the fact of the earth, being somewhat flattened at the poles and of course bodies at these places being nearer to the centre of the earth by seventeen miles were found to weigh heavier, being drawn with greater force: with regard to the descent of bodies, it was proved by accurate experiment, that they always fell in the first second of time sixteen feet and then descended with an accelerating force according to the odd numbers 1, 3, 5, 7, 9. Thus a body having fallen 16 feet in the first second, will fall three times that in the second and so on; here the Lecturer entered into a lengthened explanation, which he concluded by introducing that compendious rule which served to abbreviate all tedious calculations. "*That the spaces described by falling bodies increased as the squares of the times increased.*"

Before concluding his discourse, the Lecturer bade the pupils remember, that the velocities of falling bodies did not increase in the same proportion, as the spaces described. In calculating the velocities, we should multiply the velocity which the body had acquired at the end of the first second by the time taken in the descent, suppose then, that a body was falling for 5 seconds, we must multiply 32 or the velocity acquired by 5 the number of seconds, and the product will be the entire velocity acquired; the Lecturer concluded by announcing that the consideration of the *Centre of Gravity* would be the subject for the next day's instruction.

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NOTICE TO THE CATHOLICS RESIDING AT BOW-BAZAR AND THE CIRCULAR ROAD.

In order to afford to the Catholics of the above-named districts a convenient opportunity of gaining the Indulgence of the Jubilee during the week which begins on Trinity Sunday the 15th inst., and ends on Sunday the 22nd inst., the following arrangements have been adopted by His Grace the Archbishop, viz. That at St. Xavier's Chapel Bow-Bazar, Mass shall be celebrated at 6¼ A. M., on the mornings of Tuesday, Thursday and Saturday in the next week, and that on the same occasion an instruction on the Jubilee be given and the prayers for the obtaining of it publicly recited.

2dly. That at the Chapel of St. John, Circular Road, Mass shall be also celebrated on the Wednesday, Friday and Saturday of the same week, at the same hour and that there be given on each of the aforesaid days an Instruction and the prescribed prayers for the Jubilee recited at 6½ P. M.

Such of the Faithful of these districts as may through age or infirmity be unable to attend for Confession at the Cathedral, will, on sending their names to the Clergy of the Cathedral, be attended to by them, at the Chapel of their own district. For the convenience of the rest of the faithful of these districts, the Confessors will be ready to attend to them at the usual hours at the Cathedral and also from 11 A. M., to 2 P. M.

N. B.—For such of the Faithful as desire to gain the Indulgence of the Jubilee in the next week, Wednesday, Friday, and Saturday will be fast days of obligation. In cases of sickness or other necessity, the Confessors can commute the fast into some other pious obligation or work.

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AKYAB.

Collection for the B. C. Orphanages.

Mrs. Howard.

More than once we have had the pleasure to notice for the edification of our Community the persevering charitable exertions made by Mrs. Howard, in behalf of our Or-

phanages. The same gratifying duty devolves again upon us. We publish to-day the list of the Benefactors at Akyab, who have so kindly countenanced and so generously aided Mrs. Howard's efforts in favor of the Orphans, and we profit of this occasion to return to them in the name of our Brethren, our grateful and respectful thanks. Mrs. Howard affords an admirable illustration of the great services, which may be rendered to Religion and charity by a good Christian, however humble his or her position in life may be. Attached to the household of Mr. and Mrs. Brown at Akyab, Mrs. Howard by her virtuous conduct has won the esteem and confidence both of her respected Master and Mistress, and through them of the other respected Contributors to our Orphanages. We trust that the excellent lesson which Mrs. Howard's example affords will not be lost upon the many other Catholic domestics, who are placed in circumstances similar to her's, in various parts of the Bengal Presidency.

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PENTECOST SUNDAY, CATHOLIC CATHEDRAL.

On last Sunday, the Archbishop Vicar Apostolic, after a suitable instruction, administered Confirmation to fifty-two Candidates. About one hundred and thirty persons approached the Holy Communion.

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CONVERSION.

A young man, an Armenian, hitherto attached to the Schism of a portion of his Country-men, has under the instruction of Rev. Father Emanuel embraced the Catholic Communion.

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CALCUTTA CATHOLIC SCHOOLS.

At the meeting of the General Committee on the 1st inst, the report for the month of May last, exhibited the total number of Pupils in attendance at the Catholic Schools of Calcutta, as amounting to six hundred and forty-two (642) of this number one hundred and fifty (150) are educated and supported in the Orphanages.

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CHURCH OF THE SACRED HEART DURRUMTOLLAH.

The Archbishop will administer Confirmation in the Durrumtollah Catholic Church on Sunday the 15th instant, at 7¼ o'clock, A. M.

RIGHT REV. BISHOP BORGHI.

We sincerely regret to state, that accounts lately received, announce that the excellent Bishop of Cortona, late Vicar Apostolic of Agra, was so dangerously ill, that it was judged necessary to administer the last Sacraments to His Lordship.

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CEYLON CATHOLIC STATISTICS.

The Bombay Gazette states, that in Ceylon, there are two Catholic Bishops and a Co-adjutor Bishop, thirty-two Priests and 150,000 Lay Catholics. The Schismatics are so few, as not to deserve notice on the score of numbers.

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CAPE OF GOOD HOPE.

In the British Territory of the Cape, there are already two Catholic Bishops, Vicars Apostolic. We rejoice to learn, that the progress of Catholicity there, has caused the Holy See to add another to their number.

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MISS MARTINEAU AN AVOWED ATHEIST.

One of the Calcutta Journals states, that Miss Martineau the celebrated authoress has lately publicly avowed herself an Atheist. A few months ago, Miss Martineau took Mesmerism, Animal Magnetism and Clairvoyance under her special patronage. The exercise of the true Protestant principle of the right of private judgment has at length conducted her, as it has many others also to the dreadful abyss of Atheism.

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TRAM RAIL WAY—BOMBAY.

The *Hurkaru* states, that on the Tram Railway just completed at Bombay, a pair of Bullocks can draw with ease four tons: at this rate they could draw daily eight tons over the whole line. As the cost of carriage of 12 maunds by a common native cart is four annas, a pair of Bullocks could now earn on the Tram-way, Rupees 4, annas 8, per diem.

POETRY.

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VIGILS.

(Communicated by a Friend to the Bengal Catholic Herald.)

Let your loins be girded about, and your lights burning: And ye yourselves like unto men that wait for their lord, when he will return from the wedding:

Blessed are those servants, whom the lord, when he cometh, shall find watching;

And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. Luke xii., 35, 36, 27.

It is the fall of eve!
And the long tapers, now, we light
And watch: for we believe
Our lord may come at night.
An hour—and it is seven,
And fast away the evening rolls:
O, it is dark in heaven,
But light within our souls.
Veni Creator Spiritus!

Hark! the old bell strikes eight!
And still we watch with heart and ear,
For as the hour grows late,
The day star may be near.
Jubilate Deo!

Hark! it is knelling nine!
But faithful eyes grow never dim;
And still our tapers shine,
And still ascends our hymn.
Cum Angelis!

The watchman crieth ten!
My soul, be watching for the Light,
For when he comes again,
'Tis as the thief at night.
Nisi Dominus!

By the old bell—eleven!
Now trim thy lamp and ready stand;
The world to sleep is given,
But Jesus is at hand.
De profundis!

At midnight—is a cry!
It is the bridegroom draweth near
Come quickly, Lord, for I
Have long'd thy voice to hear!
Kyrie Eleison!

Could ye not watch one hour?
Be ready; or the bridal train
And bridegroom, with his dower,
May sweep along in vain.
Miserere mei!

By the old steeple—two?
And now I know the day is near!
Watch—for his word is true,
And Jesus may appear!
Dies Iræ!

Three—by the drowsy chime!
And joy is nearer than at first,
O, let us watch the time
When the first light shall burst!
Sursum corda!

Four—and streak of day!
At the cock-crowing he may come;
And still to all I say,
Watch—and with awe be dumb.
Fili David!

Five!—and the tapers now
In rosy morning dimly burn!
Stand, and be girded thou,
Thy Lord will yet return!
Veni Jesu!

Hark! 'tis the matin call!
Oh, when our lord shall come again
At prime or even-fall,
Blest are the wakeful men!
Nunc dimittis.

NOTE.—The Latin sentences are the first words of hymns or psalms supposed to be chanted at the different hours.

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WHIT-SUNDAY.

AN ODE BY THOS. MANUEL OF PATNA.

(For the Bengal Catholic Herald.)

All, all is joy;—no cry, no wails,
The echo of the valley's stir;—
Luxuriant nature smiling hails,
The coming of the Comforter.

II.

In joy the cypress waves its height,
And bend the Palms, exults the fir;
Fair natur's face is beaming bright,
At the coming of the Comforter.

III.

Poor sinners! tho' your Saviour's gone,—
From following him who can deter!
Rejoice!—for you 're not left alone—
He comes,—he comes the Comforter!

IV.

He comes, the Author of all joy,
Of every grace the Theatre;
Sin's wretched building to destroy,
Descends from Heav'n the Comforter.

V.

He comes all vices to remove,
Assassins of all Joys that were;
Urg'd by a high, transcendant love,
He comes from Heav'n the Comforter.

VI.

Rejoice my soul! rejoicing bend!
This joy to every joy prefer;—
God is thy Lord, and Christ's thy Friend
The Holy-Ghost—thy Comforter!

THOS. P. MANUEL.

Patna, 1851.

Selections.

THE RECENT CONVERSIONS.

We have this week to record conversions which indeed witness to the power with which the Catholic Church is now making head in England. The circumstance that St. Saviour's Church, Leeds, was Dr. Pusey's pet institution, the very place selected by him as a standing point from which to "Catholicise" the Anglican Establish-

ment, to serve as a continual specimen to wavers of what really could be done in the Church of England—that of this Church the entire body of the Clergy, excepting one, and the very flower of the laity, have publicly been reconciled to the Catholic Church, is indeed a sign that yet greater events must be at hand. Many of our readers may recal the symptoms which showed even from the first how hopeless was the attempt. Mr. Newman, in the autumn of 1845, had just became a Catholic. Dr. Pusey, Mr. Isaac Williams, Mr. Dodsworth, and others, determined to hold on, St. Saviour's was chosen as the chief parochial seat of Puseyism. It was built at vast expense, defrayed by some good but mistaken person, who, we trust, either has been, or will be, rewarded for his zeal by the grace of conversion. From the very first it was manifest how foreign and how suspected was the element thrown in. In the most trifling things principles were detected by the unerring instinct of an heretical Church. It will be remembered that the very inscription over the church—"Ye who pass by this church, pray" for the sinner who built it—" was actually objected to on the ground that the sinner might die, and then it would be asking a prayer for his soul. Communion-plate of the most gorgeous kind was contributed, and objected to, as inconsistent with the simple worship of the Reformed Church. The objectors were perfectly correct in their perception of the principle involved; but it has taken years for the excellent men who threw themselves into the system to find out that to work the English Establishment on Catholic ideas, is merely pouring new wine into old bottles. They felt themselves in a completely false position, in which the very noblest and holiest principles of their religious existence came at every turn into collision with the essential laws of the very institution to which they had imagined them to belong. They were acting on principles of Catholicity, whilst the Establishment was a thoroughly Protestant institution, hostile to the counsels of perfection. The address of the Protestant Prelates, elsewhere recorded, has doubtless given the finishing stroke to the doubts of a multitude of minds. It has been the cumulus of a great number of events; the Hierarchy, as a solemn decision of the Holy See on the Church affairs of England; the break-up of St. Barnabas; the Gorham affair, &c., &c.; through and over all which has been breathing, like some strong, continuous, and irresistible power, the silent might of the prayers of, we may say, of the whole Catholic world. Ireland, Spain, Germany, France, Italy—all the holy and humble souls in all those countries have been praying for England, and we now perceive that Almighty God has heard those prayers. The Church lifts up her eyes, and beholds souls flocking to her awful and loving bosom, like doves to their windows. First one and then another, till we almost lose count, and, in the midst of the rage of our enemies, joy and exultation pervades the tents of Israel.

Whilst congratulating the Catholic Church on the general conversions, we must not omit to mention in particular the great importance of one of them. The name of Manning has always stood next after that illustrious triumvirate, one of whom, the greatest, has long since brought all the treasures of his learning to the service of our Holy Mother. In some respects we even say that Mr. Manning has commanded a yet greater influence than Dr. Pusey or Mr. Keble. Whilst Dr. Pusey has been the idolised guide of a small party of very sincere and blindly devoted followers, whom he has influenced by the charm of a particular sort of spirituality, purely subjective, hostile to reasoning, deeply tinged by individual heresy, Mr. Manning has really attempted to work the English Establishment on Catholic principles in a high and important official position. We see in what he did all that a great Ecclesiastical functionary in that Establishment could do. His singular capacity for business and knowledge of the world, gave him advantages which no other chief of the Tractarian movement enjoyed for carrying out Catholic principles so far as they could be carried out in the Established Church. None of the three other leaders approached him for possessing, at once the complete confidence of the Catholicising party, and the high respect of the opposite faction. If any man, therefore, could have restored unity and rebuild that house of sand, he could have done it. "Si Pergama dextrâ." But even Manning, with all his great position (as Archdeacon of Chichester), his important connexions (as brother-in-law to the Bishop of Oxford), his prudence, his eloqnence, his remarkable aptitude for and acquaintance with affairs, his forbearance, his patience, and his holiness, has at last felt that he could do nothing; that the Church of England is Protestant, and Protestant it will remain; that it is not the Church of Augustine and Anselm, but of Cranmer and Burnet; that if men wish to be Catholics, they must have recourse to the Chair of Peter—to the Roman unity. There alone shines forth all the fulness of truth. But whilst we thus congratulate our readers on this important accession of one of the leading minds of the Anglican Establishment, we shall hardly have done our duty as journalists or as Catholics if we did not say something on the great, the heroic sacrifices this man has made for the sake of Catholic truth. He has given up all that is most dear to that lofty ambition which forms the peculiar temptation of minds of the noblest mould. A position exactly suited to his talents, of widely extended influence, and a splendid future; the favour of great men, and the almost certainty (had he preferred it to his conscience) of ultimately carrying out his views as Bishop; the devoted adherence of troops of friends; an abode as fair as any of those we see scattered over England, and occupied by her Ministers, fortunate in this world's goods; an abode amid calm streams and green woody hills, with that ancient village church, in its present state almost the creation of his genius and cultivated taste—all this, and far more, Mr. Manning has given up with a great heart, generous and liberal to Almighty God, who has been so liberal of graces to him, counting all as nothing, so he may fight for the Holy Catholic Church, now that he has seen her star in the distance. He has not, like

others,' pointed out the way to Bethlehem, and then refused to go thither himself. Let Catholics give praise to Almighty God, who has given such grace to the children of the stranger; let those who have ever been of the household of Faith value their Faith the more, and take shame to themselves that they have valued it so little, when they see others, not born to that liberty, purchase it at a price so great. And let us all go forward in that holy crusade of prayer, once ridiculed but now triumphant and before long England will, indeed, with all her people, be restored to Catholic unity, and be a chief instrument in accomplishing the great purposes of Providence in the long history and mighty conflicts of future ages of the Church.—*Tablet, April* 12.

THE PETER'S ANNA COLLECTION.

R. P. D. JOANNI FENNELLY,

Epo. Castorien. Vic. Apo. Madras. Madraspatanum

ILLME ET RME DNE.

Ut primum litteras Amplitudinis Tuæ die 13 Decembris elapsi anni datas una cum cambialibus litteris, pro summa quadraginta quinque librarum sterlingarum seu 1125 fran. gallic. accepimus, eas Bmo Patri ac Dno Nostro Pio PP. IX exhibendas curavimus. Paterno autem singularique cordis affectu sanctitas sua benigne excepit filialis hujusmodi devotionis et obsequii pignus istius civitatis ac finitimorum oppidorum fidelium quæ pergrati sui animi significationes per Amplitudinem Tuam testari jussit, iisdemque peramanter Apostolicam benedictionem tribuit.

Non sine maxima vero cordis commotione perlegit Sanctus Dnus, quæ ab Aptne Tua in hac præsentis anni collectione evenisse narrantur inter Christianos in silvis dispersos, præsertim de rudi quodam et indocto inter illos, qui peculiari sane simplicitate et amore de Smi Patris valetudine ac statu nuncia exquirens munere quadraginta octo rupiarum collectas auxit.

Lubentissime porro sanctitas sua votis Christiani memorati annuens certiorem eum, si fieri possit, facias vellet, Sacrosanctum pro eo Missae Sacrificium Die 28 Januarii obtulisse, cæterisque amantissimis filiis istis fausta quæque ac cœlestia dona a D. O. M. postulasse.

Hisce demum addenda habemus Pontificiæ, qua Sanctus Dnus te peramanter prosequitur, dilectionis testimonia, ac propensæ nostræ voluntatis, cuixe supremum Largitorem rogantes ut Amplitudinem Tuam quitissime servet ac sospitet.

Romæ ex Aedibus S. Cognis de Propa. Fide Die 11 Februari 1851.

Amplitudinis Tuæ. Uti Frater studiosissimus.

T. PH. CARD. FRANSONI PRAEF.
AL. BARNABO *a Secretis.*

TO THE RIGHT REV. JOHN FENNELLY.

Bishop of Castoria and Vicar Apostolic of Madras, Madras.

MOST ILLUSTRIOUS AND RIGHT REV. LORD.

As soon as we received your Lordship's letter dated the 13th December of last year along with the bill of exchange for the sum of 45£ sterling or 1125 French Franks; we lost no time in forwarding it to our Most Holy Father and Lord, Pope Pius, the 9th. But his Holiness with a paternal and singular affection of heart graciously received the pledge of such filial devotion and respect of the faithful of that city and neighbouring towns, to whom he has ordered the expression of his grateful heart to be conveyed through your Lordship; and he has lovingly imparted to them his Apostolic Benediction.

But his Holiness has read, not without the greatest emotion of heart, what was related by your Lordship concerning the collection of last year amongst the Christians scattered through the jungle, especially of a certain rude and illiterate man amongst them, who with peculiar simplicity and affection inquired after the health and condition of our Most Holy Father, and increased the collection by a present of 48 Rupees.

His Holiness has complied most willingly with the request of that christian, and wishes you to inform him, if you can, that His Holiness offered up the Holy Sacrifice of the Mass for him on the 28th of January, and has begged of Almighty God for the rest of his most loving children all prosperity and heavenly gifts.

To this we have to add the assurance of Pontifical love which His Holiness affectionately entertains for you, and our own good will, earnestly beseeching the supreme bestower of all good gifts, to preserve and prosper your Lordship for a very long time.

Rome from the Halls of the Sacred Congregation De Propaganda Fide, 11th day of February 1851.

Your Lordship's most affectionate Brother.

J. PH. CARD FRANSONI PRAEF.
A. BARNABO, *Secy.*

[*Madras Catholic Expositor, May* 1851.]

PIUS THE NINTH.

The leading English journals are rabid to an extent beyond the ordinary, because Pius the Ninth has divested himself of a portion of the power he before possessed, and transferred it to the keeping of English (not Anglican) Roman Catholic Bishops. It is not to be expected that the gentlemen who in fits leaders for the city journals, should be very profoundly versed in the unfashionable dicta of writers upon canonical or international law; neither are we much surprised that the Bishop of London should gladly seize upon any Godsend in the light of a new subject that might divest the public attention from himself—catechised and badgered as the poor man has been for the last year by angry churchwardens and grumbling dissenters. In the evangelical position of the Anglican clergy the matter is a lucky chance. It will supply ample materials during the next six months for the rabid outpourings of the "Roaring Mog" fra-

ternity—the M'Neiles and Stowells will, in their indignation, be the cause of bringing fresh converts to Rome.

But what will be the upshot of all this stupid and unmeaning bigotry? Why a few Catholic Churches may be sacked—nine or ten priests, and a bishop or two, murdered. But in what manner will these excesses, should they occur, solve the question or serve the cause of protestantism? The act of the Pope in erecting Catholic Bishoprics in England, is an act purely spiritual. It is an act which affects those only who are Roman Catholics. It is a conveyance which the wants and wishes of the English Catholics made it expedient for the Pope to grant. So far from being an assumption of power, it is an actual renunciation of a portion of the power he already possessed over the Vicars Apostolic. Before the present change, the English Vicars were directly under the jurisdiction of the Pope; he could "*motu proprio*" at his will and pleasure recall their faculties. They are now legally constituted Catholic Bishops, with ordinary jurisdiction and vested with canonical rights. A similar change will take place in reference to the subordinate clergy—so that if these writers weighed the matter for a moment, the only charge they could bring against the Pope is that he has abandoned a portion of his absolute spiritual power—and put the machinery of English Catholic Church Government on a footing more in accordance with the wants of Catholics, and of the spirit of the constitution of England. One would really imagine, from the foam and fury of the press, that in appointing an Archbishop, with the title of an English city, the Pope had seized upon the tower, blocked up the Thames, and meditated an attack upon their reverences of all the English Cathedrals. But alas it is no such thing. Not a farthing of revenue, not a single pluralist, will be affected by the move. The Pope has done in England what his predecessors have been doing throughout christendom, from the time of Constantine and Justinian down to the present day. The latter Emperor, when he wished to have his native town Achridus erected into an Archbishopric, was so Romish as to apply to Pope Vigilius. Lord John Russell prefers the Bishop of home manufacture, and sends the pure Anglo-Saxon article to compete with the Roman, to all parts of the world—to New Zealand as well as to Jerusalem. No person dreams of opposing or offering a hindrance to these gentlemen. "George Gibraltar" officiates in Rome, and "Solomon Jerusalem" not having a flock to minister to, sits solitary in the holy city. The Scotch Episcopalians have their Bishops of Brechin, Glasgow, &c., their Deans of Moray, and the Established Church of Scotland does not feel itself aggrieved. In Ireland, the Catholic Church has maintained its hierarchy in despite of all the power of England, yet notwithstanding this, we find that in Sees where there are actual Popish Bishops, their neighbours of the Establishment have contrived to live, and in fifteen or twenty years to amass such a trifling sum as one hundred and twenty thousand pounds. This ought to be a consoling fact for John Bull. In America, as well as in our own Colonies, the Pope has been in the habit of exercising his right to erect Bishoprics, and institute Roman Catholic Bishops, and not only has our government not reclaimed, but Lord Grey has ordered the colonial authorities to acknowledge their jurisdiction over their clergy and people, and to call them by those titles usually given to Bishops by all persons of good breeding in European society. In America, cities vie with each other for the honour and the American government never dreams of overhauling the Pope for his "schismatical conduct." This piece of wisdom belongs, by special privilege, to the Hooks and the Palmers of the Anglican Establishment. The Anglo-Saxon nation overflowing with wealth, possessed as she is of immense power, ought never forget that she owes her civilization, her christianity as well as her hierarchy, as it stands, to a Pope, a predecessor of the present head of the Catholic Church. What has she to gain by quarrelling with the Pope? Joseph the II. of Austria, or Napoleon, if summoned from their graves, could read her a lesson on this subject. As long as Sir Robert Peel lived there was little fear of such an event. But while Lord Palmerston wields her destinies the nation cannot be too cautious. In one short week and England may be involved in a continental war. A quarrel with the Pope in such an event would be exactly what England's bitterest enemies would wish to see her involved in.—*Cape Colonist.*

CREED OF THE UNIVERSALISTS.

In an excursion I made on the Old colony rail-road. I had the fortune to meet a young, very amiable, and I have no doubt, very sincere Universalist clergyman. He was on his return to his father's house from a preaching tour in Western New York. He described this singular sect as very prosperous and increasing; it numbers twelve hundred churches, seven hundred ministers, and sixty thousand communicants in the States. It is particularly strong in Massachusetts; and as he assured me, many of the Unitarian churches are believed to be tending towards them.

This Universalist body possesses a very large measure of toleration; but he informed me that no exact statement of their doctrines is to be met with in books. They are not digested as yet; they are only in fact beginning now to philosophize their opinions. They have among them men of almost all other sects; all agreeing to make their special doctrines non-essential, and to unite on the ground that all go to heaven together. My informant made morality a condition to the attainment of future happiness, by the belief that each man goes to heaven with the dispositions and relishes he has about him when he leaves the world, and thus is in a more or less fit state for the enjoyment of heaven, occupies a higher or lower position of happiness, according to the life he has led on earth, and takes a longer or shorter time to progress towards the perfect enjoyment of the heavenly life. Thus there are different orders in heaven,

different degrees of happiness; and a man's behaviour here may be said in a sense to determine his condition in heaven through all eternity. One can see how upon a foundation of this sort an argument for moral living may be based, and how men may be nominally kept together by it where the charity is so large as to permit them to call by the name of brethren all who hold to their single characteristic opinion.

My accidental acquaintance was of the largest charity. He was well educated and had studied theology three years at Cambridge the best theological school in New England, according to his view; he thought different forms of belief were suited to different men, to different classes, and to different periods: he saw good and found good men among all sects. With this perception of good I perfectly coincided; but when he took the Mormons for his case, and, except polygamy, did not think there was much that was absolutely reprehensible in them, I could not coincide with him. It would have been useless to enter into controversy, but I could not help asking, in connection with his notion of different forms of belief being adapted to different times and classes of people, if he did not hold that there was really any such thing as religious *truth* at all—if everything was non-essential. But the question elicited nothing.

We diverged into a conversation upon the Mormons and their practice of polygamy. I do not know how far the people on the Salt Lake, now asking for admission into the Union, really practise generally or hold polygamy to be legal. It will be difficult, I should think, in a new country like that, for many of them to obtain more than one wife; but supposing it to be declared legal among the people of the territory of Utah, and they apply next year, after having adopted a State constitution, for admission to the Union, the curious question arises, will Congress admit into the Union a State which practises and legalizes polygamy? I subsequently talked this matter over with other friends in Boston and elsewhere; and there appears little doubt that Congress must admit the State, without any reference to the character of the State laws. The State must profess Republican principles, and that is nearly all the Congress can demand. Every State makes its own laws of divorce, and the whole article of marriage is a matter of State regulation. If the Legislature of Kentucky declared polygamy lawful it would become a domestic institution, as slavery now is. Their Senators and Representatives would bring their harems to Washington with impunity; and if one of the wives eloped to Boston, the husband could reclaim her without doubt as he now does his slave, all the laws of New England against bigamy notwithstanding. An accident of this sort would create as much excitement among the females of the non-polygamous States as the arrest of fugitive Coloured men is now doing among the non-slaveholding States.—*Spectator, April 5.*

CATHOLIC DEFENCE ASSOCIATION.

A numerous and respectable meeting of the promoters of this association was held on Monday evening, at No. 10, Essex-bridge.

At eight o'clock the chair was taken by the Rev. Dr. Cahill.

The Rev. Chairman said that since their last meeting he had received a letter from one of the most eloquent and patriotic of the Irish members of parliament, expressing his sincere pleasure at finding an association originated for the purpose of defending the Catholic Church against the attacks of its bitter and unrelenting enemies. The letter declared the distinguished writer's anxiety to join their body, and the happiness he would feel in being permitted to attend on whatever day might be selected for its public inauguration. (Hear, hear.) The writer thought that there was wanted the means of a proper expression of Catholic public opinion in Ireland, and therefore it was that he anticipated so much pleasure in being present at so essential a demonstration of Catholic opinion. (Hear, hear.) He (Dr. Cahill) had replied to the excellent writer of the letter, informing him that he was labouring under a mistake in supposing their society to be a political one—that it was simply a religious defensive body, and that they would be most happy to have his co-operation in their projected movement. (Hear, hear.) He (Dr. Cahill) hoped that at this time his fellow-countrymen would lay aside their animosities which had so long, unhappily, divided them, and that the faithful band of Irish representatives who now, more than perhaps at any other period, had been so devoted to their country, would be found ready to aid them. (Hear, hear.)

The Secretary having read the minutes of the last meeting.

Mr. E. W. O'Mahony said it was utterly impossible that they could any longer remain in a supine state while their enemies were assuming the formidable attitude evinced by their conduct of late. (Hear, hear.) He had been struck by reading that day an announcement of the formation, in London, of an Anti-Papal League, to be composed of the leading men of the Houses of Lords and Commons that could be collected for the purpose, of the Bishops and Clergy of the Protestant Church, with those of the separated sects, for although separated amongst themselves on religious matters, they were still united on one point—that of entertaining an inveterate hatred of Catholicity. (Hear hear.) The paper in which he read the paragraph stated that when the principles and regulations of the league were published, they would strike terror to "Popery," for they were more than defensive—they were aggressive. From that spot, however, he told the writer of the statement that the Catholics of Ireland hurled defiance at these Anti-Catholic League men, from the Prime Minister down to the lowest persecuting scavenger to be found. (Loud cheers.) In conclusion, Mr. O'Mahony stated that he had taken the oath of allegiance to her Majesty in the full conviction that to her he bound himself, as he was prepared to do, to defend his sovereign to the utmost. Her Majesty was, in return, bound to preserve to him the free and unrestricted exercise of his religious opinions and duties. (Hear, hear.) That was the compact which had been mutually entered into by the taking of that oath, and, as a lawyer, he knew that where one party to a compact vio-

lated it, the other was released from the obligations imposed by it. After some further observations, the learned gentleman concluded amid loud cheering.

The Very Rev. Dr. Spratt, who, on rising, was greeted in the warmest manner, briefly expressed the sincere gratification he experienced at witnessing the many respectable and devoted Catholics assembled together in order to devise the best means in which they could defend their holy religion. That gratification was much enhanced by seeing the eloquent and indefatigable Dr. Cahill presiding over their praiseworthy proceedings. (Hear, hear.) At the request of several gentlemen present, Dr. Cahill consented to prepare, by Easter Thursday, an address to the Catholics of the empire, calling on them to unite with the association in the furtherance of their great objects. The Rev. gentleman was warmly applauded.

After the transaction of some routine business, the association adjourned to Easter Tuesday night, by which time arrangements are to be made to secure a large and effective demonstration.—*Freeman.*

MEATH-STREET SCHOOLS—REV. DR. CAHILL.

On Sunday last Dr. Cahill preached the annual charity sermon at Meath-street, to a most crowded congregation. Towards the conclusion of the sermon the Reverend preacher alluded to the charity nearly as follows:—"I regret that on the present occasion we have not the advantage of the presence of your distinguished Parish Priest; and I am certain I but speak the universal feeling of this parish when I say that the ardent and affectionate prayers of every one before me are addressed to the throne of God for the speedy recovery of Doctor Laphen. He was my companion in College; and from that hour to this day I have had the happiness of maintaining, without interruption, the matured friendship of this valued companion. No one ever came within the sphere of his acquaintance who did not love him. He was no less distinguished in College by the universal admiration than he has been in Dublin by the public regard. The zeal, and the talents, and the piety, which distinguished his missionary labours, and render him an ornament to the Church, make it doubly imperative on us here this day to implore Heaven to restore him to perfect health, and to strengthen him still farther by grace for the discharge of the lofty duties of his sacred and responsible office. The first sermon I delivered in Dublin was in this church; and although the 'Liberties' where I now stand were wretched enough in that day, they exceed in point of present destitution, any idea that could be then framed of the decay of this part of the city. How little the foreign nations that will visit 'the world's fair' in London can imagine that the greatness and the wealth of the first city of Great Britain could have such a counterpart in the poverty and the miseries of the first city in Ireland; and little can they think that the inhabitants of London can have such fellow-subjects as the people of the Dublin Liberties—and little could they believe that the laws which feed one city into distressing corpulency could starve another city into almost an invisible skeleton. Oh! what a contrast in the trade and the circumstances of these twin cities, united by the ties of common country, and the laws of an imperial union; but any one anxious to read the commentary on the sisterhood of England and Ireland, has only to compare the Crystal Palace with the unroofed Liberties—one the mart of the world; the other the seat of disease, poverty, and death—one the fashionable resort of all nations; the other the putrid spot from which all save the naked, broken-hearted poor, fly in terror—one the storehouse of all works of English art; the other the plundered ruins of Irish industry—one the favourite spot of England's care; the other the hated desert of English devastation. The sanguinary passage of an English army has never made such desolation in any country as the legislation of the Union has produced in this wretched waste! Oh! if one of the tottering houses of this district, one of the idle, rotting looms of the naked silk-weaver, with the skeleton family of the starving tradesman, could be placed within the Crystal Palace amongst the Exhibition of all Nations, it would speak to the foreigners of the world, in a language more eloquent than words, the injustice of England to Irish commerce, and the terms of the contract by which she has fulfilled her engagement towards this ill-fated country. And, as if to annihilate every remnant of the national character, Lord John Russell would not only unroof your houses, and strip you naked, and starve you into an existence nearer to death than to real life, but he wishes also to reach the soul, and to rob you of the only consolation you possess in this world in the free exercise of your ancient faith."

Nothing could exceed the deep sensation produced on the vast congregation by the eloquence of the Reverend preacher's appeal.

Of the result no more need be said that the sum realised for the charity on the moment has exceeded even the most sanguine hopes of the benevolent protectors of these noble schools.—*Freeman.*

THE BISHOPS' ADDRESS TO THE CLERGY.

(*From the Examiner, April* 12)

Four-and-twenty Prelates all of a row, tuning their instruments to concord, is undoubtedly a pretty sight, but is it not what the French would designate as an anachronism? Ten years ago, or even five years ago, when one of the four-and-twenty, the Bishop of London, was giving sanction and encouragement to Puseyism this episcopal counsel might have been seasonable and suitable but, since then the unchecked schism has obtained such head and hold, that to it the language of mild expostulation is something worse than idle, implying, as it necessrily does, that the heads of the Church find themselves in the last extremity, with no resource but entreaty.

Non tali auxilio, nec defensoribus istis,
Tempus eget.

The pith of the Bishops' address is the following recommendation:—

We would beseech all who, whether by excess or defect, have broken in upon the uniformity and contributed to relax the authority of our ritual observances, to consider the importance of unity and order, and by common consent to avoid whatever might tend to violate them. In recommending this course as the best under present circumstances we do not shut our eyes to the evil of even the appearance of any discrepancy existing between the written law and the practice of the Church. But there are many cases where the law may be variously interpreted; and we believe that we are best carrying out her own principles in urging you to have recourse, in all such cases, to the advice of her chief pastors.

So Mr. Gorham, having doubts respecting the interpretation of a law, is to repair to the Bishop of Exeter for direction; and a Puseyite parson in the see of Norwich is to apply for advice to the orthodox bishop of that diocese. *Quot homines tot sententiæ*; and amongst these twenty-four Bishops there are as many differences as minds. The Bishops of Norwich is at one end of the gamut, the Bishop of Oxford is a note in all at the other. Every shade of diversity is to be found in the four-and-twenty preachers of union and conformity. When, then, they condemn irregularities, and recommend uniformity, they remind us of the crabmother's lesson to her daughter, in Lafontaine, and of the young lady's natural reply:

'Comme tuvas, bon Dieu! ne peux-tu marcher droit'?
'Et comme vous allez vous-même? dit la fille:
'Puis-je autrement marcher que ne fait ma famille;
'Tout-on que j'aille droit quand on y va tortu'?

Before the four-and-twenty Bishops require uniformity of the clergy they are bound to agree amongst themselves. They have no right to say "Go to your Bishop for the standard of observance," till the Bishops have settled amongst themselves what the standard is to be. Is it reasonable to expect an evangelical parish clergyman to conform to the doctrine and practice of a Tractarian Bishop, or a Puseyite to defer to a Calvinistic Prelate, while each sees, perhaps, in the next diocese, right and left, the opposite tenets ascendant? Mr. Gorham might be in peace and orthodoxy in Norwich, and Mr. Bennet might have intoned, gesticulated, and preached the Popery of Oxford undisturbed in the see of Exeter. A see may be to-day under a rigid Calvinists, and to-morrow it may pass under the government of a Puseyite divine, and the clergy, which have conformed to the one extreme are to conform to the other, and this is to be "the harmony of action, which, under God's blessing, is to go far towards restoring the peace of the Church."

If the advice of the Bishops were followed, the clergy of every diocese would only faithfully represent the diversity of doctrine and views which prevails amongst the Bishops. There would be more uniformity in such a case than there is agreement between Exeter and Norwich, London and St. David's, Oxford and York. There would, in fact, be a different Church of England in every diocese, some more, some less strongly marked with the shade of High Church and Low Church, Evangelism and Romanism. Selden said that the principles of equity varied as much as the length of the Chancellors' feet. The standard of uniformity in the Church of England and Wales varies with the views of twenty-eight Bishops, no two of whom have ever yet been found, on a controverted point of doctrine or discipline, in exact agreement.

And while the Bishops were penning this weak address of entreaty, seven clergymen of Leeds, followers of Doctor Pusey, were going over to Rome! And does any one believe that the admonitions of the Bishops will have the slightest effect in arresting this apostasy? The Tractarians, it is to be observed, are in earnest, much more in earnest than their monitors; most of them have passed from the extreme of Low Church Evangelism to Tractarianism, and have the stubborn faith acquired in such transitions, *vires acquirit eundo*; and it is to the last degree childish to suppose that these zealots, all whose tenets pamper presumption, will be influenced by exhortations to bow to authority *quand même*. The obedient did not require the lesson of obedience, and the disobedient will despise it and persevere.

MISSIONS OF THIBET.

Extracts from a Letter of Rev. Dr. Huc Apostolic Missioner in China, to the Rev. Dr. Etienne, Superior General of Saint Lazarus, at Paris.

SOJOURN AT LASSA.

(Continued from our last.)

We slept on these thoughts; our slumbers were light and often broken. As soon as the first dawn of day appeared, the doors of the cell opened quietly, and we saw the governor of the Katchis enter: he came and sat down by our sides, between both couches, and inquired from us in a benevolent and affectionate tone if we had passed a good night: he then offered us a small basket of cakes, made by his family, and dried fruit from Ladak. This mark of attention affected us deeply: it was like meeting a sincere and devoted friend.

The governor of the Katchis was thirty years of age. His noble and dignified figure was likewise indicative of goodness and frankness highly capable of attracting our confidence. His looks, words, manners, all seemed to convey to us the lively interest he took in us. He had come to make us aware of what would take place during the day regarding us. "During the morning," said he to us, "the Thibetian executive will repair to your residence, seal up all your effects, and then convey them to the tribunal, where they will be examined in your presence by the regent and Chinese ambassador. If you have not autograph geographical maps in your trunks, you may be at your ease, you will be left in peace; if, on the contrary, you have such, you would do well to inform me before

hand, because we might, in that case, find means of extricating you I am in close connexion with the regent" (we could, indeed, perceive that easily the night before during supper); "he himself commissioned me to come and confide this matter to you. .....He then added, lowering his tone, that all these annoyances sprang from the Chinese, against the will of the Thibetian government. We replied to the governor of the Katchis that we had no autograph geographical map; we detailed all the things in our two trunks. "As they are to be inspected to day, you will judge yourself whether we are people deserving of credit when we advance anything." The mussulman's figure shrunk: "Your words," said he to us, "completely satisfy me; among the objects you have spoken to me of, there is nothing that can compromise you. Geographical maps are greatly dreaded in this country. The greatest fear of them exists since a certain Englishman, named Moorcroft, introduced himself to Lassa, where he contrived to pass for a Cashmerian. After sojourning there for twelve years, he went away; but he was assassinated on the way to Ladak. Among his effects there was found a numerous collection of geographical maps and sketches which he made during his sojourn at Lassa. This event has rendered the Chinese authorities very suspicious on this subject. Since you do not frame geographical maps, all is well; I shall go and report to the regent what you have stated to me.

(To be continued.)

JOURNAL OF A TOUR IN FRANCE.

By Thos. W. Allies, M. A.*—p. 350, late Rector of Launton and now a Convert to the Catholic Faith.

Grand Distinctive Characteristics of the True Church.

INTRODUCTION.

Of the vast number of English men and English women who have travelled on the Continent in late years, comparatively few, I imagine, have deemed it worth their while to give much thought and attention to the action of the Church in the countries they have visited. Doubtless all have entered the material fabrics of Roman Catholic worship, but generally it has been to treat them as public monuments, rather than as "the house of prayer for all nations." But how many of those travellers who enjoy leisure and independence have made it their study to understand those manifold institutions for the education of the clergy or the laity, for the consolation of the suffering, for the instruction of the poor and outcast, or for the advancement of the interior life, by which the Church christianises the world, and lays hold of the heart of humanity? I am not now expressing an opinion whether the whole Roman system be true or false, pure or corrupt; I am looking at it simply as a *fact*. And in this view, perhaps, there is no object on the face of the earth so worthy of contemplation by the thoughtful mind as the Roman Church. As an English Church-man, I do not think it truthful, honest, christian, or safe, to shut my eyes to such a *fact* existing in the world. It seems to me that one ought to endeavour to understand it. Those who strive to rekindle ancient animosities, those who take not the trouble to understand doctrines as taught by their professors, but wilfully misconceive and mistate them, those even who rest contented in a state of separation, do they not sin against Him, who in the days of His humiliation prayed to His Father, "that they all may be one, as Thou, Father, art in Me, and I in Thee, that they also may be one in Us; that the world may believe that Thou hast sent Me." Do they in the least realise the fact that the Church of England considers the Church of Rome to be quite as truly a part of the Church Catholic as she is herself?

* * * * * * * *

The only merit of the following journal, if it have any, is the attempt to see things as they are in the Roman Catholic system; to put off all preconceived prejudices, not condemning that which is contrary to what one is accustomed to meet, but endeavouring to understand the principle on which it rests. It is nearly restricted to France, but perhaps that country is for more than one reason the most interesting part of the Roman Catholic communion at present. There the divorce, which all the governments of Christendom are now enacting on the Church, has been accomplished with the most harshness, contumely, and tyranny. The ample estates surrendered by the French clergy, in noble reliance on the generosity of their country, have been taken possession of by the state, which, admitting that the vast majority of its people are Catholic at least in profession, has recompensed this surrender by a grant to the clergy, yearly repeated, not a dotation once for all, and that in amount so unspeakably mean and inadequate, that every Frenchman of honor and feeling must blush for his country as he thinks upon it. The immense majority of curés throughout France receive from the state a stipend of 32*l.* a year, in larger populations this is extended to 40*l.* in the largest of all to 60*l.* Moreover, in France the state has done or is doing, what in England it will also do if it can; it sets up in every parish a schoomaster without a creed, to teach children all kinds of useful knowledge, from which only a definite creed is excluded, and to be an antagonist to the clergyman in his proper

* This was written whilst Mr. Allies was yet a Protestant.

sphere. Thus the existing generation of Frenchmen has been brought up since the tide of infidelity swept over their land; in too many cases they are not only infidels in present practice, but even their childish thoughts and associations were not Christian. The full harvest of the terrible convulsion of 1789 is being repeated—alas, it is far from being yet gathered in! Infidelity not only stalks openly through the land, but bears open sway in it. There is nothing on which all those with whom I spoke were more agreed than that "le respect humain" was against the Church and against religion. What a fact is this alone whereby to estimate the state of a country. If "hypocrisy be the homage which vice pays to virtue," where stands that country whose public opinion requires no hypocrisy in the open profession of unbelief? For these and other reasons, then I conceive that the Church of God is best seen in France working by her own intrinsic powers, not only unaided by the world, but most cruelly afflicted by it, and so externally oppressed and degraded, that nothing but the irrepressible life of the Gospel could penetrate and leaven society under such conditions. God grant that such a state of things be not preparing in England—and if it be, God grant likewise that the Church, in the day of her need, may have servants and handmaidens, priests, teachers, and sisters of charity, as disinterested, laborious, patient, and zealous, as He has raised up for her in France. This further may be said, that, if France as a nation be ever brought afresh under the yoke of her Saviour, no condition of human society need be despaired of; nor the capacity of the Church of Christ to overcome any amount of obstacles doubted.

Of course the institutions mentioned in this journal are but samples of a multitude. None will feel more than the writer its great incompleteness. Still this is a field of observation which has been little worked; so that the mere partial breaking of its surface may produce fruit.

It may be as well to put together here the five congregations in France mentioned in different places of the journal, which are engaged in missionary work. They are "la Congregation des Prêtres de la Mission," or, "les Pères Lazaristes," Rue de Sèvres, 95.; the "Séminaire des Missions Etrangères," Rue du Bac, 120.; the "Congrégation des Sacrés Cœurs" (Séminaire de Picpus), Rue Picpus, 9.; the Jesuits, and the Maristes. The "Congrégation du Saint Esprit," for forming priests for the colonies, Rue des Postes, 26. I did not visit. These, with the "Congrégation de la Miséricorde," form all the French missionary establishments. I think no one can give even a transient look at the course of life pursued by the St. Sulpiciens for the education of the clergy, without admiration of the astonishing care of the interior life taken by them, and the pains they are at to ascertain the due vocation for so special a work.

The chief establishments of the Church for education are the grands séminaires in each diocese, for preparation for holy orders; and the petits séminaires, both under the direction of the bishops, the latter receiving boys for all sorts of professions. In these two classes of establishments alone, as a general rule, is strict attention paid to the religious training of the pupils. The royal colleges, which extend all over France, have been by all described to me as in the most corrupt moral condition, and as suffering their professors to instil systematic infidelity into their pupils. Of course the vast majority of the youth of the country is educated in these colleges. The result is seen in their lives. For the female sex, the chief congregations devoted to education are "Les Dames du Sacré Cœur," in Paris, Rue de Varennes; "Les Dames de Notre Dame" (couvent des Oiseaux, Rue de Sévres); "Les Dames de la Visitation." Each has a great number of houses through France and elsewhere. For the poorer classes, "Les Fréres de la Doctrine Chrétienne," and the various sisters of charity, are of incalculable benefit; they are very numerous, and widely spread. Their disinterested and loving labours would be the greatest of blessings to our parish priests, engaged in conflict with a hard practical heathenism on the one side, and on the other, with various forms of dissent, the essence of which may be said to consist in a complete negation of the Church's office in the scheme of redemption, and, generally, of all objective belief beyond the sacrifice of our Lord for the sins of men, and the operation of the Holy Spirit.

It will be seen throughout, that I do not consider non-appreciation of the good in the Roman Catholic faith and practice a necessary ingredient of the English Churchman's character. I am quite convinced that the reunion of the English Church with the Church of Rome would be an incalculable blessing to the whole Church of God, and to the whole human race. Whoever made the separation, we need not despair of such a reunion; the right accomplishment of which good persons, on both sides, may earnestly hope and pray for.

(To be continued.)

THE BENGAL CATHOLIC HERALD.

'One body and one spirit—one Lord, one F[illegible] one Baptism.'

No. 25] CALCUTTA: SATURDAY, JUNE 21, 1851. [VOL. XX

THE

BENGAL CATHOLIC HERALD.

Calcutta: Saturday, June 21, 1851.

UNJUST CONDUCT OF THE PROTESTANT PRESS TOWARDS CATHOLICS AND CATHOLICITY.

CREED OF THE UNIVERSALISTS.

In our preceding issue, we gave insertion to an article copied from the Spectator, a London Protestant Journal, on the '*Creed of the Universalists.*' The first thing that struck us upon the perusal of the article we refer to, was the singularly calm and courteous manner, in which both the Correspondant of the *Spectator*, as well as its Editor, discoursed upon the extraordinary Religious System of the *Universalists.* Assuredly, we said to ourselves, if a sect, such as the *Universalists*, whose Members are at full liberty to reject at their own pleasure any one or more doctrines of Christianity, whether appertaining to Faith or Morality, be treated with such indulgence, an equal measure of liberality must be dealt out to Catholics, whose Creed proclaims, as necessary for Salvation, both all the mysteries involved in the belief of Man's Redemption by an Incarnate God, and all the moral precepts enjoined by the Saviour on his followers.

But however just this inference might be in theory, daily experience shows but too clearly, that, in effect, the result is practically the very reverse. Of the numerous English Protestant Journals which the Press pours forth every day, there is hardly one, if even one, in which, whilst Error and Infidelity of every species, however dangerous to the Christian Code of Faith or morals, are treated of in a kindly and palliating tone, the doctrine and discipline of the Catholic Church, the conduct of her Clergy, Religious, and the pious among her Laity, as well as the character of her most Holy and Beneficent Institutions are unceasingly misrepresented, traduced and vilified by writers, who are recklessly ignorant of the subjects they handle, or, as there is often too much reason to think, are so carried away by an envenomed spirit of hostility against Catholicity, as not to scruple to gratify their hatred of it, even at the expense of the known truth.

If so unworthy a course of conduct, as we have described, were adopted only by uneducated or notoriously worthless characters, the malignity of the poison would carry with it its own antidote. But when truth and justice and charity are thus habitually violated, by men otherwise commendable and respectable in Society, the injury done to Catholics and their Religion is rendered grievous and almost irreparable.

And yet we grieve to state it, it is by Journalists, in many respects of estimable

reputation, that the injuries we complain of are ordinarily inflicted. In the private relations of life, many of these writers are amiable and benevolent characters, and they not rarely number among their most valued personal Friends, edifying Members of the Catholic Communion.

Whence then does the perverse inconsistency of their public and private character originate? Alas! from the very same principle, to which we have to trace the opposition, that is so often found between the avowed belief and the practical conduct of certain Catholics. An undue [illegible] to human respect, to worldly interests, and the influence of certain social or political connections. *"Video meliora, proboque, deteriora sequor."* The unhappy man, we speak of, are not unfrequently the creatures of circumstances; they are often as Penmen employed for their own support and that of their Families, to obey the chord which is pulled by an unseen powerful Agent, whose principles and policy, they, if free to do so, would openly reject and execrate.

We regret to add, that the remarks we have here advanced, are applicable not only to the Press in England, but also in India, and very particularly to that portion of it, which is in Calcutta. It is only necessary for a contemptible apostate Mongrel Penny-a-liner, who is of himself unable to speak or write two sentences of plain English, or one sentence of common sense, to furnish, in the discharge of his dirty vocation, to the Newspaper he may pander for, a meudacious burlesque narrative of a Catholic Sermon or Solemnity, and his report is sure to appear next day in all its lying deformity in the Columns of that Journal.

Oh! but of course the respectable Editor, or assuredly, at least, the Proprietor will on being appealed to, interpose at once, and order a contradiction of the false report to be forthwith published and a suitable apology tendered to the injured party. No such thing. We know that the experiment has been tried with respect to one Calcutta Journal, and that it was only when the case complained of, was forgotten or had lost all public interest, that a sort of stingy and very inadequate unsatisfactory reparation was reluctantly offered.

A few weeks since, the leading Calcutta Journals, we believe without any exception, copied from some of the English Newspapers a pathetic account of a Nun, who was represented to have, after many previous disappointments, at length effected her escape from the Convent at Northampton, and after having encountered various Romantic incidents, found at length a friendly shelter and Asylum in the house of a Dissenting Minister.

The instant in which this fabrication was published in a Northampton Newspaper, prompt measures were at once taken by the Catholic Chaplain of the Convent, both to establish the utter falsehood of the narrative in every single particular, and to discover the author of so base and atrocious a libel. For these purposes, the Priest tendered to a Magistrate of Northampton an Affidavit, in which he offered to contradict on oath every statement and insinuation contained in the libel. On the grounds, that he was forbidden by law, to receive such an Affidavit, the Magistrate declined to swear the Clergyman as to the truth of his statement. The Priest then waited on the Conductor of the Paper in which the Libel was published, and this Gentleman at once expressed his regret for having given insertion to it, promised to publish the Priest's solemn and well sustained contradiction of each particular assertion, but refused to give up the Author of the Libel; days however passed away and yet the Editor's promise remained unfulfilled, and to the Clergyman's repeated applications, nothing more than a polite answer was returned, renewing the Editor's assurance that the contradiction would at a convenient time appear in his Journal. The gross and unfounded fabrication we treat of, appeared, as we have premised, in the leading Journals of Calcutta, and yet, though the Steamer which arrived here on the 2nd or 3rd Instant brought out the express public contradiction of every iota contained in it, not one of the Papers which gave ready insertion to the falsehood here, had the honor or honesty, to compensate for the pain they took in disseminating the calumny, by publishing in their Columns its contradiction.

Indeed the only thing that, as it seems to us, ought to occasion surprise to any sensible person, Protestant, or Catholic is, that any contradiction of so obvious a calumny should be deemed necessary, on account we suppose of the present diseased state of mind of a portion of the Protestant Public. There is not we believe a single Monastic or Conventual Institution in the United Kingdom, which is not constantly, indeed we might almost say, daily visited not only by respectable Lay Catholics, but also by Protestants of the same rank in Society, very much because all these Institutions have invariably attached to them educational establishments either for the rich or the poor, or Orphanages, or Asylums for Servants, or for the Deaf and Dumb, or Hospitals, or Alms-Houses for distributing general relief to the distressed. In all

these cases, the Benevolent Protestants and Catholics of each Vicinity, in which one or other of these invaluable Institutions exists, are found always to unite together in lending their patronage and co-operation towards promoting its welfare, and as a necessary consequence, they are thus brought into frequent contact with the Members of each Community, and become familiarly acquainted with its arrangements. In short, once that they are known as persons who take an interest in the Schools or Institutions administered by the Community, they are regarded without religious distinction as personal friends by every Member of it, and in return for their exertions for the public good, the friendship of the Community ordinarily extends to and embraces the whole range of their respective families.

We can add with sincere pleasure, that all that we here affirm to be of ordinary occurrence at home, is illustrated to a gratifying extent in the Religious Institutions, which have been established amongst us, and we feel confident, that in proportion as the worth of these Institutions becomes better known, it will be appreciated by none more fully, than by the higher and more enlightened portion of the Protestant Community. On account of the length to which this article has extended itself, we shall reserve for another occasion, the remarks we had intended to offer on the *Creed of the Universalists*.

Just as we were about to conclude these remarks, we received the *Hurkaru* of the 17th instant, from which we copy another painful and disgraceful instance of the utter disregard of a large portion of the Protestant Press to the dictates of justice, charity or truth, when there is an opportunity of reviling Catholic Institutions. In this instance at least, the slanderers are likely to receive the just punishment of their guilt:—

[*Copied from the Hurkaru.*]

THE NUNNERY AT CLAPHAM.

(*From the Home News, May 7.*)

THE QUEEN *v.* SCOTT.

Mr. Serjeant Shee (with whom was Mr. John Scott) said, he was instructed to move for a rule to show cause why a criminal information should not be filed against Mr. David Scott, the printer and publisher of the *Morning Advertiser* newspaper, for certain libels published in that paper on the 12th and 20th of March last. He made this application upon the affidavits of certain residents at Clapham, some 20 ladies, who since 1843 had been members of a religious institution and establishment called the Convent of Notre Dame, in Bedford-lane, Clapham: of two clergymen, who stated themselves to be the sole spiritual directors and advisers of the said community; and of two medical gentlemen who were surgeons at Clapham, who stated themselves to be the usual medical attendants of the said community, and of certain scholars who were resident there, receiving an education from the members of the community. He read first the affidavits of the Rev. R. Simpson, of 1, Nelson-terrace, Clapham-common, and John Coldicutt Dell, of 6, Hammon-terrace, Mauge-street, Clapham, who stated that there had been for the last 18 months in Bedford-lane, Clapham-road, a certain religious institute, community, and establishment consisting of females, and within the meaning of the statute of 10th George IV. chap. 7, and which community was called by the name of the Convent of Notre Dame. They stated that the *Morning Advertiser* of the 12th of March contained the following libel:—

"A New paper of Nuns.

"We understand there is very great, and it is to be hoped unusual, excitement has just taken place in the convent on the south side of the Thames, in the vicinity of a well-known common. To the surprise and consternation of the sisterhood a novelty suddenly appeared among them the other day in the shape of a 'sister' of infantile age, or, more properly speaking, of no age at all. What added to the interest of the circumstance was the fact of the 'novice' not having entered the convent either by the door, the window, or the chimney. It ought to be mentioned that the usual process of taking the veil was dispensed with on this occasion. The nun made her appearance without ceremony of any kind, and amidst sounds made by herself which ill accorded with the silence of the place. For further particulars we must refer to the medical gentleman, who, instead of the priest, assisted in the introduction of the interesting stranger into the convent and into the world at the same time. It is difficult to say whether the surprise or the scandal be the greater, at the institution of this new order of the sisterhood."

And the deponents stated, that in the *Morning Advertiser* of the 20th of March there appeared another libel of and concerning the said institute and establishment, professing to be the report of a speech delivered by Mr. Edward Turner at a public meeting of the Protestant inhabitants of the borough of Southwark, held at a certain house called the Bridge-house Hotel, to petition Parliament for a——fectual bill of protection against the designs of Popery:—

"The speaker, after referring to the mischievous results of the 'conventual' (thereby meaning conventual) system, as exhibited in the case of a young lady of the Beverly family, of large property, who has been shut up in a nunnery by the Earl and Countess of Shrewsbury, adverted to the demoralising nature of these institutions. He had heard, on good authority, the case of a childbirth in a nunnery at Clapham. At first the report was declared to be utterly devoid of truth, but it was now said that it was a stranger

who had been attended by a medical man, and not one of the inmates."

The deponents stated their belief that the libels were published of and concerning the establishment in Bedford-lane, and were intended to insinuate and assert that a member of the religious community had given birth to a bastard child, and that immoralities had been and were practised within the precincts of the said establishment, and that the libels were false and unfounded in fact. He then had the affidavit of Clarissa Noel, who stated herself to be the sister superior of the said religious establishment, and she gave an account of the establishment of this convent from September, 1845, and she gave the names of all the members of the community at the time of her making the affidavit, and of all persons who at any time had been members of the said community, and she most positively denied that there was any truth or foundation for the insinuations contained in such libels. He had then the affidavits of the 19 ladies who were now resident in the convent, and they also expressly denied that there was any ground for the imputations. He had also the affidavits of Josephine Lagresse, sister superior of the convent of Notre Dame at Blackburn; of Iphigenie de Paris, sister superior of the convent at Liverpool. These ladies had been inmates of the convent at Clapham, and their affidavits were to the same effect as those already referred to. Then there were the affidavits of the Rev. Frederick Held and the Rev. Louis de Buggenom, who were the sole spiritual advisers of the establishment, to the same effect. He had then the affidavits of John Parrott, surgeon, and Edward Taylor, surgeon apothecary, and they stated that had been surgeons attending the establishment, and they believed the imputation to be false and unfounded. Mr. Justice Coleridge said the learned serjeant was entitled to his rule, but nothing was said with regard to the scholars as to their ages; he would suggest whether it might not make the affidavits more complete. Mr. Serjeant Shee said that should be done. Rule granted.

A similar rule for libel was granted against the *Morning Herald*.

DISTRICT CHARITABLE SOCIETY.

The *People's Friend* referring in an Editorial to the remarks contained in our last issue, inadvertantly, no doubt, ascribes to us an accusation against the District Charitable Society much stronger, than that which we preferred. Our charge, which we repeat, is, that the present composition of that Society does not and cannot impart confidence to the poor of the Catholic community, and in proof, we added, that there exists a general and, in the present state of things, a very natural impression among the Catholic Poor, that the success of an application made for relief, would be endangered if not destroyed, were it to transpire, that the applicant was a Catholic. Without enquiring whether this impression be just or unjust, we repeat it, the Catholics of Calcutta have an undoubted right to be satisfied, that the Charitable Bequests of their fellow-religionists, which constitute by far the greater part of the Legacy Funds of the District Society should be administered by a body so constituted, as to leave no reasonable cause to doubt of the strict impartiality of the Distributors.

We claim for every other portion of the Community, without Religious distinction, the same measure of justice, which we demand for our Fellow-Catholics, and we think that the shortest and most effectual mode to effect a remodelling of the District Society would be that each Class of the Community, which feels aggrieved by the present arrangement and constitution of the District Society, should present a distinct Petition to Government on the subject, and call for its interposition to remedy the evils so justly complained of. It seems to us most especially, that each Class of the Calcutta Community, by any Member of which a Bequest of any moment now administered by the District Charitable Society was made for the benefit of the poor amongst us, has strong grounds to solicit the interference of Government in favor of the impartial dispensation of that Bequest, in such a way, as will evince a due regard to the Poor of that Religion, to which the Testator belonged.

It is undoubtedly in the power of Government to control instantaneously and effectually the District Society, and insist on its reconstruction on such principles as will prove satisfactory to every reasonable person of every Creed. Nothing short of this will or ought to satisfy those, who are concerned in this important subject. If the present administrators be really impartial towards the poor of all Creeds in the exercise of their trust, they cannot reasonably object to have their Society reconstructed in such a way, as will afford honorable testimony to their administration. If, on the other hand, things, as they now are, unfortunately present an unfavorable aspect, it is the duty of every good man to unite in labouring to effect an immediate reformation of them.

TRINITY SUNDAY, CHURCH OF THE SACRED HEART, DURUMTOLLAH.

On Sunday last, the 15th instant, the Archbishop Vicar Apostolic administered the Sacrament of Confirmation to seventeen persons, at the Church of the Sacred Heart: one of the Adults who received Confirmation, was a recent Convert from English Protestantism.

ST. THOMAS' CHURCH.

On Sunday next the 22nd instant, the Archbishop will administer Confirmation at 8 o'clock, A. M. at St. Thomas' Church.

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INTALLY CONVENT BOARDING SCHOOL, AND FEMALE ORPHANAGE.

On the Feast of Corpus Christi the 19th instant, the Archbishop, Vicar Apostolic, gave Confirmation to seven Pupils of the above mentioned Institutions, in the Convent Chapel at Intally.

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ST. JOHN'S COLLEGE MUSEUM.

The Rector of St. John's College begs to return grateful thanks to Francisco Pereira Esq., for his valuable donation to the College Museum of "*Thomson's Metallic History of England*" and of "*Thomson's Grand National Medals*," also to Mr. Asphar Jun., for a Collection of Shells, and to Miss Augier for an interesting Collection of Insects; H. Joakim Esq., is also gratefully thanked for his contribution of Insects.

CORRESPONDENCE.

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To the Editor of the B. C. Herald.

SIR,—Having just received from America a copy of an English Translation of the celebrated Letters of the illustrious Convert, the Count LE MAISTRE, on the *Spanish Inquisition*, I beg to send you for publication an extract from them, regarding the atrocious persecution carried on for three centuries against the British and especially the Irish Catholics by Protestant England.

It is some consolation to the descendents of the sufferers to find, that in every region of the new and old world, their ancestors are held up to the admiration of Christendom, whilst infamy and execration loud and deep are the just retribution, awarded by outraged humanity to the unhallowed memory of their barbarous Persecutors.

I remain Sir,
Your's &c.
AN IRISH CATHOLIC.

Calcutta, June 20, 1851.

"Infidel Hume, the pensioned libeller of Catholicity, and who sacrificed truth, wherever the religion of Christ was concerned, on the idolatrous altar of the golden calf, upbraids England for practising *her inquisitorial* cruelty upon the Catholics, whose only crime was their allegiance to the constitution, and to the church which Jesus God established upon earth! He acknowledges that "*the whole tyranny of the Inquisition, though without its order, was introduced into the kingdom.*"

In the reign of the ferocious Elizabeth, "*whoever in any way reconciled any one to the Church of Rome, or was himself reconciled, was declared guilty of high treason!!!*"

Any person, over sixteen years of age, who refused, for more than a month, to frequent the Protestant service, was put in prison. If he continued obstinate, he was for ever banished from the kingdom; and if, unfortunately, he had returned to see his family, or relieve his family, or relieve his parents, he was executed as a traitor!

CAMPIAN, renowned for science, eloquence, and purity of morals, was martyred in her infernal reign, merely as a missioner, and a comforter of his brethren! Accused by a gang of profligates of *having entered into a plot against the queen*, he was *racked* to such a degree of inhumanity, that the jailer, who was an eye-witness to the scene, observed, "*This poor man will be soon stretched a half foot longer.*" Three of his judges, horrified at this brutal injustice, retired, and refused to participate in his *judiciary* murder.

WALPOLE was likewise condemned and executed! The queen offered him pardon on the scaffold, if he would acknowledge her *spiritual supremacy!* He of course refused, and was sacrificed.

Who, that is acquainted with history, is ignorant of the horrible cruelties committed in her reign against the CATHOLICS of IRELAND? Who has not heard of the cruelties of *Lord*, or rather *monster*, Fitz William? *Elizabeth was well acquainted with all this.* At the present day, a manuscript letter can be seen in the archives of Trinity College, Dublin, wherein an *office* named LEE describes these damning cruelties. "*They are such*," says he, "*that we should rather expect to find them in the history of a Turkish province, than in that of an English province.*" "*And yet*," adds the learned Camden, "*Elizabeth did not believe that the greatest part of those unfortunate priests, thus butchered by the tribunals, were guilty of any crime against the country.*" *Amiable* woman! In a word, a digest of the *laws* (if the term can be thus profaned), which were passed against Catholics, and especially against CATHOLIC IRELAND, would form a code of oppression unexampled in the annals of the universe, for robbery, atrocity, perfidy, slaughter, blasphemy, and crime.

BACON, in what he called his *Natural History*, speaks with perhaps more than becoming gravity of a certain magic ointment: among other ingredients of the singular compound, he mentions *the fat of a bear and of a bear, killed during the venereal orgasm*; and, moreover, *the exudation which is collected from the skull of an unburied human body*. He states that it might be hard to procure the two former; but, as to the last mentioned, he dispassionately observes, "*It could be certainly found in great abundance, in*

Ireland, upon the human carcasses which are thrown in heaps into the—sewers!!!"—M. Le Comte Joseph Le Maistre's Letters of the Spanish Inquisition, pp. 116 to 125. Boston 1843.

Note.—"All Popish archbishops, bishops, vicars-general, deans, Jesuits, monks, friars, and *all other regular Popish clergy*, and all Papists exercising any ecclesiastical jurisdiction, shall depart this kingdom before the 1st of May, 1698. And if any of them shall be, at any time after the said day, within this kingdom, *they shall be imprisoned, and remain there without bail till they be transported* beyond the seas, out of the king's dominions, wherever the king, his heirs, or successors, or chief governors of this kingdom, shall think fit; and *if any so transported shall return again into this kingdom, then to be guilty of high treason, and to suffer accordingly!!!*" (1)

(1) Robin's Abridgment of the Irish Statutes, p. 451.

"If any Popish priest, or reputed Popish priest, or any person pretending to be a Popish priest, or any deprived clergyman, or any layman pretending to be a clergyman of the Church of Ireland, as by law established, shall after the 25th day of April, 1746, *celebrate any marriage between two Protestants, or reputed Protestants, and a Papist*, such Popish priest, &c., *shall be guilty of felony, and shall suffer death as a felon, without benefit of clergy or of the statute!!!*" (5)

"No Papist, after the 20th of January, 1698, shall be capable to have, or keep in his possession, or the possession of any other, to his use, or at his disposition, *any horse, gelding, or mare, of the value of 5l. or more*; and if any person of the Protestant religion shall make discovery thereof, upon oath, to any two justices of the peace, or to the chief magistrate of any city or town corporate, they may, within their respective limits, by warrant under their hands and seals, authorise such person, in the day time only, to search for and seize all such horses; and, in case *of resistance to break open any door, and bring such horse or horses before them*; and such discoverer, (being of the Protestant religion) paying, or making tender, before such justices, mayor, &c., of the sum of 5l. 5s. to the owner or possessor of such horse, after such payment, or tender and refusal, the property of such horse or horses shall *be vested in the person making such discovery and tender*, as if the same had been bought and sold in market overt!!!" (6)

(5) Idem, p. 388. (6) Idem, p. 450.

"The lieutenants, &c., or the major part of them, may cause to be raised upon the Popish inhabitants, and upon every person who shall refuse to take the oath of abjuration, (which oath any justice of the peace may administer,) *double the sum they should have paid by virtue of this act*, in case they had been Protestants!!!" (2)

"Leases of the premises to be made to Protestants only, at the full improved rent, without any fine. *Leases to, or in trust for Papists, or assigned to them, to be void* and the lessor, assignor, and lessee, or assignee, accepting or accepting such lands, *to forfeit treble the yearly value!!!*" (4)

(2) Idem, p. 407. (4) Idem, p. 386.

"*If any Papist shall publicly teach school, or instruct youth in learning in any private house, or shall be entertained to instruct youth, as usher or assistant to any Protestant schoolmaster, he shall be deemed a Popish regular clergyman, and prosecuted as such, and shall incur such penalties and forfeitures as any Popish regular convict is liable unto.*"(3) What an infernal law in this Pandemonium code What heretical tongue can have the impiety to declare the *Roman Catholic religion* perpetuates ignorance! Blasphemous assertion! Has not the impiety, *Reformation* legalized impiety and murder, rapine, bodily and mental slavery, and all the abominations of her partner—Antichrist?

"Any person that shall, from the 1st of May, knowingly conceal or entertain any such archbishop, bishops, &c., hereby required to depart out of this kingdom, or that after the said day, shall come into this kingdom, shall, for the first offence, *forfeit twenty pounds*; for the second, *double that sum*; and if he offend the third time, *shall forfeit all his lands and tenements of freehold, or inheritance during his life; and also his goods and chattels!!!*" (4)

(4) Robins, p. 452.

"The eldest son, conforming, immediately acquires, *in the life-time of his father*, the permanent part, what out law calls *the reversion and inheritance of the estate*; and he discharges it by retrospect, and annuls every sort of voluntary settlement made by the father ever so long before his conversion! This he may sell or dispose of immediately, and alienate it from the family forever!!!" (5)

(5) Burke, v. p. 187.

They (the Penal Laws) cannot be excused upon any principle of justice or necessity.—*Edinb. Review*, Oct. No. 9, p. 166,

I think I can hardly overrate the malignity of the principles of the Protestant ascendency, as they affect Ireland. No country, I believe, since the world began, suffered so much on account of religion.—Burke, vol. v. pp. 232, 233.

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VOLTAIRE AN APOLOGIST FOR RELIGION.

(Continued from p. 301.

Another benefit of religion, is that it has destroyed those Superstitions which degenerate into fanaticism.

I flatter myself, that if the greatest enemies of the Christian religion heard us in our temples where the love of virtue assembles us, and were witnesses of our sweet and innocent simplicity, they would cease to reproach us with absurd fanaticism.*

It was religion that inspired at different periods, both Henry Bishop of Evreux, and Cardinal Coislins Bishop of Orleans, at different times, with the same zeal in defending the Protestants against their persecutors.

If religion be accused of having occasioned those sanguinary quarrels of which it was made the pretext, and of those intestine wars which for more than forty years covered the whole of France with the slain, then it must be admitted, that it was a fearful abuse of religion which armed the perpetrators of the Massacres of St. Bartholomew. Let us admit that Catherine de Medicés and those who counselled those Massacres, had not more religion than he who would desire to diminish the horror of them.

Who would presume to defend so detestable a cause? Yes—this fanaticism armed one half of France against the other half; Yes—it transformed into assassins those Frenchmen so gentle and so polite, who gaily occupied themselves with comedies and pamphlets. We must repeat it a hundred times; we must proclaim it every year on the twenty-fourth of August, in order that our posterity may never be tempted to renew the crimes of our detestable ancestors.

Voltaire does not mention it, but we know that those crimes were renewed on the second of September, and under very different circumstances during the reign of impiety. In that century, Massacres were committed in cold blood. The fanatic and barbarous people

* Vol. 44, p. 180.

were left the choice of their victims: the brother could assassinate his brother and the son could plunge the knife into the breast of his father. In our days it was the judges who became assassins, and the revolutionary tribunals commanded the ammunition of Nantes and of Lyons.

In large cities they kept the scaffold daily teeming with the most pure blood.

This is what we must repeat a hundred times, this is what we must cry aloud every year, in order that our posterity may never be tempted to applaud the maxims of impiety.

It is not possible to ascertain the exact number of those who perished on saint Bartholomew's day. Our author exagerates, another diminishes, no one gives the right number. But it is certain that the revolutionary Massacres lasted for several years, and it is impossible to calculate the number of victims.

(To be continued.)

POETRY.

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THE CHURCH.

(Communicated by a Friend to the Bengal Catholic Herald.)

The Church—the Church! a hymn for thee,
Whose glory dwells in ev'ry zone,
Old Time the king must bend his knee,
Before thine everlasting throne.

A thousand years have flown away,
Nine hundred more are rolling by,
But thou dost never feel decay,
Immortal offspring of the sky.

Thy fold is Truth's embattled home,
The Angels guard thee round about,
Thy base the earth—thy wondrous dome,
By God's own hand spread nobly out.

And millions in thy shadows rest,
And tribes and nations there unite,
Like rivers in the ocean's breast,
Swelling, yet lost within its might.

Stand on the threshold, let thine eye
Along the vast perspective run,
Where memory lifts her torch on high,
And history blazes like a sun.

Behold! what myriads throng the space,
What countless hosts from ev'ry clime;
Where'er you turn, the eye can trace,
The hoary evidence of time.

From Afric's shore a mighty band,
Before the sacred shrine have met,
Others from Asia's farthest land,
And Isles amid the ocean set;

From Europe's soil with science crown'd,
They meet in one Communion blest,
And from the earth's remotest bound,
Where the last sunbeam sinks to rest.

The martyrs radient from the flames,
The virgins in immortal youth,
The mitred prelates with whose names
Are joined the victories of Truth.

They come, they come from ev'ry age,
The poor—the rich—the bond—the free,
The peasant, anchorite and sage,
They come, oh God! to worship Thee.

There shines the diadem of Kings,
The scholar there his wreath has brought,
The artist too, devoutly brings
His bright realities of thought;

And science with her starry crown,
And Eloquence whose words inflame,
Before thine altars bending down,
The glory of our Church proclaim.

Hail, hail to Thee, triumphant home,
Wherein the mystic dove is found,
Thy hallowed shrines where'er we roam,
Thy children's best affections bound.

Oh! may the nations soon return,
Which wander'd from thy peaceful fold,
And faith, so long extinguished, burn
At altars where it shone of old.

Selections.

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THE PAPAL AGGRESSION—AUDI ALTEREM PARTEM.

To the Editor of the Morning Chronicle.

Sir,—In your paper of the 2nd instant, there appeared a letter signed A Layman headed "Papal Aggression, Mr. Drummond in Calcutta." What your opinion of Mr. Drummond's recent bare-faced and impudent attack on Catholicity may be, I know not, but it appears to be generally admitted at home, that he is partially deranged, and if so, the unfortunate man is, or ought to be, more an object of pity than of anger. On the contrary, should this charitable conclusion be incorrect, and the arch defamer, be of sound intellect, he stands convicted on the testimony of millions, as an infamous liar, and a foul-mouthed slanderer, and whether it was your intention, that your readers would enrol the "Calcutta Drummond" alias the Layman in *the mad* or *the scoundrel*, classes, will probably for ever remain a *mystery* unless you kindly condescend to enlighten them on the subject.

* * * * *

I now turn to your Correspondent the Layman. I took a few extracts from his letter with a view towards replying to them, as soon as I found myself in better health, as I was indisposed at the time. What a tissue of falsehood; foul, abominable falsehood; the bare transcribing of which, even for the laudable purpose of refutation, is enough to sadden the heart and make the hand tremulous,—"Catholics, Priests and Layman, taught that to kill a Protestant would not be a sin!!—That it would be doing God a service!"—I am tempted to cry out in the language of the great bard of Avon,—

"Are there no stones in Heaven,
But such as serve for thunder!!"

This doctrine, the LAYMAN says, "is taught in standard Roman Catholic books." I dare him to the proof,—for the life of him he could not, even if he travelled over the whole habitable globe in search of it, produce such a book. The first book put into the hands of a Catholic child is the Catechism and I will let it speak for itself:—

Q.—How does a person sin against his neighbour?

A.—By injuring him or by not assisting him when able, in his corporal or spiritual necessities.

Q.—Who is your neighbour?

A.—All mankind, even those who injure us, and differ from us in religion.

Here is the doctrine, the unchangeable doctrine of the Catholic Church all over the world, and as a Catholic I would not believe an angel from Heaven if he preached an opposite doctrine. Oh! that Protestants would discard prejudice, and study these beautiful doctrines. The great truths of Catholicity, one jot, one title of which, neither Pope, nor Bishop, nor Priest, nor all the Bishops and Priests in the world can alter. The LAYMAN says, Popery persecuted "the saints of God," meaning the Albigenses, Waldenses, Lollards, &c.,—what a blasphemy to couple the name of the Almighty with such scoundrels.

"Oh shame, where is thy blush!"

Saints of God forsooth,—say rather murdering, cut throats, socialists, such as no Protestant State in the world would tolerate at the present time.—Hear the great Protestant historian Mosheim on the subject—"Certain writers (says Mosheim) who have accustomed themselves to hold a high idea of the sanctity of all those who in the middle ages separated themselves from the Church of Rome, suspect the Inquisitors of having attributed falsely impious doctrines to the Albigenses, but this suspicion is entirely groundless; their shocking violation of decency was a consequence of their pernicious system; they looked upon decency and modesty as marks of inward corruption, and certain enthusiasts amongst them maintained, that the believers could not sin let their conduct be ever so horrible or atrocious." The LAYMAN (but we duly suspect any body would take him for a clergyman?) next crosses over to France, and finds out that the Priests and their religion, darkness and superstition, have caused all the miseries of that unfortunate country—not a word about Penal Laws, Rack-rents, Cow Acre, tithes or middle-men, the Priests have done it all, what a wiseacre we have got in this *Lay teacher*. I think I saw him the other day with a bundle of tracts under his arm, and what Christian I would (if I had it) "lay my Dukedom to a Beggar's moiety," I could have picked out one of recent importation on the "awful doings of Popery in Ireland."—"Yes man," says Giles, "they must be *converted*, or they will all surely starve. Popery is such a wishey washey thing, they say, that nobody can get fat on it"—"*Indeed*" says Hodge, "I was minded they were all converted fourteen hundred years agone, by one St. Patrick."—"True, true," says Giles, "but then he was a Papist sent over by the Haythen Pope of Rome.—Hum, hum," says Hodge, "that's the way is it?"—I could excuse, and pity, and even love such men as Giles and Hodge, whose ignorance might be called involuntary—but for the more refined ruffian, the *educated liar*—the Drummonds of England and India I could find nothing better than the lash,—*conversion of the Irish*—this brings to my mind a Fancy Fair meeting held in the Town Hall, a few months ago, for the above ostensible purpose. I would have given a *gentle* hint about it at the time, and shewn the real drift of the matter, but I was *hors de combat* and had to console myself in reflecting on the vagaries of the civilized baboos. I trust, however, that the Calcutta Town Hall will never again be desecrated by such tomfoolery,—meantime with profound respect I humbly beg to suggest to the highly respectable old ladies, and the charming little misses, who worked their white fingers brown and their brown fingers white, making all the little fancy garters, and night caps, pen-wipers, and rose-buds, how they can profitably employ their time, in making the aforesaid little etceteras, until the sweet month of May next year, or before it, to have them ready for the next Grand Exhibition of Industry. There are, I well know, amongst the said ladies, many tender and kind of heart, but unfortunately misled by the prejudices of early education. Now I am persuaded it will be granted that, in nothing ought the educated woman feel a greater interest, than in the moral culture of the more humble members of her own sex. I look upon it as the Alpha if not the Omega of her responsibilities to Society—and as the Irish peasant girl, in the opinion of the civilized world, for virtue and modesty, it will readily be admitted, that it is better to let them go on in their homely way, in virtue and holiness, than to convert them into * * * * * "Look now upon this picture and on this:" The last *Home News* states, there are 54 thousand children in the work-houses of England and Wales, and that about one-third of them are *illegitimate!* Here my benevolent ladies and sweet little misses is work for you,—you know the household of faith, hear their first claims on your charity, work! work! work! yes blister your fingers to aid in the conversion of these depraved creatures of your own sex and religion,—what will you convert them to?—they are already, what *your* mis-guided zeal was trying to make the Irish woman. Where amongst your legion of sects you will find a secure pen for those stray ones of the fold, I know not; try the experiment at all events and may He that suffered for all, grant a blessing to your exertions but take my advice and let the Irish alone.

I must now, for the last time, turn my attention to the LAYMAN's letter. He says all the Catholics are sunk in damnable idolatry; how charitable! I take it that by damnable he very properly means, in the way of, or marked out for, eternal damnation, and is it so? 150 millions of Catholics, Popes and Bishops, Priests and Laymen, holy matrons and virgins consecrated to heaven, sisters of charity, and *all* damned to hell for all eternity, together with the thousands of millions, who have gone before them to the world of spirits—and for what?—for faithfully adher-

ing to the religion of Gregory and Augustin, of the Great Alfred, and the illustrious More. A religion which after ages of persecution, is, at the present day, as active and as vigorous, as ever. The LAYMAN says, "Had Dr. Wiseman been allowed to proceed in his plan of establishing a hierarchy, the battering ram of Rome would lay England's Protestantism prostrate." Here we have the old cry of "the church in danger." Who ever heard a Catholic singing out about *his* church being in danger, for he feels assured that neither earth nor hell can ever prevail against it. Not so with Protestantism; like all other human institutions, it is liable to extinction. One of the greatest of our living historians, Macaulay, a staunch Protestant, in his review of Ranke's History of the Popes speaks as follows:—"The antiquity and power of the Roman hierarchy, and the away it now holds over 150 millions of people, diffused through all quarters of the globe, is one of the most extraordinary facts of the Christian era,—whether the combined efforts of Protestantism to overthrow it, during the next three centuries, will be more successful than during the three since the reformation, time only can shew." Speaking of the Catholic Church Macaulay says, "She saw the commencement of all the Governments, and of all the ecclesiastical establishments, that now exist in the world, and we feel no assurance that she is not destined to see the end of them all. She was great and respected before the Saxon had set foot on Britain,—before the Frank had passed the Rhine,—when Grecian eloquence still flourished at Antioch,—when idols were still worshipped in the temple at Mecca, and she may still exist in undiminished vigour, when some traveller from New England, shall in the midst of a vast solitude, take his stand on a broken arch of London bridge, to sketch the ruin of St. Paul's!!" This is startling language, and coming from such a quarter too, it ought, at least, to induce Protestants to reflect soberly and seriously without bias or prejudice, whether they really belong to the true Church of Christ or not. Protestant clergymen, men of acknowledged piety and of unblemished character, all of them men who have received a first rate education, and many amongst them men of great abilities, are to be seen, almost daily, resigning their livings in the Church of England, and joining a Church, in which they are looked upon as no more than *mere Laymen*. 'Tis here a few, who are unmarried, may perhaps like Dr. Newman and others, in due time be ordained and admitted to the Priesthood; but, then the number is comparatively small, and let it be borne in mind, that, many if not all, of these men have been taught from their infancy, to look upon the Church of Rome, as the *climax of evil*, the worst of abominations. What has wrought this great, this wonderful change in their sentiments? The tenderest ties are severed and broken, perhaps for ever—wealth, station, and the whole train of earthly comforts are freely given up, for poverty, lowlines and privation; assuredly it is not too great a stretch of thought, to say, "The finger of God is here!" The Catholic Directory shews the following Clergymen of the Church of England to have joined the Catholic Church during the past year;—Revd. A. J. Hanmer, St. John's College, Cambridge, Revd. M. Johnston Revd. Alfred Dayman, Revd. Thos. Scraton, Revd. Francis Balston, Revd. J. H. Wynne, B.C.L., Fellow of all Soul's College, Oxford, Revd. J. L. Patterson, Revd G. Case, Revd. E. Ballard, Revd. C. B. Garside, Revd. M. Bodley, Revd. C. W. Cavendish, Revd. W. Maskell Revd. Eyre Stewart Bathurst, Revd. T. W. Allies, Revd. Henry Wilberforce, Revd. F. W. Trehow Revd. W. H. Anderton, Revd. W. C. Maclaurin, Revd. M. Todd, Revd. Mr. Henn, Revd., R. Butler, Revd. Mr. Rogers, Revd. Mr. Scott, Revd. Dr. Forbes, Revd. Mr. Preston, Revd. Dr. Huntington, Revd. Mr. Ferret. Amongst the Lay Converts, I find the Countess of Arundale and Surrey, Lord and Lady Fielding, Lord and Lady Camoden, Hon'ble Captain [illegible] Hon. George Bowye, Esq, D. C. L, [illegible]shell, Esq.—Bastard, Esq, W. [illegible]. M. P., Hon'ble Mr. Cavendish, Mr. G. Dillard, of Walthamstow, Essex, &c. &c.

Having now afforded a little useful information to our *Calcutta Drummond*, I bid him good bye, with an earnest hope, that, before his next appearance in print, he will reflect seriously upon the following divine command,—

"Thou shalt not bear false witness against thy neighbour."

Trusting that I have not encroached too much on your time and patience,

I remain, Mr. Editor.

Your very obedient servant,

DUBLIN CITY.

Calcutta, May 7, 1851.

Morning Chronicle, June 12.

THE CONVENT OF MERCY NOTTINGHAM.

TO THE EDITOR OF THE TABLET.

SIR,—My attention having been directed to the paragraphs which appeared in the Sunday Times newspaper of the 9th March instant, headed "Attempted escape of a Nun from a Convent at Nottingham," I declare that the statements contained in the said paper, as to the alleged escape of a Nun from the said convent, and other statements, hereinafter enumerated, are utterly untrue and unfounded; in fact, that no Sister of Mercy or Nun, residing in the said convent, has either escaped, or attempted to escape, from the said convent, either in the month of February last, or at any other time; nor has any Nun ever "been sent away" from the said convent "to a convent out of England," or to any other convent; that I am now, and have, since its opening, been the guardian of the said convent; that the Sisters of Mercy do continually leave the said convent to attend the sick poor. Hence the statement contained in the said newspaper, that "none are suffered to go beyond the walls of the enclosed garden," is utterly untrue. And whereas it is stated in the said newspaper, that a Nun had "not only once but thrice endeavoured to escape;" that "at one attempt she had nearly

reached nearly the village of Beetson, three miles from Nottingham;" that her progress was arrested by a countryman, and she was taken back by him to the convent; that, "at another time a milkman saw the Sister of Mercy leave the convent," and, on his "giving information," she was "forcibly taken back," I declare that the facts contained in the said statements are totally untrue and unfounded: and I declare that after strict enquiry, I am not able to find any milkman who, as alleged, has seen a Nun escape or attempting to escape: nor am I able to find any milkman or others who, as reported, "have been frightened into forgetfulness;" that I have applied to Mr. Robert G. Gilbert, the person reporting the above matter to the [redacted] newspaper, to know on what authority is and the other statements in the said [redacted] made, and he has not informed me.

And I declare that the statement contained the said newspaper as to "the tolling of convent bell during all hours of the night," it is said, "these women have to rise from beds to perform their devotional duties," totally untrue; that, except on Christmas Eve, the convent bell is not rung during the night; and all who live within the hearing of the convent bell have an opportunity of knowing that the said bell is not rung later than nine o'clock in the evening, nor earlier than six o'clock in the morning. And I declare that the detailed account given in the said newspaper as to the clothing, diet, and manner of life of the Sisters of Mercy and Nuns in the said convent, is untrue and erroneous. And I declare that the report or statement contained in the said newspaper, that "those Nuns who become dissatisfied with their condition are removed to foreign nunneries, and other Nuns from France brought to fill their places in the English convents," is utterly untrue and unfounded—that no Nun has ever been removed from the said convent to any foreign nunnery, nor has any Nun been brought from France to the said convent—that the Superioress of the said convent, although her name is Italian, is not an Italian, as stated in the said newspaper, but an English woman, and that she is not styled by the novices and Nuns "the Rev. Lady Sister of Mercy;" and I declare that the statement contained in the said newspaper—that "recently two young ladies (sisters), named Hall, teachers of music living in Park-row, and a Miss Clutterbuck, of Nottingham have been induced to enter the Nottingham nunnery," is totally untrue—that no person of the name of Hall, and no other persons living in Park-row, and no person of the name of Clutterbuck, have entered the said convent.

And, finally, that the paragraph in the said newspaper, headed, "Departure of Two Nuns," is calculated to induce the belief that two Nuns had left the convent at Nottingham; whereas the fact is, that two of the Sisters did, on the 3rd March, go by themselves by railway from Nottingham to Leamington on business connected with a school there which they had under their care; and that the said two Nuns returned to the said convent on the following Saturday.

I was desirous of making the statements contained in this letter on oath, or solemn declaration before a magistrate; but, on applying to do so, I was informed that the magistrates had no power to take such oath or declaration. I, therefore send this statement, as the only other mode of contradicting the report.—I am, Sir, your obedient servant,

FRANCIS CHEADLE.

Presbytery of St. Barnabas, Nottingham, March 24, 1851.

Dear Sir—I send you the enclosed letter, with the request that you will have the goodness to insert it in the *Tablet* of next Saturday. I have confined myself to a mere contradiction of the principal false statements contained in the paragraphs to which I have alluded in that letter. As to the alleged "Attempted Escape of a Nun" from the Nottingham Convent I may observe, for the satisfaction of your readers in general, and of the more immediate friends of the said convent, that not only has no Nun escaped or attempted to escape, but that we are utterly unacquainted with any circumstance whatever that could have furnished even a pretext for such a report.

I have hitherto deferred sending any contradiction myself, because I had received written promises, in each of the last two weeks, from the Nottingham reporter of the *Sunday Times*, that would himself correct all erroneous statements. In one of his notes to me he uses these words:—"All inaccuracies shall be corrected; and believe me, I will be more careful of taking reports from such as those who are *secretly* plotting mischief, yet have not the moral courage publicly to admit what they have so insidiously promulgated." These promises have not yet been fulfilled, and I have therefore sent my own contradiction to the report.

The paragraph headed "Attempted Escape of a Nun" was copied into the *Nottingham Review*; but the Editor of the *Review* added the following most satisfactory contradiction:—"All this fine tale turns out to be *moonshine*. We have investigated the matter, and find that there is not the least foundation for the story. It is altogether a libellous and mischievous fabrication." May I also request that you will insert this letter, as well as the enclosed communication.—I am, Sir, yours truly, &c.,

FRANCIS CHEADLE

Presbytery of St. Barnabas, Nottingham. March 25th. 1851

THE NUNNERIES VISITATION BILL —PETITION OF THE HON. C. LANGDALE.

TO THE HONOURABLE THE HOUSE OF COMMONS IN PARLIAMENT ASSEMBLED.

The humble Petition of the undersigned Charles Langdale, of Broughton, in the East Riding of the County of York.

Sheweth—That your petitioner has two daughters, inmates of religious houses, one of whom entered such religious community at the age of twenty-seven; and after a probation or novices-

ship of about two years, at the end of that period became a professed member of such community. The other entered at the age of twenty-one, and, after a similar probation of nearly three years, made her religious profession for a period of five years, which having now nearly expired, she is about to renew for life.

That your petitioner has heard with the surprise and indignation that must pervade the breast of every Englishman, that the domiciles wherein these his children have dedicated themselves in a special manner to the service of Almighty God, according to the dictates of their conscience and their religion, are proposed to be violated by a bill now before your honourable house.

That the recognised security of every Englishman's house is proposed to be invaded in the case of those whose sex and defenceless position ought especially to have protected them in every manly and honourable mind from outrage and insult.

That the forcible entry, without a shadow of pretence, as proposed by the bill, by strangers in blood, in religious belief, and even in personal acquaintance, amongst ladies, many of whom are as highly and nobly born as the daughters of the noblest of the realm, cannot but be felt as at indecent outrage upon their honour, a violation of every privilege of their domestic life, and an unprovoked insult to the religion which they profess.

That the existence of religious communities of ladies professing the Roman Catholic Religion was especially provided for by the Act of Catholic Emancipation.

That under the sanction and encouragement afforded by that act, many communities of ladies dedicated to religion, have established themselves in this country, and become proprietors of houses and landed property.

That the provisions of the proposed act would operate as a bill of expatriation against many of such communities, who would, as under the penal laws other days, fly from the persecution of such an invasion of their peaceful retirement to countries where, without molestation, they could pursue the devoted course of their religious rule of life.

That as the greater number of the daughters of the English Roman Catholic gentry receive their education in such religious communities, they also would, as was formerly the case, again pass the earlier years of their life at a distance from their native country, equally to the detriment of their parents and friends, and to the inhospitable country which would thus drive them from their homes.

In the last place, that as your petitioner believes the magistracy of England to be generally imbued with the high spirit of gentlemen, such never could be induced to accept the odious duty of inquisitor imposed by the proposed bill, this enactment would be left to the few—if even such there be—whose religious rancour would overcome all the finer feelings of manhood, and whose bitter antipathies would seek to make these helpless victims feel all the penal powers conferred by this persecuting bill.

That as the children of your petitioner, as well as many others, members of religious communities, nearly and dearly related to your petitioner by blood would be subject to these enumerated grievances, your petitioner implores your honourable house not to pass a bill so insulting to the most inoffensive and interesting portion of the professors of the Roman Catholic Faith in this kingdom.

And your petitioner will ever pray, &c.

CHARLES LANGDALE.

Tablet.]

THE CHURCH AND STATE.

(*From the Englishman.*)

One of the evils of the connection between Church and State, is that it makes otherwise sensible men often ridiculous, and sometimes worse. An ecclesiastical official feels that politically he is out of place, and that he should sometimes do and say something to keep him before the eye of the powers above him, and that something is often unseemly and not unfrequently ridiculous. We have an instance of the ridiculous at least, in the *Christian Intelligencer* for the present month, in an address presented by the Bishop of Calcutta to the Governor of Bengal to be presented to the Governor-General to be sent to the Queen. It appears that the Bishop inflicts upon the Deputy-Governor or Governor in Council annually this sort of thing, and compels his clergy to dance attendance at the Government House to hear and present these addresses. If the communications of four years be as [illegible] to the present, they must have been [illegible] by applying both to the clergy and the officials here, and to Her Most Gracious Majesty the Queen. The present document is a singular medley, but the secret of sending it [illegible] us. The Bishop wants the Queen to appoint a Chief pastor. (Bishop we suppose,) for Punjab. Of course, the Punjabees never can be happy, till they have a Bishop not they, how is it possible? Men never value a thing [illegible] pay for it.

The Bishop tells the Queen that when the influx of visitors to the Great Exhibition see the Koh-i-noor shining away there, they will be led to think of the Lord Jesus Christ, the Pearl of great price? We should think this would be about the last thing they would think of in connection with this celebrated jewel. They are far more likely to think of the fierce and bloody wars by which the Punjab was conquered, than of the Prince of Peace.—*Englishman, June* 11.

The Members of the State Church, are disputing, if not over the body, at least over the doctrines of the late Professor Street. Religious disputants give even the dead no rest, and this instance is no exception to the general rule. The organ of the High Church party put forth a memoir of Mr. Street, in which his dying expressions were recorded. Some of his sayings in his last moments appeared to the Evangelical party to savour more of Evangelical sentiments than the Professor had been supposed to entertain. On this the periodical of the Evangelical

party comments in a manner which has called forth the strictures of our correspondent *Riparius*. The *Intelligencer*, the organ of the Evangelicals, says it is pleasant to find the learned Professor casting himself a last, even as the illiterate rustic or the little child "on Christ and Christ alone." We hear then not a word of creature confidences, no mingling of man's work with Christ, no interfering of any thing, save the "One Mediator between the sinking soul and its God." The *Intelligencer* further says, that he hears that the friends of Mr. Street lit up candles at the head and foot of the coffin, and that they placed a large cross on the coffin. This he utterly disapproves as contrary to the creeds of the Church. This the friends of Mr. Street resent. They see nothing in his dying expressions inconsistent with his life's creed, nor in the practices condemned by the *Intelligencer* do they see anything inconsistent with the formularies of the Church generally, or with the practice of Oxford in particular. Both parties stick to it that they are right in their interpretation of the ceremonies and doctrines of the Church. It is not for us to interfere, but if we may be permitted to give our humble and dispassionate opinion—we should say that both are right, and both are wrong. So long as the rubric and the articles are at variance, and so long as men may put their own interpretation upon both, we apprehend there will always be within the bosom of the one Church men claiming to be good Church men, who differ as widely as Wilberforce father and son, and as Harry of Exeter and Mr. Goler. Baptismal and non-baptismal regeneration will and must always find a shelter under the ample wings of the Church. Puseyism and Evangelism will always find a shade there under which to rest. So if Mr. Street was what he has generally been considered to be, the leader of the Puseyites in India, he could find an excuse for his views and practices, and could see his Diocesan—so widely differing from him—in open and triumphant defiance. The Evangelicals too find in their reading of the formularies and doctrines of the Church, a shield for their sentiments and practices, and hence the struggle within the borders of the one communion. It is an unseemly sight—

> To see children of one family
> Fall out, and chide and fight,—

but it is the natural fruit of a system, which, on the grounds of expediency, seeks to homologate within itself men of all creeds and practices, and to hold up as the perfection of fellowship one of the most heterogeneous compounds of religious belief and practice, which, under the name of the one Apostolic Church, has ever been presented to the judgment, or for the approbation of men.

This dispute on a small scale is illustrative of the present state generally of the Church. She is ill at rest; between Puseyite and Evangelical she is torn asunder, and even the word of her Head the Queen, or the dictum of the Prime Minister cannot unite the contending factions, and we apprehend the dispute will not be settled even should the contending Bishops do to each other what it is reported the Bishop did to Mr. Street, give each other the Kiss of Peace, and bestow on each other their Apostolical Benediction.—*Ibid.*

AMONG the mass of trash which the No-popery agitation has caused to issue from the London press, we have already noticed one good pamphlet, that by Walter Savage Landor, and we have accidentally met with another, entitled *Cautions for the Times*, which according to the title-page, is to be the first of a series, and if the others resemble that before us, we shall be glad to receive them. The writer points out that all the conversions which have excited so much alarm have been made without the aid of Cardinals or titled Bishops, and that in the present state of society, a secret thief is more to be dreaded than an open robberr. Nobody he says can be converted against his will. The Pope cannot make you a Roman Catholic by a bull, why then call in civil penalties in aid of truth. By so doing, he argues, you confirm the reproach which has been cast upon you (*i. e* the Anglican Church,) that yours is a Parliamentary religion, which cannot subsist without the support of the State. He asks whether any penal law whatever for stopping the progress of opinion will not bring discredit and damage on the Christian religion in general, and the Church of England in particular, and points out that there is no limit to such legislation, because whatever argument can be adduced in favor of interference will justify further interference till we arrive at actual persecution, penal law, &c. To those who attend public meetings, he says, "when any orator addresses you in eloquent harangues against Romanism and against Papal aggression, merely for the sake of what is called expressing his sentiments, you will do well to stop him short by asking *well, what do you wish us to do. What steps do you advise to be taken.* If you have nothing definite to propose, and merely want to tell us that you disapprove of the Church of Rome, and are very angry and much frightened, we are ready to take all that for granted. We do not wish to listen to a long speech, merely to say that *England expects every man to do his duty.*" If every orator at the recent public meetings had been thus compelled to cut it short, it would have saved a great deal of angry feeling and delusion upon this subject. It is to be hoped that the excitement roused by the Papal Bull will have subsided before the general election, otherwise the contests will turn upon a point which affords no criterion of the merits of the candidates.—*Ibid.*

PROTESTANISM COMPARED WITH CATHOLICITY.

NATURE AND NAME OF PROTESTANTISM.

Protestantism, when viewed in a mass, appears only a shapeless collection of innumerable sects, all opposed to each other, and agreeing only in one point, viz.: in protesting against the authority of the Church. We only find among them particular and exclu-

sive names, commonly taken from the names of their founders; in vain have they made a thousand efforts to give themselves a general name expressive of a positive idea; they are still called after the manner of philosophical sects, Lutherans, Calvinists, Zuinglians, Anglicans, Socinians, Arminians, Anabaptists. All these names of which I would furnish an endless host, only serve to show the narrowness of the circle in which these sects are enclosed; and it is only necessary to pronounce them, to show that they contain nothing universal, nothing great.

Every body who knows anything of the Christian Religion must be convinced by this fact alone, that these sects are not truly Christian. But what occurred when Protestantism attempted to take a general name is singularly remarkable. If you examine its history, you will see that all the names which it attempted to give itself failed, if they contained any positive idea, or any mark of Christianity; but that it adopted a name taken by chance at the Diet of Spires; a name which carries with it is own condemnation; because it is repugnant to the origin, to the spirit, to the maxims, to the entire history of the Christian Religion; a name which does not express that unity—that union which is inseparably connected with the Christian name; a name which is peculiarly becoming to it, which all the world gives to it by acclamation, which is truly its own, viz.: Protestantism. (3.) Within the vast limits marked out by this name, there is room for every error and for every sect. You may deny with the Lutherans the liberty of man, or renew with the Arminians the errors of Pelagius. You may admit with some that real presence, which you are free to reject with the Calvinists and Zuinglicans: you may join with the Socinians in denying the divinity of Jesus Christ; you may attach yourself to Episcopalians, to Puritans, or if you please, to the extravagancies of the Quakers; it is of no consequence, for you always remain a Protestant, for you protest against the authority of the Church; your field is so extensive, that you can hardly escape from it, however great may be your wanderings; it contains all the vast extent that we behold on coming forth from the gates of the Holy City. (4.)

Note.—1. The history of the Variations is one of those works which exhaust their subject, and which does not admit of reply or addition. If this immortal Chief d'œuvre be read with attention, the cause of Protestantism is for ever decided: there is no middle way between Catholicism and incredulity. Gibbon read it in his youth, and he became a Catholic, abandoning the Protestant religion in which he had been brought up. When, at a later period, he left the Catholic Church, he did not become a Protestant, but an unbeliever. My readers will, perhaps, like to learn from the mouth of this famous writer, what he thought of the work of Bossuet, and the effect which was produced on him by its perusal. These are his words: "In the History of the Variations, an attack equally vigorous and well directed," says he, "Bossuet shews, by a happy mixture of reading and narration, the errors, mistakes, uncertainties and contradictions of our first reformers, whose variations as he learnedly maintains, bear the marks of error; while the uninterrupted unity of the Catholic Church is a sign and testimony of infallible truth. I read approved, and believe."—(Gibbon's Memoirs.)

Note—2. It has been wished to represent Luther to us as a man of lofty ideas, of noble and generous feelings, and as a defender of the rights of the humane race. Yet, he himself, has left us in his writings the most striking testimony of the violence of his character, of his disgusting rudeness, and his savage intolerance. Henry the VIII. King of England, undertook to refute the book of Luther, called De Captivitate Babylonica; and behold the latter, irritated by such boldness, writes to the King, and calls him sacrilegious, mad, senseless, the grossest of all pigs and of all asses. It is evident, that Luther paid but little regard to loyalty; he did the same with respect to literary merit. Erasmus, who was, perhaps, the most learned man of his age, or who at least surpassed all others in the variety of his knowledge, in the refinement and acuteness of his mind, was no better treated by the furious innovator, in spite of all the indulgence for which the latter was indebted to him. As soon as Luther saw that Erasmus did not think proper to be enrolled in the new sect, he attacked him with so much violence, that the latter complained of it, saying, "that in his old age, he was compelled to contend against a savage beast, a savage wild boar. Luther did not confine himself to mere words; he proceeded to acts. It was at his instigation that Carlostad was exiled from the States of the Duke of Saxony, and was reduced to such misery, that he was compelled to carry wood, and of other similar things, to gain his livelihood. In his many disputes with the Zuinglians, Luther did not belie his character; he called them damned fools, blasphemers. As he lavished such epithets on his dissenting companions, we cannot be astonished that he called the Doctors of Louvain, beasts, pigs, Pagans, Epicureans,

Atheists; and that he makes use of other expressions which decency will not allow us to write; and that launching forth against the Pope, he says, "He is a mad wolf, against whom every one ought to take up arms, without waiting even for the order of the magistrates; in this matter there can be no room left for repentance, except for not having been able to bury the sword in his breast;" adding, that all those who followed the Pope ought to be pursued like bandit-Chiefs, were they Kings emperors." Such was the spirit of tolerance which animate Luther—and let it not be imagined that this tolerance was confined to him; it extended to all the party of the innovators, and its effects were cruelly felt. We have an unexceptional witness of this truth in Melancthon, the beloved Disciple of Luther, and one of the most distinguished men that Protestantism has had. "I find myself under such oppression," wrote Melancthon to his friend Camerarius, "that I seem to be in the cave of the Cyclops; it is almost impossible for me to explain to you my troubles; and every moment I feel myself tempted to take flight." There are, he says, "in another letter," ignorant men, who know neither piety nor discipline; behold what they are who command, and you will understand that I am like Deniel in the lions den!! How, then, can it be mentioned that such an enterprise was guided by a generous idea, and that it was really attempted to free the human mind? The intolerance of Calvin, sufficiently shewn by the single fact mentioned in the text, is manifested in his works at every page, by the manner in which he treats his adversaries. Wicked men, rogues, drunkards, fools, madmen, furies, beasts, bulls, pigs, asses, dogs and vile slaves of Satan. Such are the polite terms which abound in the writings of the famous reformer. And how many wretched things of the same kind could I not relate, if I did not fear to disgust my readers.

Note.—5. The Diet of Spires had made a decree concerning the change of religion and worship; fourteen towns of the Empire refused to submit to it, and presented a protest; hence men now began to call themselves Protestants. As this name is a condemnation of the separated churches, they have several times attempted to assume others, but always in vain; the names which they took were false and false names do not last. What was their meaning when they called themselves Evangelicals? That they adhered to the Gospel alone? In that case, they ought to call themselves Biblicals: for it was not to the Gospel that they professed to adhere, but to the Bible. They are also some times called Reformers; and many people have been accustomed to call Protestantism, Reformation; but it is enough to pronounce this word now, to feel how inapt it is: religious revolution would be much more appropriate.

Note.—4 Count de Maistre, in his work Du Pape, has developed this question of names in an inimitable manner. Among his numerous observations there is one very just one; it is that the Catholic Church alone has positive and proper name, which she gives to herself, and which is given to her by all the world. The separated Churches have invented many, but without the power of appropriating them. "Each one was free to take what name he pleased," says M. de Maistre; "Louis, in person, might be able to write upon her door, Hotel d'Artemise. The great point is, to compel, others to give us a particular name, which is not so easy as to take it of our own authority." Moreover, it must not be imagined that the Count de Maistre was the inventor of this argument; a long time before him, St. Jerome and St, Augustin had used it. "If you hear," says St. Jerome, "that they are called Marcionites, Valentineans, Montanists, know that they are not the Church of Christ, but the synagogue of Anti-Christ."—(Hieron. lib. Adversus Luciferianos.) "I am retained in the Church," says St Augustine, "by her very name of Catholic; for it was not without a cause that she alone, amid so many heresies, obtained that name. All the heretics desire to be called Catholics; yet, if a stranger asks them, which is the Church of the Catholics, none of them venture to point out their church or their house (St. Augustine.) What St. Augustine observed of his time is again realized with respect to the Protestants. I appeal to the testimony of those who visit the countries where different communions exist. An illustrious Spaniards of the 17th century, who had lived a long time in Germany, tells us "that all wish to be called Catholic and Apostolical; but notwithstanding this pretension, they are called Lutherans, or Calvinists."—(Caramuel.) I have dwelt in the towns of heretics, continues the some writes, "and I have even seen with my eyes, and heard with my ears a thing on which the heterodox should reflect; it is, that with the exception of the Protestant preacher, and a few others, who desire to know more of the thing than is really necessary, all the crowd of heretics gave the name of Catholic to the Romans." Such is the force of truth. The ideologists know well that their phenomina have deep causes, and that their arguments are something more than subtilities. BALMEZ.

THE BENGAL CATHOLIC HERALD.

'One body and one spirit—one Lord, one Faith, one Baptism.'

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Calcutta: Saturday, June 28, 1851.

THE CASE OF THE BRAHMIN CONVERT AT MADRAS AND HIS NON-CONVERT WIFE, DOMMAUL.

JUDGE BURTON UPON EXCOMMUNICATION.

There is much wisdom contained in the maxim "*Ne Sutor ultra Crepidam*." And Functionaries raised in Society far above the condition of the humble Mechanic, for whose guidance the Poet spoke, might often profit of the lesson, which it contains. This reflection was forced upon us, by the perusal of the remarks made by the Hon. Judge Burton of the Supreme [illegible] in delivering Judgment in a recent case, in which a Brahmin Convert to Protestantism sought to recover his wife, a Hindoo, from her Pa she having left him on account of his version, and taken up her abode wit Father and Mother.

With respect to the learned Judge's decision in the case referred to, we, take it for granted, that it was in accordance with those principles of civil or municipal law, [illegible]y which it was his [illegible]ty to regulate his judgment. But we are not quite so assured, as to its conformity to the doctrine laid down by St. Paul, w of an analogous subject, sa "*But if the Unbeliever depart, let him depart. For a Brother or Sister is not under servitude in such Cases.*" 1 Cor. VII. We make this observation because we poor Catholics are disposed to suspect that persons, who are eternally harping on the one chord of the Bible, the whole Bible and nothing but the Bible, would sought for any authority, by condescending to shun the comparability of their doctrine on a question of great moment in religion with that of the Supreme Standard which they profess to follow. But passing over this point for the present, we hasten to call the attention of our Readers to the following sentiments delivered on the same occasion by Judge Burton on the doctrine and discipline of [illegible]

"excommunication was a tremendous [illegible] power, and [illegible]hood, bears [illegible] too much resemblance to that of the Hindoos, and its working was most grievous [illegible] poor mind. [illegible] said [illegible] the *despotismum*."

"As for excommunication, the opinion of the nation had long [illegible] to scorn and made it obsolete, hundreds of years ago, but the 53rd Geo. 3rd extinguished even the form and name of it, and the like has been lately done in this country, by the Act XXI of 1850."

Coming from [illegible] one and educated Member of the Eng [illegible] Protestant Church, this language did, we confess, astonish us.

For, the learned Judge, it deserves to be remarked, does *not* merely speak of the abuses, which may have sometimes happened by occasion of the undue exercise of the power of excommunication, but of the power itself, of the very law itself, which he designates as a tyrannous law, imposed by a tyrannous Priesthood, and laughed to scorn HUNDREDS OF YEARS AGO by the opinion of the Nation, that is, of course the Judge means, by the English Protestant Nation.

What! we said to ourselves, on reading over these words a second or a third [illegible] dreaming, have we passed over [illegible] lusion, and is all the knowled[illegible] derived, as well from, perso[illegible] tion, as from books, current and deceptive? We then passed over in mind some of the sad realities, which in our early life, took place in our Native Country, when the terrors of Excommunication were resorted to, by the Protestant Clergy of the Established Church in Ireland, for the recovery of tithes, when an Archdeacon, with a Bible in one hand and a Pistol in the other, demanded of a Widowed Mother, to promise on oath over the Corpse of her murdered Son that She would pay those tithes for the refusal of which her Son perished before her eyes. From the rehearsal of our early recollections we turned our thoughts to one of those Books, the study of which had in our youth engaged some portion of our attention, viz. *Blackstone's Commentaries on the Laws of England*, but remembering that Judge Burton assured his hearers, that HUNDREDS OF YEARS AGO, the opinion of the English Nation had laughed excommunication to scorn and made it obsolete, we were perplexed to know how it was, that *Blackstone's Commentaries* continued up to the present time to be [illegible] Book in College [illegible] engaged in the [illegible] accordingly o[illegible] rionary to see how many centuries had elapsed since the [illegible] accordance with [illegible] we found, that only the compar[illegible] years had passed away, since that event occurred. We now began to feel [illegible] and we referred with confidence to that grave and learned Judge's Author, on the question of Excommunication. We subjoin verbatim his words, copied from the 3d vol. of his *Commentaries*. Chapter 7. Title "*Private Wrongs*." "Excommunication is described to be twofold &c. &c.:—

"The less and the greater excommunication. The less is an ecclesiastical censure, excluding the party from the participation of the sacraments: the greater proceeds farther, and excludes him not only from these, but also from the company of all christians. But, if the judge of any spiritual court excommunicates a man for a cause of which he hath not the legal cognizance, the party may have an action against him at common law, and he is also liable to be indicted at the suit of the king. (w)

Heavy as the penalty of excommunication is, considered in a serious light, there are, notwithstanding, many obstinate or profligate men, who would despise the *brutum fulmen* of mere ecclesiastical censures, especially when pronounced by a petty surrogate in the country, for railing or contumelious words, for non-payment of fees, arrears, or for other trivial causes. The common law therefore compassionately steps in to their aid, and kindly lends a supporting hand to an otherwise tottering authority. Imitating herein the policy of our British ancestors, among whom, according to Caesar (x) whoever were interdicted by the Druids from their sacrifices, "*in numero impiorum ac sceleratorum habentur: abstiis omnes discedunt, aditum eorum sermonemque defugiunt, ne quid ex contagione incommodi accipiant: neque iis petentibus jus redditur, neque bonus ullus communicatur.*" And so with us by the common law an excommunicated person is disabled to do any act, that is required to be done by one that is *probus et legalis homo*. He cannot serve upon juries, cannot be a witness in any court, and, which is the worst of all, cannot bring an action, either real or personal, to recover lands or money due to him. (y) Nor is this the whole: for if, within forty days after the sentence has been published in the church, the offender does not submit and abide by the sentence of the spiritual court, the bishop may certify such contempt to the king in chancery. Upon which there issues out a writ to the sheriff of the county, called, from the bishop's certificate, a *significavit*; or from its effect a writ *de excommunicato capiendo*: and [illegible] thereupon take the offender, and [illegible] him in the county gaol, till he is reconciled to the church, and such reconciliation certified by the bishop: upon which another writ, *de excommunicato liberando*, issues out of the [illegible] and release him. (z) This process is founded on the charter of separation [illegible] of William the conqueror. "*Si aliquis per superbiam elatus ad justitiam [illegible] venire noluerit, vocetur semel, secundo, tertio; quod si nec sic ad emendationem [illegible] excommunicetur; et, si opus fuerit, ad [illegible] fortitudo et justitia Regis sive [illegible] adhibeatur.*" And in case of subtraction of tithes, a more summary and expeditious assistance is given by the statutes of 27 Hen. VIII. C. 20 and 32 Hen. VIII. C. 7. which enact, that upon complaint of any contempt or misbehaviour to the ecclesiastical judge by the defendant in any suit for tithes, any privy counseller or any two justices of the peace (or in case of disobedience to a definitive sentence, any two justices of the peace) may commit the party to prison without bail or mainprize, till he enters

(w) 2 Inst. 623.
(x) *De bello Gall.* 16.
(y) Lit. § 201.
(z) F. N. B. 62.

into a recognizance with sufficient sureties to give due obedience to the process and sentence of the court. These timely aids, which the common and statute law have lent to the ecclesiastical jurisdiction, may serve to refute that groundless notion which some are too apt to entertain, that the courts of Westminster-hall are at open variance with those at doctors' commons. It is true that they are sometimes obliged to use a parental authority, in correcting the excesses of these inferior courts, and keeping their legal bounds; but, on the other afford them a parental the insolence of contu rescuing their jurisdiction f which for want of sufficient would otherwise be sure to attend *stone's Commentaries on the Laws p p.* 101 *to* 103.

From Blacktone's Commentaries we p to the Book of Common Prayer, which an Act of Parliament assures written under the guidance of t Ghost. But happily, calling to m notwithstanding the Divine guaranteed by Act of Parlia of Common Prayer, as well as the had undergone several important and sub stantial changes, we took the precaution to have recourse to a very recent Edition of that Manual-one printed by Royal Authority and bearing conspicuously on its Title Page, no doubt, as a badge and token of its ortho doxy, the Lion and the Unicorn, the the exalted Personage, who is at once the Sovereign of Great Britain and the Supreme Head of the English Pr Church. We then o ne solemnity, and came at l lebrated 39 Articles, agreed upon, as the prefixed introductory declaration is by the Archbishops and Bis vocation of the year 1562, "for the of Diversities of opinions, and for th tablishing of Consent to gion." Calling to mind, perusal of this sentence, and admirable success of spoken of, in effecting a result site to that designed by th naturally had some misgivi truth of the Parliamentary the Book of Common Prayer was drawn up under the guidance of the Holy Ghost. However, for the moment we put our thoughts on this matter in abeyance, and read on until we reached the 33d Article, to which this heading is prefixed:

ARTICLE.

"XXXIII. *Of excommunicate Persons, how they are to be avoided.*

"That person which by open denunciation of the Church is rightly cut off from the unity of the Church, and excommunicated, ought to be taken of the whole multitude of the faithful, as an Heathen and Publican, until he be openly reconciled by penance, and received into the Church by a Judge that hath authority thereunto."

From the Articles, we passed to the Order for the Burial of the Dead, to which we premised the annexed Rubric:—

It is to be noted, that the Office ensuing is not used for any that die unbaptized, or excommunicate, or have laid violent hands upon

ment here in order to nation, an educat- d Church, who the common Prayer hose testimonies before ination, as Judge engaged, it occur- s to Burnet's Ex- s, a Standard class the English Protes- had some key by that perplexed in this hope, For we found, the doctrine and but that he ling the scrip- the one and the other. After this, we of the approved hitism, a solution to ave already describ- fred to us, that as taken a more than the concerns of the that are now formed distinct from the orthodoxy on the it might have been ectors anxious to of excommunication ost important The first book we in our new enquiry he Free Church of lcutta A. D. 1847: t Treatise, we came How do you explain a person as record- Cor. II. 6. 7.

ANSWER.

"It simply amounts to this, that the guilty individual was to be *publicly excommunicated.*"

So then we said to ourselves, St. Paul must have been "one of the tyrannous priesthood, that introduced the oppressive law of excommunication, which ages ago has been laughed

to scorn and made impotent by the sense of Protestant England."

Being now satisfied, that even in this so recent outbreak of Protestantism, the language of Judge Burton upon Excommunication could find no support, we resolved to close our remarks for the present on the subject.

The reader will perceive that in our strictures we have resorted solely to Protestant authorities. It was [illegible] sword, that David slew [illegible] Philistines.

We desire, before we [illegible] word of respectful adv[illegible] and we trust, that the [illegible] adversary, certainly not [illegible] condescend to prof[illegible] classical recollectio[illegible] mind the words, [illegible] *ceri.*" The experi[illegible] have acquired du[illegible] ought to have [illegible] that, discourteous [illegible] or discipline of [illegible] official or after-dinn[illegible] casion sever[illegible] Judge indi[illegible] by the bes[illegible] ment, whose [illegible] holds far more [illegible] representative c[illegible] Bench, and addre[illegible] posed of every cl[illegible]

The Duty he owe[illegible] to every class of the [illegible] eign, the respect he [illegible] as the constituted A[illegible] administration of ju[illegible] jects of every d[illegible] owes to his own[illegible] Gentleman and a[illegible] is under, as [illegible] Community, [illegible] ing among a[illegible] ations all imp[illegible] not utter[illegible] ful, or dis[illegible] sions of any [illegible] he is appointed to di[illegible]

The Nobles of ancient Rome [illegible] fully the statues of [illegible] who had rendered [illegible] their virtues, by their [illegible] tism, in order that by [illegible] might excite their children to emul[illegible] example of their progenitors. Judge [illegible] not destitute of such an incentive to the dignified conduct, which becomes his station. For many years his Uncle presided as one of the Judges of the Court of Queen's Bench, in Ireland. He discharged that high office in times of great difficulty, when political animosities were rife among the people and even among the leading Members of Government. These animosities were often grievously embittered by the admixture of Religious prejudices. Yet in the midst of all these dan[illegible] Burton, an Englishman and a [illegible] believe, a Tory in politics, [illegible] with a prudence and mo[illegible], which justly obtained for him [illegible] his long and honorable Career, [illegible] sank into the grave, the confidence [illegible] alike of Catholics and Protes[illegible]

We cannot express a better wish for [illegible] representative at Madras, than [illegible] close of, we hope, an equally, long [illegible] course, he may retire from the [illegible] accompanied by similar senti[illegible] respect and regret to those, which [illegible] Uncle to the Tomb.

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DISTRICT CHARITABLE SOCIETY.

The *Morning Chronicle* in one of its Num[illegible] on some day this week, we do [illegible] the particular date, accuses [illegible] charge of Partiality in the [illegible] against the District Cha[illegible] did not do so.—If the [illegible] had read as he ought [illegible] he presumed to act the [illegible] attentively, either the re[illegible] own late or even in [illegible] would, at once, have [illegible] no grounds for such [illegible]

[illegible] tained from prefer[illegible] against the Dis[illegible] we by no means feel [illegible] affirm, that we believe [illegible] groundless. No man ought [illegible] tion against others, [illegible] ory proof, that the [illegible] ed. But, neither is [illegible] if there exist many [illegible] reasonable cause [illegible] to pronounce abso[illegible] lutely, in favor of the innocence of the accused party. He may, and ought, in these circumstances, suspend his judgment, until such evidence be adduced, as will enable a conscientious person to come to a right conclusion on the subject.

Now, with all due respect, to the administrators of the District Charitable Society, we say, that the poor Catholics of Calcutta,

* The Catholic Population of the city of Madras is about 40,000 in number, whilst that of the Madras Presidency is upwards of half a Million of persons.

knowing as they do, that the greater portion of the Bequest Funds, which, in some way or other, have come into the power of the District Society, were left by Catholics and, doubtless, were designed, to a great measure, for the relief of their Fellow Catholics, who, the Bequeathers well knew, constituted the most numerous and destitute part of the Christian population of this city, we say again, that the poor Catholics are not to blame, if they entertain a general impression, that they do not get a fair proportion of relief from a Board of Trustees, which, however otherwise respectable, contains individuals of more than ordinary zeal, for what the cant of the day calls the spread of the Gospel, but which often means practically, neither more nor less than the proselytising by means of money dispensed as alms, Adult Catholics, and the consequent consignment of their children to some or other of the Sectarian Schools, with which Calcutta abounds, where the first lesson taught them will be to sneer at all the holy exercises and salutary restraints of Catholicity, and where, if they can be only got to hate sufficiently the Catholic religion, they will have full liberty to join the Baptists, or the Independents, the Methodists or the Quakers, the Mormons, or the Plymouth Brethren, the sect which the well known and once zealous Anglican Protestant, Mrs. Wilson not long since attached herself, having of course, previously by her private judgment discovered the errors of the Anglican Protestant Church. All we ask for in this matter, is that others should do by us, what they would, reasonably require, that we, if placed in their circumstances, should do by them. Now can any man assert, that a Community of poor Protestants would or ought to be content, if large Charity Funds left by their fellow Religionists chiefly for their relief were administered exclusively by Catholic Trustees for their conversion from heresy, and influenced by their Religious feelings, to exercise the trust in such a way as would be conducive to the advancement of Catholicity. We confidently say that no class of Protestants would or ought to be content with such an arrangement, neither ought the Catholic Trustees in such a case, if they respected their own character for justice and impartiality as they ought to do, be content, until they had associated with them such a competent number of Protestant Trustees, as ought to satisfy the reasonable apprehensions of the Protestant Paupers, as to the rectitude of the manner in which the trust was administered.

CONVERTS TO ROME.

(From the Morning Herald, April 15.)

It is evident that much caution is requisite in repeating the various reports of "Secessions to Rome" which are daily flying about. Within the course of the past week rumour has busied with the name of a noble duke, formerly an active partisan of the late Sir Robert Peel, and also with that of one of the representatives of a county in the west of England. We shall not repeat these rumours, because we know of no solid foundation for either of these reports. The case is different, however, with those persons, whose perversion has already been proclaimed in the public journals. The British public ought to be well informed, inasmuch as they are in close and constant communication with their priests and [illegible] persons to whom proselytism is made by apostate [illegible] Protestants. The Romish journals of the last few days have published the following names as converts to the Church:

"The following are the names of the reverend gentlemen of Leeds, whose conversions have been already announced:—Rev. M. Ward, Rev. T. Minster, Rev. J. C. L. Crawley, Rev. — Rooke, Rev. M. Coombes, Rev. W. M. Leatherwaite, Rev. M. Neville. Mesdames Ward, Crawley, Minster, Rooke, Coombes, Leatherwaite, and Neville, independent of other persons of the congregation, amounting, it is said, to about twenty, were also received into the Church.

"Last Sunday, Archdeacon Manning the brother-in-law of the Right Hon. Sir James R. Hope, Q. C., were received into the bosom of the Holy Catholic Church, at the church of the Immaculate Conception, Farm-street.

"The Rev. J. Henry Jerrard LL. D., Professor of Mathematics and Examiner in Mathematics and Physics in the University of London, formerly Fellow and Tutor of Caius College, Cambridge, was received into the Church on Tuesday, at St. Ian Spanish Place.

"At Rome, on 11th January, Miss Harriet Bridgman, of Staffordshire, was received into the Catholic Church.

"Mrs. Charles Turner, wife of the Rev. Charles Turner, late of Bardwell Park, Middlesex, was received into the Church, by the Fathers of the Oratory, on the 14th February. Mrs. Turner is a grand-daughter of the late Bryan Abbs, Esq., of Cleadon House, county of Durham.

"During the last month three clergymen of the Established Church have been received; their names are—Rev. Mr. Harper, of the Proprietary Chapel, Pimlico, London, receiv-

ed by Dr. Whitty; Rev. Henry Bedford, Curate of Christ Church, Hoxton, received by his Eminence Cardinal Wiseman; Rev. A. R. Johnstone, received by his former tutor, Rev. J. B. Morris, of Prior Park College, near Bath,

"We understand that five members of Dr. Pusey's conventual establishment in the Regents Park, which is patronized by the Bishop of London, have been received into the Church of Christ; and that several other conversions are likely to be hastened by Dr. Pusey's disingenuousness, especially in his long and laboured reply to Mr. Dodsworth and Mr. Maskell.

"On Wednesday week, Miss Scott, late Abbess of the Perth Protestant Convent, was also received into the Church.

"On Ash Wednesday, the Rev. T. L. Coghlan, late curate of St. John's Chapel, Torquay, Mrs. Dashwood and her two daughters, were received into the bosom of the Catholic Church, by the Rev. M. Power, of Tor Abbey; and on the following Monday Mr. Dashwood was also received into the Church, at the [illegible] Rev. J. Fanning.

"Rev. Edmond Coffin, late curate to Mr. W. H. Wilberforce, formerly of East[illegible]ingh, Kent, was received into the Catholic Church on Monday, 10th, at the Church of the Redemptorists, St. Trond, Belgium; his brother, the Rev. Robert Coffin, was received into the Church about the same time as the celebrated Mr. Newman.

"Mrs. Thwaites, wife of—Thwaites, Esq., of Blackburn, has also been received into the Church.

"Lady Elizabeth Charlotte Pest, niece to Sir Walter Scott, has been received into the Catholic Church, with her five children and two servants.

"There are three of the clergy of [illegible] who are either already received, or are ready to make their profession of faith."

Some of our readers may be surprised when we aver, that we are not alarmed by any or all of these secessions. Our chief anxiety is not caused by those who leave us, but by those who *remain*. When any man has wholly imbibed the spirit of the Romish system, and talks, as the Bennets and Dodsworths used to talk a year ago, of "the Catholics system,"—"the sacramental system," and the like, he can render the Church of England no greater service than to leave her;—he can do her no greater injury than to remain in her pale. Let us illustrate what we mean by briefly describing a fact which has very recently occurred.* In one of the principal villages to the north of London some benevolent ladies have long maintained a school for the children of the poor, managed and supported by themselves. They had selected a mistress, who came to them with the recommendations of two of the Chelsea clergy, and who professed to belong to the Church of England. A short time back, in consequence of some unpleasant rumours, a close inquiry was set on foot;—when, after some time professing adherence to the Church of England—the mistress was at last brought to admit that she had visited the Romish priest once, twice, perhaps more than six times—had confessed—in short, after long fencing, the plain avowal came out, that she had joined the Church of Rome in June last!

"And have you, since then, and while you continued mistress of this Church of England school, confessed to the priest?"—"Yes, to two priests." "And have they, knowing these circumstances, given you absolution?"—"Yes."—"Then I must tell you, that if you were to call in the first stranger that went by, and let him know that, while occupying this post, you have confessed and been absolved by your priests, he—any indifferent person—would declare that those priests were nothing better than a couple of rogues!"

Our readers will see that this circumstance has a direct bearing on Dr. Pusey's case. If a priest could sanction this schoolmistress in remaining in a Protestant school, Dr. Wiseman may sanction Dr. Pusey and twenty others in doing the same thing in a higher position. And this is the real peril—this is what we most dread. Of course, the ladies above alluded to would have judged it altogether suicidal to have retained such a mistress. But what is it, in the University of Oxford, when she retains in a high and responsible post a man who has visibly and directly sent to Rome more than fifty recruits [illegible] at five or six years?

*** Our readers will please refer to our remarks, on this part of the article of the *Morning Herald*, published in our issue of to-day.

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CONVERSIONS TO THE CATHOLIC FAITH.

We copy from the London *Morning Herald*, of April 15, an interesting account of the recent Conversion to the Catholic Faith of several learned and distinguished persons, whose names have not until the present been recorded in our Columns. To this narrative, the Editor annexes some very harsh and, as it seems to us, very unjust and uncharitable observations. This indeed, in the present

state of English Protestant feeling, ought not to appear surprising to us. For it would be strange, passing strange, if the bad example given by the unworthy language and conduct of the Premier and the Chancellor were not imitated by many of their inferiors in Society, and even by persons, whose Protestantism is solely made up of a species of animal and blind hatred to Catholicity.

The article copied by us from the *Morning Herald*, animadverts severely on a certain School Mistress, a late Convert to the Catholic Church, who, it states, concealed her Conversion from the Directors of the Protestant School with the care of which, she had been charged, for the purpose of retaining her situation. The Ladies Patronesses, on being informed of the Conversion of their School Mistress, interrogated her on the subject. The Mistress acknowledged the fact, and added, that since her Conversion, she had gone to confession to two Priests, and that with their knowledge of her circumstances, and approval, she continued to retain the care of the School. With that impertinence and precipitancy, by which bigotry is ordinarily characterised, these Ladies Patronesses on hearing this statement of the Mistress, exclaimed —"that, any indifferent person, would declare, that those Priests were nothing better than a couple of Rogues."

Our readers, will, we hope, excuse us, if we detain them, whilst we offer a few remarks on that part of the article, to which allusion has been just made, and, first, we have to notice, that it is ordinarily a very distinctive mark of calumny, to prefer an accusation in so a vague and indefinite a manner, as may suit the purposes of the calumniator, and secure him against the danger of detection and punishment. Now this note of falsehood stands forth conspicuously in the accusation contained in the Editorial of the *Morning Chronicle*. "The occurrence, forsooth, is stated to have taken place in one of the principal villages to the north of London; a studious silence is observed not only as to the particular locality of the occurrence, but also upon the names of the two Priests, who are held up in such Lady-like language, "as no better than a couple of Rogues." Assuredly, if the occurrence were such as to justify a number of Ladies in openly designating two Priests as no better than Rogues, the case, with all its particular circumstances, might and ought to have been brought before the Public. It is evident, from the conduct and language of the so-called Ladies, that, on their part, there was no lack of effrontery or of envenomed bigotry towards the Convert and her Pastors, and hence, there are strong grounds to presume, that the Complainants deemed it far more prudent to send their accusation before the world in the vague indefinite mode in which it is published, rather than expose themselves to the consequences which might arise from such a full, and circumstantial detail of the place and parties, as would have enabled the persons accused to answer the charges preferred against them, or if necessary, prosecute their accusers for libel. One result, at any rate, of some moment, may be deduced from the principles laid down by the *Morning Herald*, when writing on the subject under consideration. If Protestants who boast of their liberality and enlightenment cannot endure, that their children should be educated by a Catholic Teacher, who carefully conceals even from the Pupils, his or her religious principles, they surely cannot consistently complain against Catholics as bigoted or illiberal, because these object to confide the education of their children to Protestants, who are not only avowedly such, but are for the most part openly hostile and discourteous in their language, and conduct towards every thing connected with Catholic doctrine or discipline.

We profit of this occasion to make mention of a somewhat similar occurrence to that related by the *Morning Herald*, the scene of which was the City of Palaces. A few years since, a respectable Catholic Mistress applied for a situation as Teacher in a certain Protestant Public School in Calcutta. The Testimonials of the Applicant were so respectable, that the Board of Governors (all Protestants) immediately engaged her without any enquiry as to the religion, which she professed. For a period of about seven years, this Lady continued in the Institution, affording the utmost satisfaction to all concerned in its welfare. Towards the close of that period, some trifling accidental circumstance caused it to become known to the Board, that she was a Catholic; of course the intelligence occasioned both surprise and confusion in their Councils. They became sadly perplexed as to the course they were now to adopt. On the one hand it was admitted, that the Mistress had for the long term of seven years given entire satisfaction to them, and not a single instance was attempted to be alleged, of her having obtruded her Religion, its doctrines or its practices in any way on her Pupils. On the other hand, they were at a loss to know, how they could safely and consistently with the recognised exclusive Protestantism of the Institution retain a Catholic Mistress. A sort of compromise was in the end resorted to. They consoled the Mistress with a few soft words of com-

mendation, talked of their sense of duty, gave her as a Premium for her acknowledged ability and excellent conduct the sum of Rs. 150, and dismissed her from the Establishment.

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ST. THOMAS' CHURCH.

On last Sunday the 22nd instant. The Archbishop, Vicar Apostolic, administered the Sacrament of Confirmation to Eighty-Eight Candidates at St. Thomas' Church. On the same morning 160 persons received the Holy Eucharist. During the preceding week, nearly the same number communicated in St. Thomas' Church, to the great edification of the Faithful, who usually assist there at Mass on week days.

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CHURCH OF THE SACRED HEART, DHURRUMTOLLAH.

The Feast of this Church was celebrated on last Sunday; a Grand High Mass was sung by the Vicar, Rev. Mr. MASCARENHAS, assisted by a full Choir. The Archbishop preached to a numerous and respectable Congregation. After the Sermon, Madam DE SOUZA, the Patroness and Founder of the Church, with her wonted courtesy and liberality, presented his Grace with a donation of Five Hundred Rupees, which the Archbishop immediately applied towards defraying the costs incurred for the erection of a New Dormitory and Offices for the Orphans of the Male Orphanage, attached to the Catholic Cathedral.

OBITUARY.

It is with great regret, that we announce the death of the Rev. William Grogan, in the 28th year of his age at the Cathedral House, on Sunday evening the 22nd inst. A Solemn Mass of *Requiem* for his eternal repose will be celebrated at the Cathedral by the Archbishop, on Monday next the 30th inst. at 6½ A. M. The Office for the Dead will be recited on the previous (Sunday) evening at 6 o'clock.

Requiescat in Pace. Amen.

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FURTHER THOUGHTS ON THE ROMEWARD MOVEMENT.

(For the Bengal Catholic Herald.)

I.

Oh England! land of saints! where is the crown,
Which blest Augustine put upon thy head?
Where is the faith of Edward? is it grown
Antique—art *thou* degenerate grown,—or dead.
Land of Britania! art thou willing led
A captive to perdition?—where oh where?
Thy martyrs call thee from their lowly bed:—

Rise! Albion! rise! thy father's Faith declare,—
And for the Faith that's true, all persecutions dare!

II.

I grieve, fair Albion! for thy state I grieve!—
Oh! disobedient child! thy mother kind,
Urg'd by affection, wishes to relieve,
Thy disobedient,—nay thy orphan'd mind;—
Whence this indifference?—lurkest thou behind?—
Art thou asham'd to fly to her embrace?—
The murmuring streamlets, and the sighing wind,
All bid thee run,—move with a speedy pace,
To meet her who is e'er the fountain of all grace!—

III.

Oh Rome! may Heav'n thy righteous motive view,
And crown thy labours all, with full success;
May every blessing from thy toils accrue,
May faith shine in refulgence, and the dross
Of heresy all go in rage;—access
Give to true Faith;—and speedy may it reach
Its acme,—its meridian height,—depress
Heretic pow'r whilst all—and ever preach,
The doctrine which you taught,—the doctrine which you teach.

IV.

Albion! nor let the petrifying glance,
Medusa's head-like, of high lords appal
thee, to retire from truth—approach!—advance!—
nd bravely conquer, or more bravely fall!
hy benefactress, mother, and thy all
a prisoner;—be thou to thy God now reconcil'd,
ind to thy mother;—go obey her call,—
er call so sweet, so gentle, and so mild,
Rus milder far to thee, for thou art still her child!

V.

Thy bark is on a stormy, billowy wave,
The anchor of thy hope is lost, is drown'd,
The wind, and sail are impotent to save,
Thy drowning boat oh! Britain!—and around
No hope is left, no—not a Pilot found,
But one who'll save thee, but thou hear'st him not,
Oh! whence this blindness? not a step, nor sound,
That breathes the breath of hope to thee;—and ought
Not fear needs to thy hope—that comes unsought.

THOS. P. MANUEL.

Patna, June.

Elections.

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"DUBLIN CITY" TO "DUBLIN'S SON."

To the Editor of the Morning Chronicle.

DEAR SIR,—To your kind care I transmit the Epistle hereunto annexed, requesting the favor of your placing its contents, through the medium of your columns, in the hands of my long lost, but now happily restored brother, DUBLIN'S SON!! and at the same time I have a duty to perform towards yourself Mr. Editor, namely, to express my unfeigned regret, for having in

my former letter, which appeared in your issue of the 10th or 11th instant, accused you through mistake, of partiality in your official capacity, and it afforded me pleasure, on finding out the error which I inadvertently fell into, to see you had expunged the passage in question.

Your's, dear Sir,
With all good wishes,

DUBLIN CITY.

P. S.—My last letter, was likewise through mistake, dated 7th May, instead of 7th June.

MY DEAR BROTHER PADDY.—So we have found you at last, or is it yourself that's in it at all? well if it is.—how you have turned up after all! wonderful!! But how in the name of Oromwell did you turn over from your fine ould Religion that your ninety-nine generations belonged to, since hundreds of years before the days of

Bryan Borough!

that walloped the Danes black and blue, oh murthur! murthur!! To think that a man, that calls himself, my brother, should belong to the religion of such dirty spalpeens, as Luther and Calvin, and that arrant rogue, Knox, that some ould Doctor in England, Johnson I think they called him, Christened as the Ruffian of the Reformation; and so this is the company you have got into at last? Now if you are truly my brother, and that, like myself, you have come over the salt seas from "fair Dublin's town," you must have heard the story about Farrell's Black Goat, and how Neddy Farrell served him; and in like manner, I fear, I will have to serve you out, that is provided you are *my brother* at all, of which I am rather doubtful.—Well, Neddy Farrell every body knows, lived in Cook Street, and made wooden outside coats, and a fine shop he had—for at that time it was not the fashion to *scrough* three or four decent corpses, mother naked, into the same grave, Lord save us!! no, no, every body could taunt himself to a coffin of his own—well, as I was going to say, poor Farrell happened to lose his Buck Goat, and Aggy fellow he was, with a beautiful long beard, like the China man's tail, over Sara Smith's shop door, in Sackville Street, and for two whole days there was neither sale nor dilivery of the Goat when lo and behold! who should come into Farrell's shop one fine morning but the Beadle of Christ's Church dragging the Goat after him with a piece of a rope—sure you must recollect the old Beadle, and what a big red nose he had!! "Good morning to you, Mr. Farrell, says the Beadle"—"Good morning to you kindly, says Neddy." "I brought you home your Goat by order of Doctor Magee," says the Beadle, "who could me to shew you the damage he has done to the crimson cloth of the Pulpit, and how he eat nearly a whole Common Prayer that left Greirson and Keene's shop only a few days before." "The Devil take him," says Neddy, if he can digest that, he has got a stomach like the big boiler in Jemmah's Distillery." "True for you," says the Beadle, but the Doctor could me to tell you, that less than 40 shillings won't make good the loss and that he expects you will pay the money to save further dispute. "Confusion to me if I do," says Neddy, take him away with you and give my compliments to Dr. Magee and tell him that the aforesaid thief of a Goat, is the first living being belonging to the Farrels, that ever went to the Protestant Church, and that he shall never sleep another night in my premises—so, there he is, take the beast for the damage." The sexton, hummed and hawed and wanted to leave the Goat behind him, but Neddy stoutly insisted on his taking him away, and from that day to this, the Farrells never heard anything of poor long beard; he must have turned Protestant, after swallowing the Common Prayer; and now like yourself, Dear Brother Paddy, wishes all the evil in the world to the venerated clergy of your native land, poor ould Ireland, but what can be expected from you, when you call myself, that you have not seen for such a number of years, a usurper, and goodness knows how much besides, although we can trace our descent up to the time

"When Malcolm wore the collar of gold,
Which he won from the proud invader."

Little I thought, when I wrote that letter to the decent Editor of the *Chronicle* in reply to the Calcutta Drummond's dirty attack upon my country, and creed, that a man calling himself my Brother and claiming of course, to be a son of Old Dublin City, was going to help that arrant defamer to his dirty work. "Ah ma conscience, as that Scotch fellow says in the play, but it's yourself that has the brass in your face; you join in the cry in that Catholics, both Priests and Laymen are taught that, to kill a Protestant, would not be a sin, and you say in your letter published in the *Morning Chronicle* of the 16th instant, that you have levelled Dublin City to the ground, with a blow from a little [illegible] of letters, published a few years ago in Dublin, entitled "A Word to Romanists and [illegible] Catholics." The proof required is all [illegible] Gave you say, and consequently my [illegible] man, that he could not find in all the world a Standard Catholic Book, in which such doctrine is inculcated—has been sufficiently disposed of. Then comes your extracts [illegible] wonderful little Book, I suppose *published in Calcutta some years ago!!!* how definite, how specific you are! a little Book of letters a [illegible] little Book, doubtless, something like "Cock Robin" or the History of the house, that Jack Built!!! not a whit more authentic, at all events. I suppose you have heard all about *Pastor Fairy Mass, and the pious Device of the Pope's Bull!!* Yes, anything will pass current with Sectarians of a certain stamp, as long as it is well larded with calumnies against Popery—you quote an extract from a "Dr. Geddes" as follows.—

"Infinitely more Christian blood has been shed by the Papal Empire and its agents for not complying with the idolatry of its worship than ever was shed by Rome Heathen."

Here I suspect we have the pious device system revived, and you wish *your* Dr. Geddes, who was Chaplain to some English Factory at Lisbon, and who was imprisoned by the Portuguese Authorities for his obtrusiveness to be

taken for an eminent Catholic Divine of that name, whose testimony might be supposed to be conclusive in such matters and to shew up the latter as one honest enough to give evidence against a system, which he ought, instead of pulling down, to prop up, with all devotedness, in fact that his opinions were Protestanized, before he left the world,—you turn next to the Council of Toledo and after another extract, we have the question—"What says Calcutta Dublin City to this pious decree of the Council of Toledo, infallible as all Romish Councils are?" Here is my answer. All Romish Councils are not infallible, and such is not, and consequently never was, the Doctrine of the Catholic Church, which is as follows: An oecumenical or general Council, of the Universal Church, duly constituted with the Pope at its head, is an infallible authority in matters of faith, and its [illegible] to be received, as such, by the whole Catholic world.

2ndly.—No General Council ever assembled at Toledo !! ergo, the said Council never promulgated the doctrine, that it was lawful to kill Protestants. National or Provincial Councils, of which I believe there were four altogether held at Toledo, under the most Authoritative, could not claim more than local jurisdiction and obedience, and the context of the quotation, now so triumphantly levelled at my poor head, shows the famous Toledo Council to be a mere Coun-

and Ridley for treason and rebellion against their lawful Sovereign, but will with all right-minded men deplore that even one amongst the number should have suffered such dreadful torments for a conscientious adherence to Protestantism. Having in my former letter fully disposed of the alleged cruelty against the Albigenses, it is not necessary to refer to it again. The Massacre of Paris, bloody and brutal as I grant it to have been, was a political measure, far more so, in my opinion, than a religious one; yet view it in any shape, it bears the odious stamp of cold-blooded cruelty about it, and I thank Heaven, that the Catholics of France, as a body, had just as little to do with it, as the great mass of English Protestants had to do with the Riots of the Gordon Mob—*Bartholemew* was the work of the hired assassin's arm, aided doubtless by other reckless and bad Catholics, whose dissolute and scandalous lives have afflicted and wounded their Holy Mother the Church; I deny the assertion, that a general thanksgiving for this atrocious deed was ever given at Rome with the sanction of the Church. Again, regarding the statement about "the poor innocent creatures who were slaughtered by Dragoons merely for having the Prince of Orange for their sovereign and Protestantism for their Religion;" I admit that the Dutch rebelled against their lawful sovereign and elected the Prince of Orange in [illegible]stead.

petty [illegible] appear to have assembled at Toledo. I will not, however, argue about the number, but will admit for argument sake, that the following extract is correct:—

"We the Holy Council promulgate this sentence or decree pleasing to God, *that whoever succeed to the Kingdom* (let me draw your attention to the Italics) shall not mount the throne till he has sworn among other oaths to permit no man to live in his Kingdom who is not a Catholic."

Now in the name of common sense what has this State decree, this political edict regarding the succession to the Spanish throne, to do with the foul assertion that Catholic Priests and Laymen, are taught that to kill a Protestant is no sin, meaning of course that it is all right to murder him in cold blood!!!

> For altho' in the midst of war,
> We may slay men,
> I hold it not right
> To do a deliberate murder.

and he, be he who he may, that charges us such, is a—*villain*, worse than the assassin—

> He who steals my purse steals trash;
> 'Twas mine 'tis his,
> And has been slave to thousands.
> But he, who filches from me, my good name,
> Robs me of that, which not enriches him,
> And makes me poor indeed!—

Next comes an allusion to Queen Mary and the fires of Smithfield, and the 285 persons that [illegible]ed during her reign. I shall not dispute many out of the 285 suffered like Cranmer

Protestants—this out-Herods Herod!! Why man—for I never intend to own you for a brother again—if 200,000 Protestants were sent at one fell swoop from off the face of Ireland, "at one fell swoop!!" there would not have been a mother's son of the breed, left in the land to learn to bless himself! The allusions as to what Perionius *avers*, and Baldeirus *asserts* and Vergerius *witnesseth*, simply comes to this, that some thousands of Protestants belonging to some stamp or other, were cut up by Catholics. I grant that such has been the case, and in my former letter I have clearly [illegible] protestant authority too, the [illegible] to which the religious and [illegible] of these disturbers of public order [illegible] lead. And now having touched points mooted by Dublin's Son, I [illegible] coming to a conclusion. I have [illegible] throughout this too elaborate correspondence, that recrimination is not argument, I have shown up the atrocities of your Reformation in so foul a light, as to honest Protestant to be ashamed of [illegible]. While writing this letter, I have had at the *Chronicle* of yesterday, the 18th [illegible]—for not being a subscriber I do not see [illegible]arly—and I find that our Calcutta Drummond has come out again, with a fresh batch of Popish horrors cut and dry; they are *one and all* so foul and foolish, as to render them unworthy of a detailed reply. I will notwithstanding D. V. in my next letter, deal with them in such manner, as I consider the nature of the case may require, and will at the same time leave a margin

wide enough, to shew the beauties of Protestantism for the edification of the rising generation of young Bengalees, for whose regeneration in the troubled and muddy waters of Protestantism, yourself, and my friend the "Layman," alias "Calcutta Drummond," is doubtless so very anxious,—yes!

Come Simon Magus, Judas, Calvin come,
All you old Heretics I summon
That like to Salamanders roam,
In fire eternal, rise and come!
Leave your Vulcanian Grottos, and,
Bask your broiled limbs on cooler land,
New bodies take in Bengala region,
By Braminical transmigration,
What Heresies you ever knew,
Bring in, and broach 'em here anew.

DUBLIN CITY.

Calcutta, 19th June, 1851.
[*Morning Chronicle.*]

THE PASTOR PHILPOTTS AND THE TWENTY-FOUR PRELATES.

Consult your bishop; be informed by your bishop; be advised by your bishop; be guided by your bishop;—such were the sum and substances of the recent address to the clergy bearing the signature of twenty-four prelates, and bearing also the peculiar marks of the bad grammar of the Archbishop of Canterbury. Well, we have now to assume that 800 clergymen of the diocese of Exeter act upon this recommendation, and yield up their understandings implicitly to the instruction of their bishop, and let us see what lessons will be [illegible] into the minds of these [illegible] according to the special exhortation of that twenty-four prelates, headed by the Archbishop of Canterbury. First, what are they to think of their Primate?

Their Bishop tells them, in a letter, which he calls Pastoral (though the style smacks much more of the bark and bite of the shepherd's dog than of the meek spirit of the shepherd's), that he can no longer hold communion with his metropolitan, who has become a *fautor* of heretical doctrines, and forfeited his right to Catholic communion. He charges the Primate with having renounced the divine Authority of his office, and with having flung the commission of Christ under the footstool of an earthly throne. He accuses him of a surrender that 'can only be regarded as the voluntary betrayal of a high and most sacred trust.' And he winds up this criminiation with one of those pious aspirations in which it is the wont of Dr. Philpotts to convey his most bitter imputations, accompanied with a prayer that the less uncharity may be repeated:

'Traditor potestatis, quam Sancti Magni Martiris Spiritu sub sua acceperat.' May it be a solemn [illegible] May the remembrance of it be accompanied with those penitentious feelings, which, if it be remembered as it ought, it cannot fail to carry with it! May it end, with God's blessing, in securing both the Archbishop, and the Church in which he fills the highest place, from all danger of his again forgetting the responsibilities of his sacred office!'

The Bishop soon afterwards finds, in the Primate's treatment of a certain sermon which he deemed objectionable, ground for impeachment:

That sermon I have myself read, and I can truly say, that I have rarely read one which puts forth plain apostolic teaching in a more sober or guarded tone. That it should have been received by the Archbishop as it was received, fills the mind with strange forebodings—with anticipations of coming trials which may God, who only can, avert! For indeed, this is no matter of every-day experience—no casual display of indiscretion, such as will sometimes occur in the administrations of spiritual power by one who, whatever be his endowments, is yet liable to error, like ourselves. No! it too plainly manifests the bent, or rather the fixed purpose of his soul. It points the course on which his onward march is resolutely set; it tells us what we have to dread—what to guard against—in a sincere and earnest mind, wielding, with principles like his, the vast power of the Primate of all England, *the second spiritual Chief of Christendom altertus orbis Papa*. That power is no longer a matter of speculation—it is a power in eager, intrepid, irresponsible action. Irresponsible! said I? That is a light word. It is a *transcendent* power, riding over every Bishop, and controlling the judgment of every bishop within his province. There is not one amongst us who, if he refuse to institute (*as I shall, nevertheless, continue to refuse*) any clergyman who shall teach as Mr. Gorham teaches, and as his Grace proclaims, that he has a right to teach—there is not one of us who will not find his [illegible] by the judgment of our Archbishop. [illegible] there is in his dealing with doctrine which he does not adopt of his own, he prescribes a cautious *reserve* respecting truths which yet he professes to hold. His *disciplina arcani*, it seems, intends the clergy henceforth to bring prominently before their people the 'dangerous' truth of the spiritual efficacy of Baptism; and texts of St. Paul which implicate it are henceforth placed in the *index expurgatorius* of modern hierarchy.

Our readers have of course not failed to remark that Dr. Philpotts places the Primate of England second to the Pope, assigning the first place in spiritual authority to Rome. But this is not the only sign of the cloven foot; through- [illegible] the Bishop's Tractarian affections are appa- [illegible] He thus defends the conversion of [illegible]hes into theatres, with the properties of showy decorations, spectacle, and music:

'Where the congregation consists mainly of the poorest orders, there we commonly observe a great love of a tasteful and even elaborate service. The ornaments of the Church, the painted glass—the painted and, it may be, gilded walls—the Table of the Lord, elevated above the rest, and decked with sober yet costly furniture—the pealing organ—the chanted Psalms—the surpliced choristers—the solemnity of the whole ritual—gladdens, while it exercises, their minds; they recognise in it their own high privilege as Christians, and rejoice to find themselves equal participants with their richest neighbours, in the homage thus paid to the common Lord and Father of all. In truth, when we consider the little which the poor man has to delight his heart, and to touch his imagination, in his own [illegible] home, we ought to rejoice that he can find enjoyment in the House of Prayer, his Father's House.

And the "enjoyment" which the poor man is to find in the house of prayer is to be akin to the pleasures which his eyes and ears derive from the representations of a theatre. He is to go to church to delight his heart and move his imagination with painting and gilding, costly furniture, ornaments, &c., while he listens to the deep lessons against the pomps and vanities of the wicked world, and the riches which are the root of all evil, and which the holy are exhorted to fly.

Dr. Philpotts, however, discerns a danger of much imminency, and denounces it as far more pernicious than Romanism itself, in which, forsooth he recognises, together with some taint of

error, the embodiment of 'Faith itself;' and this danger is—but let the Bishop speak it in his own words:

It is necessary that you note well the spirit of the times, and guard your precious deposit with especial vigilance on that side from which the danger is most imminent—in other words, in this our generation, from Ultra-Protestantism—a system which, in its full-grown strength, (God grant, whatever be present appearances, that it attain not to that strength among ourselves!) is far more pernicious than Romanism itself; for Romanism, while it corrupts and mars the truth by accretions of error, more or less destructive, according to the varying conditions of the hearts on which they fall, does yet retain the whole body of Faith itself, which the other (accompanied though it often be by much of piety) mains and truncates, at the bidding of man's wisdom, squarring the Revelation of God to its own presumptuous measure of what is reasonable, good, and edifying.

And he thus bitterly condemns the spirit manifested by the country generally against the Papal encroachments, counting it, at the same time the Primate's warnings against Romanism:

Such a protest, issuing from the Lord Archbishop of Canterbury in a formal address to his clergy, and through them to the clergy, and unhappily, the laity of all England, could not fail to be made an instrument to swell an ignorant and fanatical cry against Catholic truth itself. Accordingly, it has been one of the stock materials of agitation at public meetings in the late crisis—a crisis, for which I scruple not to say, that for bigotry, credulity, and injustice, it has had no parallel since the two famous Popish Plots of Charles II's reign.

Bishop Philpotts' picture of the state of the Church is as follows, and certainly it is not flattering. He however, be it ever remembered, has had an active and considerable part in bringing about the distractions he describes:

The country agitated from one extremity to another by religious differences—all confidence in the rulers of the Church shaken—individual clergymen and laymen flying from the communion of such a Church, by reason of the paralysis under which it seems to them to be dragging on a worthless and lifeless existence;—a widely extended suspicion that many more—some it may be of our very best, most learned, most attached brethren—will soon follow, above all, I proposed that we should submit to her Majesty, that the only reasonable hope of staying the progress of the contagion is, that she will be graciously pleased, in accordance with the practice of the best and wisest of her predecessors, and with the dictates of constitutional law, to call together the authorities of the Church, and the remedies for the present distractions.

Now what are the clergy so summoned to do? The twenty-four Prelates have exhorted them to be guided implicitly by their [illegible] defer to his judgment in all [illegible] difficulty; and in obedience to his [illegible] we have seen to what opinions [illegible] they must conform, and that they [illegible] in all cases to the advice of their chief pastor, as pitch not to be touched without defilement, and unworthy the communion of a faithful brother. Here we have a practical test of the wisdom of the 'Address to the Clergy' which we lately ventured to question. The only chance for the peace of the diocese of Exeter and the armour of the Church, is that the clergy will be too wise to follow the advice of the twenty-four Bishops, and that they will treat the persuasions of their Bishop with no more respect than they deserve.

As we noticed a few of Bishop Philpotts criminations (and more than a few we could not cite, for to quote all would be to reprint the letter *in extenso*), it is but fair to mention that he does not spare himself, and confesses to culpable excesses of courtesy and delicacy! In the Gorham case he did not object to the presence of judges on the bench who were not Churchmen, nor to Churchmen in the highest ecclesiastical position, who had in the view of Dr. Philpotts, heretical leanings:—

The consequence has been most disastrous. Would that it affected me only! I should then be free from that self-reproach which I cannot altogether succeed in attempting to silence, that *I rashly sacrificed the highest and most sacred interests of Catholic faith to feelings too much akin to courtesy and delicacy to individuals.*

But for this heinous breach of trust Bishop Philpotts does not seem to regard himself as unworthy of communion with his episcopal brethren—the measure he deals out to his metropolitan for an offence not of greater magnitude—so intolerant is the holy man of the faults of others, so benignantly indulgent to his own.—*Examiner, May 8.*

LADY A[illegible]NDEL'S DEFENCE OF NUNNERIES.

To the Editor of the Times.

Sir,—Unbecoming as it would have been on my part to have made the slightest attempt to stem the torrent of abuse which has been so unjustly showered on all that is dearest and most sacred to us Catholics, I cannot allow the day to arrive on which Mr. Lucy's bill against our religious houses will be brought before Parliament, without making at least [illegible] the sake of the dear inmates of [illegible] peace and charity, by calling [illegible] generous members of the House [illegible] for protection and justice.

To Catholic ladies, who, like myself, have sisters and relatives in convents, it is, indeed, humiliating and most painful, that in England, hitherto considered the land of liberty, we should be forced to exert our influence to save those loved ones from the grossest inability, the most unmanly attempts now being made to deprive them of security, which even the meanest women slaves have insured to them. Can it be possible that to the members of the House of Commons, heroic virtue is so hateful that no insult is too great to offer those who dedicate themselves to its constant practice? Is divine charity so distasteful to English Protestants, that ladies

by devoting their lives to its various duties should become objects so contemptible that they are to be deprived by law of the liberty granted to the meanest of their sex, even to the most abandoned? Oh, that such a reproach on Englishmen should go forth to the world? Hatred of Catholicity is a poor plea for so cowardly, so wanton, an insult to ladies.

Our countrymen must remember that those much abused convents are places in which nearly all the Catholic ladies have received their education, and though some few may have no relatives among the religious yet the affection these bear their angelic teachers, is the tenderness that persons will ever feel towards those whom from their earliest childhood they have respected and loved for their many virtues, their enduring kindness. Little do Protestants know the feelings of joy and happiness with which a lady returns to visit the convent where she has been educated; these are ever the brightest spots in her life, even be her lot among the happiest of this world.

To Catholics, who know by faith the day will come when these our spotless sisters will be fearfully avenged, and that those who now so cruelly insult and calumniate them will have to exclaim, in the language of Scripture- 'We fools esteemed their life madness, and their end without honour. Behold how they are numbered among the children of God, and their lot is among the saints:' that knowledge urges us the more to raise our warning voices, and call on those who know them not to be ware how they insult them.

But if that consideration has no weight. Oh let me implore those members who have Sisters and daughters to ask themselves, ere they treat will insult our sisters and daughters, what would they feel were we to do the like to them? Would they consider any language too strong for their just indignation and are our feelings one iota less keen because we look on those dear ones as the loved of God?

But not to dwell at greater length on this too painful subject, allow me, who have been entirely educated in a convent, and life in habits of intimacy with numerous members of religious communities, to ask those who credit their calumniators, how is it, if any one of the many charges has the slightest foundation, that those who like me have the most experienced should ever be the first to place their children in these very convents? What could any one desire more than that their daughters should be instructed by ladies of birth and the highest education, who are actuated not by worldly gain, but solely by the love of God and their neighbour? And here let me incidentally remark, that if Protestants would only reflect on these motives, the prejudice regarding the apparent insignificance of the pension, would at once be removed.

The tenderness I feel for my children is, I hope, quite as strong as the warmest hearted mother can know, yet the sacrifice of parting with a daughter for a time I cheerfully make, rather than deprive her of that which I know will cause her to bless the parents who deny themselves a present pleasure to insure the lasting advantage of a convent education.

Should these few remarks lead some of our more generous antagonists to hesitate ere they inflict cruel injuries on those who have never given them a moment's pain, I shall be more than rewarded for what it has cost me to address them in so public a manner.

With many apologies for trespassing so long on your courtesy, I am your obedient servant.

Wardour Castle, May 3.

TERESA ARUNDEL.

—*Times, May 6.*

FUSION OF SECTS IN THE REVOLUTION OF 1640 AND AFTERWARDS.

If in political ideas, from the school of Divine Right, through the educated Democracy of Milton, down to the wild Republicanism of the Fifth-Monarchy Men, all was confusion, the religious of the numberless secretaries was still less reducible to order. The mere names of the leading sects into which the church had dissolved itself in a few years are suggestive. Only to name a few of them, there were—Anabaptists, Antinomians, Antiscripturists, Antitrintarians, Arians, Arminians, Baptists, Brownists, Calvinists, Enthusiasts, Familists, Fifth-Monarchy Men, Independents, Libertines, Muggletonians, Perfectists, Presbyterians, Puritans, Ranters, Sceptics, Seekers, and Socinians, Peakes and Powell, worthies of the Anabaptists faith, openly preached at Blackfriars a war of conquest and extermination against the Continent of Europe. Their eyes lay more especially on the inheritance of the Dutchman: God, they proclaimed, had given up Holland as a dwelling place for his saints, and a strong-hold from which they might wage war against the great harlot. The Fifth-Monarchy Men protested against every kind of law and government: Christ alone, in their opinion, ought to reign on earth; and in his behalf they were anxious to put down all lawgivers and magistrates. The Levellers were at least as mad as any sect of Communists or Red Republicans of modern date. The national mind was in a paroxysm of morbid activity; and the bolder sort of spirits had cast away every restraint which creeds and councils, laws and experience, impose on men in ordinary times. Institutions which are commonly treated with a grave respect, even by the unbelieving, were

made the subject of coarse jokes and indecent mummeries. In the cant of the time, a church was a tabernacle of the Devil, the Lord's supper a two penny ordinary. St. Paul's Cathedral and Westminster Abbey were both used as stables for horses and as shambles for butchers. Hogs and horses were taken to fonts filled with foul water, and baptized according to the established ritual for the amusement of common soldiers, and the painted women who attended the camp as their paramours. Mares were allowed to foal in cathedrals, and the lowest troopers to convert the most sacred edifices into beer-shops. Even our venerable abbey, the resting place of kings and heroes, was for a time used as a common brothel. The sarcasm of the soldiers was, that as the horses had now begun to attend church the reformation was at length complete. Sober and religious men were equally insane. A sect arose which professed to believe that a woman has no soul, no more than a goose. Another body of grave men believed there is no difference between good and evil. Atheists became numerous; and, as usual, atheism was attended with the lowest and most debasing superstition. In more than one part of the country prostitution was practised as a religious ordinance. One fellow was found with no less than seven wives; another had married his father's wife; a third, after having seduced a wretched woman, gave out that she was about to be delivered of the Messiah. Hundreds of persons set up as prophets; and several men a little madder than the rest, were sent to Oxford gaol for declaring themselves to be God Almighty come down from heaven; but once locked up, their godships did not enable them to open the prison-gates. From Newgate downwards, the prisons were full of these fanatics—fools or knaves, whom nevertheless thousands of their countrymen regarded as holy martyrs suffering from the children of this world the injustice which has ever been the portion of prophets and apostles. A fact that is particularly curious is, that the fanaticism usually commenced in the higher classes—among magistrates, colonels in the army, ministers of the Gospel and gentlemen of estate. It was only by degrees that the madness descended to the lower orders of society. A person of wealth and standing in Warwickshire shut himself and his family up in his house to starve, from a fanciful sense of religious duty; and when the neighbours broke into the house, they found one of the children already dead. On Sunday, a respectable tailor named Evan Price, got up in one of the City churches in the middle of the sermon and declared himself to be Jesus Christ in person. The congregation of course made some stir, and the tailor was taken before the Lord Mayor—a magistrate who, it is to be supposed, in such matters, would be maintained the correctness of his decisions by being able to prove it by showing the marks of the nails in his hands by which he had been fastened to the cross sixteen hundred years before. When acting under any strong excitement, the folly of mankind is illimitable. To verify the text Man shall not live by bread alone, one of the prophets set to do without eating. The text proved to him a dread letter; for he expired just as he was on the point of establishing the prediction. Yet these were not the most revolting incidents of the revolutionary period. A fiend in the guise of woman offered up her child as a sacrifice, in imitation of the Hebrew rites; another crucified her mother. Yet with all this folly, blasphemy, and madness, a deeply religious spirit possessed the nation; and a general toleration for the sects which grew up under the excitement was one of the happiest issues of the Commonwealth.—*Dixon's Life of Penn.*

SECESSIONS.

The French papers announce the Conversion to the Roman Catholic Church of the Rev. M. Spiramandage, who has made his profession at Marseilles.—*Morning Chronicle.*

Baron Constantine Thaizer, son of one of the principal bankers at Augsburg, has just embraced the Catholic Faith, and intends it is said to take holy orders.—*Cape Colonist.*

CATHEDRAL MALE ORPHANAGE.

UNDER THE CARE OF THE CHRISTIAN BROTHERS.

The present Dormitory of the Male Orphanage affording accommodation only to forty four Children, and the number of Inmates being now fifty-four, whilst applications are almost daily made for the admission of other destitute Orphans, it is proposed to erect by Subscription a second Dormitory and Offices, in order both to meet the existing exigencies of the Institution and to enable the Christian Brothers to extend its Benefits still more widely.

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THE BENGAL CATHOLIC HERALD

EXTRA.

GRATIS.] CALCUTTA:—SATURDAY, JULY 5, 1851.

THE TITLES BILL DEBATES. POSITION OF THE GOVERNMENT.

London, Wednesday Night.

The Ecclesiastical Titles Bill drags its slow length along amidst repeated debates, and with very little progress. The most remarkable division in every way in half Friday night, in which 201 members so voted—and a good many other members without voting, expressed the same opinion—that in making what is the cant of the times is called the Papal aggression, the Holy See had received direct and distinct encouragement from the Whig Government. Two hundred and one members of the House of Commons vote this, and a great many more believe it. Those who do so are the best informed people in the country. They vote it and believe it, after due inquiry, with all the facts brought carefully before them, and when a Goverment singularly unscrupulous prodigiously fertile of lies has done its best to perplex the truth, to disprove the charge, and to clear themselves from the imputation. Two hundred and one members having heard all these Whig falsehoods and lying evasions solemnly pronounce them to be false, and declare that Lord John Russell formally encouraged the Pope to establish a Catholic Hierarchy in England. Nay, some of the two hundred and one, and those not the least distinguished for honor and veracity, maintain that to affirm Lord John Russell's encouragement of the Papal aggression is to affirm a truism, is comparable to affirming the simplest arithmetical proposition. Not merely did Lord John, in their opinion, encourage the Papal aggression, but his having done so is as clear as that "two and two make four."—*Tablet.*

was addressing the house.
said, over and over again,
of the See of Rome was
to the Protestant feeling of
Last Friday night 202 mem-
s of that house were ready to vote for the
ion of the honorable member for Stafford.
form of that motion was, that the not
See of Rome had been encouraged by
ceedings of the government, and that
the truth. (Hear.) He believed it—he
ready to prove it—and he would give the
down greater evidence

then, in 1844 and
this sub-
set every-
aid before.

I pledge to
the country, and the thing is
settled as it ought to have been." But in
February, 1846, after
been gazetted as
noble lord said:—

"But I own I do not think that this is a matter of very great importance. It was very agreeable to the feelings of the Roman Catholic Archbishops and Bishops that they should be called by the titles by which they are usually designated. They have received those titles; but that does not imply any legal claim to authority, and I cannot conceive, therefore, that it is necessary for this house to take any proceedings in the matter."

But he found the noble lord's colleagues more impetuous and more anxious that no doubt should remain on the mind of the See of Rome as to what it ought to do. On the 27th of July, 1849, he found that, in the House of Lords, Lord Redesdale put a question to Earl Grey, and that noble lord declining to answer, a colleague sitting beside him thought he was acting injudiciously, and said that if any Cardinal came over to this country, every one would call him "his Eminence." The noble lord who gave that answer was the Earl of Carlisle, and yet, in face of those assertions, the noble lord spoke of the insult of the See of Rome, when, reading those declarations in the houses of parliament, it appointed a Bishop to preside over the spiritual interests of Roman Catholics in this country. (Hear, hear.) It happened that he (Mr. Keogh) was at Rome when all this mischief occurred; but a remarkable fact came to his notice there, and he had no doubt that the noble lord the foreign Secretary was aware of the fact. Cardinal Wiseman was created Archbishop of Westminster, and directly the matter was published it was a subject of great rejoicing in Rome. Now, this country has a diplomatic representative at Rome. We have a consul located there, and over the doors of his mansion were placed the British arms. He (Mr. Keogh) saw the dwelling of the British consulate brilliantly illuminated in honour of the appointment. (Hear, hear.) A British subject, the British consul, the representative of the British government at Rome, illuminated his mansion in honour of the appointment of a Bishop of Westminster. (Hear, hear.) Was the See of Rome, then, to be under the impression that nothing would be so distasteful to the British government as that appointment for which the British consul had illuminated his mansion? (Hear.) The noble lord had made a great deal of the subject of synod in Ireland: he said that all might have gone quietly but for that Synod of Thurles, which interfered with internal affairs. The noble lord said that that Synod had met, and, for the first time for three hundred years, had passed certain resolutions; but he must tell the noble lord that since his famous Durham letter, no man would venture to say that the Catholic people of Ireland ought to send their children to those seminaries. (Hear, hear.) He (Mr. Keogh) might turn to those fifth-rate men who made themselves the lecturers out of that house of those whose opinions he entertained, but who, in that house, never uttered a word—("Hear," and a laugh)—and he would ask them where would have been the cause of parliamentary reform if Catholic Emancipation had not been carried? Where would have been the cause of free trade, or where might it be, if the Roman Catholics declared against it? (Hear.) But he was consoled on that part of the subject by reflecting that there was not one distinguished Freetrader who was not against this bill. The distinguished members of the late Sir R. Peel's government were against it; Mr. Cobden, Mr. Gibson, and Mr. Hume were against it—(hear)—and with that support, they whose views he supported could afford to smile at the sneers that were put upon them by the small fry that surrounded him. (Laughter.) He would warn the noble lord, then, before he put this bill upon the table, that by it he might arouse again among the people of Ireland, who were just emerging from the consequences of pestilence and famine, and just reaching perhaps the shore on a frail plank, the fanatical spirit of sectarian animosity, and perhaps involve them again in another twenty years' struggle. If indeed the struggle should come, the result would be, he was convinced, as it had been before, victorious to the people of Ireland, and never would they sheathe the sword until they had deprived those who had oppressed them of the power of oppression. (Cheers.) They won that struggle before, and they would win it again. The noble lord boasted—and, he did not retract all he had done, it was the proudest boast he could make—that he assisted them in recovering and reclaiming religious liberty. If then, by a tyrannical majority in that house, the noble lord struck down their liberties that night, they would go forth from that house, and would never cease until they had re-established them. They would never be intimidated by momentary defeat. They had braved scenes of persecution: the avenging sword of Cromwell was upon them; the insidious treachery of the Stuarts beset them; exactions and confiscations—he used the word openly, plainly, and advisedly—the confiscations in which the ancestors of the noble lord had taken so conspicuous a part, were upon them. But they had triumphed over them, and would triumph again; and they would do so, not forgetting their allegiance to their Sovereign; but, while acknowledging that allegiance, they would con-

THE
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One body and one spirit—one Lord, one Faith, one Baptism.

No. 1.] CALCUTTA: SATURDAY, JULY 5, 1851. [VOL. XXI.

THE BENGAL CATHOLIC HERALD.

Calcutta: Saturday, July 5, 1851.

CREED OF THE UNIVERSALISTS—MORMONITES &c. &c.

Their respective Creeds and Code of Morality, proved by History to be an inevitable result of the primary principle of the Reformation.

In our issue of the 14th instant, we copied from the *London Spectator* an extract, in which, a Correspondent of that Journal gives an interesting account of an accidental interview, he had with a Clergyman of the Universalist Sect, whom he describes, as a very benevolent and also as a well educated person. According to the report of that interview, the chief heads of the Universalist System may be reduced to the following propositions:—

1st. No exact statement of their doctrines is to be met with in books, their doctrines not being as yet digested as they, (the Universalists) are only in fact beginning to philosophize their opinions.

2nd. The Universalists profess a very large measure of toleration, admitting among them men of *almost* all other sects—all agreeing to make their special doctrines non-essential, and to unite on the ground, that all go to Heaven together.

3rd. Morality is a condition to the attainment of future happiness. Each Man goes to Heaven with the dispositions and relishes he has at the moment he leaves this world, and being thus in a more or less fit state for the enjoyment of Heaven, occupies a higher or lower position of happiness, according to the life he has led on earth, and takes a longer or shorter time to progress towards the [illegible] enjoyment of the heavenly Heaven, and as there are different orders in Heaven, and a Man's behaviour may be said in a sense to determine his condition in Heaven for all eternity.

4th. Different forms of belief are suited to different Men, to different Classes, and to different periods—Good Men may be found in all sects, even among the Mormons, for excepting Polygamy, there was not much absolutely reprehensible in the Mormons.

5th. It seems dubious, whether there be absolutely any such thing at all as religious truth, and even if there be, it seems still dubious, whether the belief of it be essential or non-essential.*

Before we proceed to the examination of each of the preceding series of propositions, we deem it useful for our readers, to lay be-

* The 4th and 5th propositions announce the [illegible] the Universalist Clergyman himself and are accepted by Universalists by us, [illegible] as much as the Clergyman evidently regards them as perfectly compatible with the system of the Universalists.

o them an historical account of the origin of the sect now generally known by the name of Universalists:—

"UNIVERSALISTS—Are those that hold out universal salvation to all mankind indiscriminately, and even to the wicked spirits themselves—after undergoing a sharpish kind of purgatory in the other world. Their system certainly would appear [illegible]itable, were it not subversive of sound [illegible]anxious doctrine and christian revelation. But, [illegible]unately, it has been long ago discarded in [illegible]niversal church as equally inconsistent with both, and at a very early period of christianity anathematized as erroneous and heretical. Its votaries fail not to urge in favor of the scheme some specious arguments and ingenious conceits, well calculated to stagger the credulity of the ignorant and the weak in faith; but those that listen to the precepts of Jesus Christ, ordering them to hear the church, and to believe its pastors in the definition of doctrinal truths,—have a safer guide than human reason, even the Spirit of truth itself, to preserve them from pernicious errors.

Of Universalists there are various descriptions; but all agree in the leading, or rather the only *fundamental* doctrine of the sect, which is the final restoration of all without exception, even the fallen angels, to eternal happiness. The *Rellyan* Universalists, so called from a Mr. Relly formerly a Calvinistic Methodist preacher, with the Quakers reject baptism, and will have nothing to do with ceremonial ordinances. They maintain, that no works are necessary [illegible]ry [illegible]the good, and relieving the miseries [illegible]ve doc[illegible]. Th[illegible] of their fellow creatures—[illegible]about reg[illegible]d to any particular religious injunction or revelation. Thus the author, after a variety of experiences or supposed convictions of the truth of his first religious creed—by a contradictory inspiration—exchanged the odious extreme of rigorism for the opposite, though more agreeable, extreme of anti-scriptural indulgence and good nature. Happy indeed—thrice happy tidings for old Lucifer and [illegible]sable adherents, were this new Evangelist [illegible]e latter conceits more infallible than his former experiences!"—*Rev. John Bell's Religious Dictionary of all Nations, pp.* 368, 369.

Reserving for another occasion the de[illegible]velopment of the particular circumstances which were more immediately ancillary, in [illegible]conducting a certain class or the follow[illegible]ers of the so-called Reformation to the ado[illegible]ption of the Universalist System, we shall [illegible] now proceed to the examination of the first [illegible] of the series of Propositions, in which th[illegible]s characteristic tenets of that system are de[illegible]scribed.

According to the First of the Propositions just referred to, an exact statement of the doctrines of the Universalists is not to be met with in books, these doctrines not being digested as yet and their professors in fact being only now about to philosophize their opinions.

We shall presently show, that in adopting this course, the Universalist Class of Protestantism has acted with much more prudence and foresight, than many other sections of their Brethren of the Reformation, of far greater pretensions in numbers and in learning. Had the other Sects of Protestantism acted with the same caution as the Universalists, they would have saved the upholders of their respective various contradictory doctrinal formularies, as well from the reproaches of their Dissenting Brethren, as from the crushing argumentation and the still more painful satire, with which "*Bossuet's History of the Variations of Protestantism*" abounds. It seems not unlikely, that the Universalists have, in recent times, profited by experience, and learned wisdom from the perplexities and inconsistencies, into which other Protestant Sects were led, by the adoption of articles or creeds, descriptive of their peculiar belief.

candid and more honorable, for the Universalist Protestants, thus openly to avow, that they have [illegible]as written fixed distinctive formulary of [illegible]rsons to[illegible]an rashly to adopt one, as most [illegible]would they testants Churches have done, and [illegible]deprived [illegible]themselves afterwards to the certain *power*, of being obliged to add to or detract [illegible]rom it, to patch or to piece it, in order to meet each unforeseen emergency which may occur, or what is far worse to be forced to incur the miserable necessity of having recourse to all the subtleties of a wretched special-pleading, and disingenuous sophistry, in order to give to their peculiar system the appearance of unity, and try to turn aside the shafts directed against it by its several opponents.

It is painfully amusing to an educated Catholic, to have to listen to persons belonging to the several sects of Protestants.—Sects each differing in belief from one another, and this too in doctrine of moment, else, wherefore their separation or division—each boasting of the Bible as the sole standard of his belief, and glorying, that he professes the truth as it is in Christ, understanding by this his own individual human interpretation as well of those of Scripture passages, in which he dissents from other Protestants, as of those, places, in the understanding of which, he and they may, for *the present, accidentally agree.*

We speak thus, because, the most superficial acquaintance with Protestants and their religious history abundantly demonstrates, that their agreement with each other, even on what are called "Fundamentals" is casual and transitory, arising from merely contingent circumstances and not regulated or based upon any principle which can impart to it stability.

We have adverted here to the facility, with which all classes of Protestants, how much-soever differing from one another, boast of the Scriptural origin of their respective tenets, because, we now propose to put in juxta-position with each other, the proposition of the Universalists, which announces, that they have no written fixed formulary of doctrines, (these not being yet digested and their professors beginning only now to philosophize their opinions,) and the several clear and explicit sentences of the New Testament, which openly announce, that a complete and consummate code of Faith and morals was taught by Christ and his Apostles to the first Christians, and that due provision was made by the Divine Founder of that code, that it should be taught in all its first perfection and integrity to the end of time.

Previously to his Ascension, we are informed by St. Matthew, Chap. 28, that our Divine Saviour assembled together his Apostles on a mountain in Galilee, and thus addressed them "all power is given to me in Heaven and in earth. Going therefore teach ye all nations: baptizing them in the name the Father, and of the son, a Ghost. Teaching them to o whatsoever I have commanded you: behold I am with you all days, even to the con summation of the world."

Let us here pause, in order to compare the concise and perspicuous words addressed by the Saviour to the First Pastors of the Christian Church, with those contained in the first proposition in which the Universalist System is described. Does the Saviour send his Apostles to reflect upon, to put in order and digest a yet crude and uninformed theory? Does he intimate to them the expediency of their philosophizing their opinions before they announced the Code of Faith and Morals, which he sent them to teach? No such thing.—Human language does not supply words more subversive of the Universalist theory, than those are, which the Saviour employed on the occasion here referred to. "Go! whither? to all Nations —for what purpose? to teach them—what are they to be taught? all whatsoever I have commanded you. This and no other is to be the Measure and the Standard of your Teaching, in all that appertains both to Faith and Morality—For three years you have daily heard from my own lips the truths, which I descended from Heaven to teach to Mankind, both by own Ministry and by yours also with which I will abide until the end of time, in order to guide it into all truth and secure it against all error—To you it belongs simply, to hand down in its integrity, just as you received it (what is, the sacred deposit of Doctrine to [illegible] and th, who may be fit to teach [illegible] mind always, that you are not [illegible] to digest, to philosophize, [illegible] upon, to add to, or take from aught of what I have commanded you to teach all nations, until time shall be no more. Of the truths I have taught you, not one iota shall pass away—Heaven and Earth shall pass, but my words shall not pass. My Doctrine is not mine, but His that sent me—you are to transmit it to others from me, as I have given it to you from My Heavenly Father—Its origin, its divine—It therefore is unchangeable, and like to Jesus Christ, it is the same, yesterday, to-day, and for Ever.

—ooo—

SUMMARY OF RELIGIOUS AND OTHER INTELLIGENCE, RECEIVED BY THE LATE MAIL.

We have to announce with joy, that the disgraceful and bigoted Bill, authorising the visitation of Convents by men, not unfrequently of profligate habits and without religion, [illegible] jority [illegible]32 votes. [illegible] of Lord Russell [illegible] and vacillating course, [illegible] attempt alike to enemies and [illegible] d it can boast of any sincere friends, a matter on which serious doubts may be justly entertained. In its management of the Ecclesiastical Titles Bill, it has added to its other blunderings, one which but for the rabid Anti-Catholic feelings, it has excited for its own base purposes, would have proved fatal to all that has taken place, with respect to that measure, and have forced the Russell Cabinet to begin its dirty work *de novo*. But, profiting of the bad passions that have been aroused by its own agency, the Cabinet has for the present managed some how to patch up its error.

It seems, that the settled rules of the House of Commons, require, that a Bill which treats upon religious matters, and thus affects the interests of any class or religious Society, should be introduced by and confided to a Committee of the whole House.—This rule or usage was overlooked by Lord Russell, and the opponents of the Bill we speak of, very properly profited of the omission,

to try and have the measure thrown out. By dint of exertion, the Premier obtained a decision from the Speaker to the effect, that the rule or usage referred to, regarded only such enactments as included the temporalities of the Religious Body, which was to be affected by the projected measures. Now, Lord Russell contended, that as the Ecclesiastical Titles Bill had reference wholly to matters of a [illegible] nature, it was by no means necessary, that the particular rule or usage, in virtue of which his opponents sought to throw out that Bill, should be complied with. By means of this unworthy subtlety, and by the aid of the bigotry of the Anti-Catholic Members, the Premier was saved from the confusion and discomfiture, which the wholesale rejection of his Penal enactment, if thus effected, would have brought upon him and his Colleagues.

Admitting for argument sake, the justness of the principle advanced by the Premier, it becomes at once as evident as the noon-day Sun, that all his out-pourings both in his disgraceful Durham letter and in his speeches in Parliament, on the late Papal Aggression, as it is absurdly called, and on the infraction of Her Majesty's Rights must be deemed, to be mere moonshine and Clap-trap, resorted to for party purposes. For, Lord Russell himself declares, that the remedy he proposes for the evil complained of by him, is one of a wholly spiritual nature, and which is altogether exclusive [illegible] temporal relations or [illegible] then, that the evil, [illegible] remove, must be also one [illegible] spiritual character, one [illegible] whatever to do with Her Maj[illegible] rights or prerogatives, and therefore that all the argumentation hitherto employed by Lord Russell, in justification of his proposed penal enactments, can be regarded only as so much hollow and dishonest sophistry, unworthy of a Statesman and still more unworthy of a Christian.

—ooo—

ELECTIONS IN IRELAND.

We have great pleasure in announcing the unanimous Election of the Right Hon. Morgan O'Ferrall late Governor of Malta, for the County Longford and of Mr. Sergt. Murphy for the City of Cork. Mr. O'Ferrall was spontaneously chosen whilst in office at Malta by his Longford Constituents. The choice is alike honorable to the Electors and to their chosen Representative. We have known Mr. O'Ferrall for many years, and we can bear testimony to his great public and private worth. We may here mention as a remarkable indication of the extraordinary Religious and political change in the state of things in Ireland, that, when about thirty years since, a Catholic Barrister the Uncle of the present Lord Bellew was appointed by a strong Tory Government, on account of the so-called conservative politics of himself and family, Chairman of the County Longford, such was the opposition given to the appointment by the Orange Party of the day, that the Government found it necessary to cancel it, and in lieu thereof, to grant to Mr. Bellew a Pension equivalent to the Salary annexed to the Chairmanship, from which he was removed. It must be peculiarly consoling to those friends of justice and religious freedom who still survive and who witnessed the painful state of things, which we have just described, to behold now a Catholic Gentleman of tried virtue and of ancient lineage, unanimously returned to Parliament, as the representative of a county, which a few years ago, would not tolerate even a conservative Tory Catholic as Chairman at its Quarter Sessions—As to Mr. Sergt. Murphy he is a perfect [illegible]ister of first rate attainments a general favourite in private Society, both Protestant and Catholic and the Son of one of the most benevolent Men of modern [illegible]plexities Protestant and Catholic and the Son of one of the most benevolent Men of modern [illegible]articles liar beg[illegible] A just tribute of praise was pronounced by a Protestant Gentleman, Mr. Bea[illegible]alist [illegible] at the Hustings in favour of the late J. Murphy, Esqr. whose own name is his eulogy, not only [illegible]hey ha[illegible]is Fellow Citizens but with his Fellow [illegible]ary o[illegible]ecclesiastics [illegible]ergt. Murphy is also the Ne[illegible] would the Catholic Bishop of Cork—[illegible]priv[illegible]anished through a long series of years, as well for every virtue that exalts the character of a zealous enlightened Chief Pastor, as for those amiable qualities which endear the Man, who is happily possessed of them to all his Fellow Citizens, without Religious distinction.

—ooo—

CLAPHAM CONVENT.

The late Mail announces that the prosecution of two of the *London Journals* for a most wanton and unfounded Libel on the above-named Institution has been given up, in consequence of the offending parties having tendered in open Court an ample apology, expressive of their contrition for what had occurred, and of their resolution for the future not to give insertion in their *Journals* to similar slanderous publications.

—ooo—

SPAIN.

A Concordat very favorable to Religion has been agreed upon between the Crown of Spain and the Holy See.

Intelligence has been received of the arrival at the Havannah in a Spanish Frigate, of the Archbishop lately appointed to the vacant Metropolitan See in Cuba.

By a late decree of Her Most Catholic Majesty, a strict supervision is to be exercised by the local authorities, in order to prevent the introduction and circulation of Books, injurious to good Morals or the Orthodox Faith.

—000—

POINT DE GALLE.

The Rev. Mr. McGirr, who left Calcutta by the late Steamer, states in a letter written by him from Point De Galle, that he was fortunate enough to be joined by the Rev. Dr. McAuliffe of the Madras Catholic Mission and by Mr. Heathcote, a Military Officer of Superior attainments, as fellow-Passengers to Suez. Mr. Heathcote has been recently converted to the Catholic Faith. His Father, we understand, is a Partner in a rich Mercantile Firm in London.

POETRY.

REQUIEM.

(Communicated by a Friend to the B C Herald on occasion of the late Rev Mr. Grogan's Death.)

Hark! thro twilight e ovters stealing,
Last the sounds of music roll
'Tis the solemn requiem pealing,
Breathed for a departed soul!

Distant now the voices blending,
Through the dim aisles floating stray;
Like incense to heav'n ascending;
Bearing soul and sense away!

Now the notes on frailty dwelling
Low and trembling are preferred;
Now in faith and triumph swelling,
High as if their God had heard.

Now again they die, bereaving,
Hope of dreams around it twin'd;
Gone are love's wild visions, leaving,
Tears and nought of earth behind.

—000—

THE SOUL.

What is the thing of highest price
The whole creation round!
That which was lost in Paradise—
That which in Christ was found—
The soul of man—Jehovah's breath,
That keeps two worlds at strife;
Hell moves beneath to work its death,
Heaven stoops to give it life.

God to reclaim it did not spare
His well beloved Son;
Jesus to save it deigned to bear
The sins of all in one;
The Holy Spirit seal'd the plan
And pledged the blood divine,
To pur hase life for guilty man,
That price was paid for mine!

And is th s treasure borne below,
In earthen vessels frail?
Can none its utmost value know,
'Till flesh and spirit fail?
Then let us gather round the cross,
That knowledge to obtain,
Not by the soul's eternal loss,
But everlasting gain.

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ROME.

The religious ceremonies of the Holy Week commenced on the 13th with the customary blessing and distribution of palms by the Pope, which took place in St. Peter's Church, instead of the narrow limits of the Sixtine Chapel, as heretofore. The procession of Cardinals, Bishops, state officers, and foreign dignitaries, which accompanied the portable throne of his Holiness up the vast nave of the basilica, was of unwonted length, the whole of the *corps diplomatique* with General Gemeau and the principal officers of his staff in full uniform, with palm leaves in their hands, following in the train of the Ecclesiastics: and last of all a select band of English Catholics, likewise bearing palms, some of whom were dressed in black, as was Lord Fielding; and others, amongst whom was Lord Campden, in uniform. The two new Cardinals, of course appeared, being now duly installed into the dignities and privileges of their station since the Pope completed the solemnities of their installation by opening their mouths at the conclusion of the Consistory on Thursday last.—*Tablet.*

CONVERSION OF ANOTHER CLERGYMAN OF THE ESTABLISHED CHURCH TO CATHOLICITY.

Farewell Sermon of the Reverend Mr. Harper.

We regret that space does not allow us to give the whole sermon, which we copy from the *London Catholic Standard*, of the Revd. Mr. Harper, who is now on his way to the Eternal City. The Sermon was delivered on his quitting his ministry, finding that conscience would not permit him continuing this last at so great a variance with his individual religious principles. After the Exordium he says:—

"These preliminary cautions have I given with special reference to the immediate object of this sermon. It is not known to very many of you that this is the last time I shall address you from this place. The Bishop of the Diocese was desirous that the present state of things in this

chapel should not continue. In part, the rights and ceremonies here, in part a catechising of the children some months back, misreported to his lordship by a brother clergyman, who came from another diocese to see, and it would seem report, upon, the peculiar services about which he had seen so much in the papers, and who came hereupon finding St. Barnaba's closed, induced the Bishop to request me to dispose of the chapel as soon as I could, and to cease to officiate in his diocese. With some [illegible] kindness he did not require an immedi[illegible] anxiety to [illegible]liance with his order. And although he [illegible] recently sent to remind me of his wish that the present state of things should not continue; yet this does not afford sufficient reason for my discontinuing, before I had disposed of the chapel, and with an abruptness which, I fear, has pained some of the congregation. Let me assure them, then, once for all, that it is not without feelings, on which I will not stop to think, that I find myself thus compelled to do what appears like forsaking them. Separation of *any* ties, how much more, then, of *such* ties! is not so pleasant a matter as to tempt us. But the truth is, dear brethren, I have been led to entertain grave doubts of my position. Till these doubts are resolved, till this want of confidence is restored, it would be wicked to continue performing duties which were the subject of such doubts. A waiting, a standing still, to see what God would have us to do, surely our plain duty [illegible].

"Under such circumstances, it is obvious that a particular account to you of the correspondence with the Bishop on the matters to which I have referred, and my interviews with him would be quite out of place. In the face of questions so overwhelming, involving nothing less than our eternal salvation, all personal and particular questions must give way.

"It is necessary for me, I [illegible] you plainly, what it is which doubts and that want of confidence has [illegible] me at once to give up officiating [illegible] you.

"I need hardly say then to you, as Christian people, that it is necessary for our salvation that we should be members of the Church of Christ, which is His body; the tabernacle of His Spirit. This you all *must* acknowledge. The English Church teaches as much each day, when she tells us to believe in one Catholic Church; and when she bids us pray for the good estate of Christ's Catholic Church. To any who do not believe this, what I am going to urge will be of little weight. Their view is different; easier, if possible, of answer; yet not *referred* to now. I am speaking of true, earnest Churchmen. And such must believe in the necessity of belonging to the Church of Christ. The great question, then, is, "What is Church?" Which of all the bodies who call themselves the Church, is the true one?" This is again a question not easy of answer; but our church gives us an answer. She points to four notes or marks of the Church? that she is one; again that she is Catholic; again that she is Holy; and lastly, that she is Apostolic. Test these communions, then, by such notes. And let us take the note of Unity. What says the Psalmist, prophesying of the Church of Christ in this respect! "Jerusalem is built as a city that is at unity in itself. For thither the tribes go up, even the tribes of the Lord, to testify unto Israel, to give thanks unto the name of the Lord. For there is the seat of judgment." And again in another Psalm, "Behold, how good and joyful a thing it is for brethren, to dwell together in unity... Like as the dew of Hermon, which fell upon the hill of Sion," which is the Church of God "For there the Lord promised his blessing even life for evermore!" And St. Paul in his Epistle to the Ephesians speaks of the divers orders in the Church as ordained, "Till we all come *in the unity of the faith*, and of the knowledge of the Son of God, unto the measure of the stature of the fulness of Christ." And earlier in this epistle he speaks of Christians as "Endeavouring to keep the unity of the Spirit in the bond of peace. There is one body and one Spirit, even as ye are called in one hope of your calling: one Lord, one Faith, one Baptism, one God and Father of us all. And in his Epistle to the Romans, the same Apostle implores for that Church, that they may "with one heart and one mouth glorify God, even the Father of our Lord Jesus Christ. And our Blessed Lord says, "And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd." Thus then are we taught about the Church in holy Scripture! She is to be at unity in herself: to have one faith, one baptism, to glorify God, not only with the same affection of a loving charity, but with one mouth, i. e., with one form of words, in one speech, that so far the confusion of Babel may be reversed in the Church of God. But, my brethren, have we one faith? Why, each clergyman has a new doctrine and interpretation of his own. What one teaches, another denounces as lies of Apollyon! [illegible] even dissenting bodies have, each one in itself, some unity of faith, and some common confession. And then, are we at unity among ourselves, with high Church and low Church, Tractarians, Evangelicals, Arnoldians, Erastians? Surely, this does not look like the city of peace; surely, we are not likely to come in the unity of the faith, when we are all teaching contradictory things, so that even our forms and ceremonies are different-some making the pulpit everything, some making the altar everything; some having no altar at all; some celebrating the holy Communion every day, some every week, some, again, once a year. How is it possible, then, that with one mouth and one heart we may glorify God? Why, have not members of our common Church come to our services to hear, at them, to call them names, and interrupt, because they really cannot contain their wrath? And our bishops teach differently: some advocate baptismal regeneration; some condemn it as wrong. How differently do they talk on the matter of the Holy Communion! We cannot claim, then, the note of Unity.

Let us examine, then, into the note of Catholicity. The Church is to be Catholic, i. e., in other words, she is to be founded everywhere. In every land, among whites and blacks, among

savage and civilised, in cold or heat, in island or continent, desert wild or crowded city, the Church of Christ should be. All nations were to flock unto her: not Jews only, not English only, or English colonies, but French, Spanish, Negro, Indian, Chinese, Russian, Icelander, Asiatic, Jew—all were to own her sway, and obey her gentle yoke. This was a special note. She was to spread everywhere, like a little leaven leavening the whole lump. She was not to be a National Church, but the Catholic Church, embracing all, but owning none of the distinctions of race, having one faith, one discipline, one speech for all. But surely we cannot claim such a note for our Church! It dwells here and in our colonies. It has no home elsewhere. We find her not in France, or Germany, or in Egypt, or in Russia. Neither does she attempt to fix herself in these parts. "She cannot claim, then, the note of Catholicity."

But again, we require the note of Holiness. The Church was not only to be holy in her doctrine and discipline, but in the lives of her saints. These were to be as a light set on a hill, which cannot be hid. Such lives we find in the Apostles, in the early Fathers of the Church, in the Martyrs, ; in such as St. Augustine, St. Basil, St. Ambrose, St. Athanasius, St. Benedict, St. Bernard, St. Thomas of Canterbury, St. Ignatius, St. Francis Xavier, St. Philip Neri, St. Alphonsus, St. Charles Borromeo, St. Francis de Sales: these continually, from age to age, offer to the world the note of holiness. We see in them the perfect life as detailed in Scripture, and seen in the lives of St. John Baptist and the Apostles. We begin to understand: "Be ye perfect, even as your Father in Heaven is perfect;" Be pure, even as Christ [illegible]e;" "Let your conversation be in heaven;" "Pray without ceasing;" If thou wouldst be perfect, sell all that thou hast and give to the poor." We would behold again the wilderness, the camel's hair, the coarse food of the Baptist; we [illegible] the close human imitation of Him who knew not where to lay his head; who was despised and rejected of men, who fasted forty days and nights, overcame Satan, sought the lost sheep, and died for the souls of mankind; and we practically realise that text. "Miracles come not save by prayer and fasting." In reading these and similar lives, we really seem for a time, if it may be said reverently, as though, like Noah, walking with God. Heaven, and the power of the Holy Ghost, seem everywhere around them. But look to the great names in the English Church, we find nothing like this, Infinitely above our own miserable practice and life individually, as their example may be; yet, after all, it is a domestic type of religion—respectable piety; there is nothing of the heroic, the ascetic, the ever visible halo of Divine Charity, the nimbus of Angelic light. No: we must seek for these in vain."

MOVEMENT TOWARDS CATHOLICISM IN PRUSSIA.

It has as yet excited comparatively little attention in this country, that a movement similar to that of Puseyism has lately manifested itself in the Protestant Church of North Germany. This movement, as we gather from the Berlin correspondence of the *Daily News*, has all that multiplicity of aspect which indicates a change in the public mind. In the first place, must be mentioned the fact that ritual observances, which the Lutherans have always retained to a much greater extent than their brethren of the Anglican Church, are now being "carried out" at Berlin with zeal and an evident wish to assimilate them as much as possible to the offices of the Catholic Church. The correspondent referred to, writing on April 18th (Good Friday), says:—

"There are growing up within the Protestant Church [of Prussia] practices which are the same as those commenced by Dr. Pusey in England. The metropolis of Berlin has witnessed for several weeks past the rise and progress of "Liturgische Andachten," prayer meetings at which the ordinary Church service is performed with all the effect which lofty vaulted churches and massive sacred music can impart. Choristers, clad in scarlet robes, assist at the ceremony, [illegible]ing the service different robes are worn at different [illegible]. These are facts which indisputably exhibit [illegible]ces of [illegible]re to restore at least the pomp and form, if [illegible] the Service of the Roman Catholic Church service. There a large [illegible]y who desire a closer approximation to the spirit of Popery.

Our readers may be glad to see a list of these services which the Prussian imitators of Puseyism held during Holy Week. We find them thus given by the *Kreuzzeitung*, the organ of that party, as quoted by the *Deutsche Volkshalle* of April 17th:—

On Wednesday and on Sunday next, at six o'clock in the evening, will again take place in the cathedral liturgical devotions (*Liturgische Andachten*), with the assistance of the Royal Cathedral Choir, who on Wednesday will open with the same hymns which were sung at the last devotional service; and on the 19th Divine worship will be elevated by the melody of Felix Mendelssohn-Bartholdy, J. [illegible] Gallus, Eccard, and other masters of Church music. Throughout Holy Week, the liturgical services will be remarkably copious. A liturgical service will be held on Palm Sunday, at six o'clock in the evening [at the cathedral]. Another at St. James's Church, by the Rev. [illegible]. Bachmann; on Thursday, in St. Mathew's Church, by the Rev. Consistorial Councilor Buchsel; on Good Friday in the Garrison Church at four in the afternoon, by the Rev. Military Chaplain Strauss, and, at six in the evening, in the Bohemian Church, by the Rev. Pastor Knak; on Sunday evening, at six o'clock, by the Rev. Cathedral Preacher Snethlage. These services are stated to be similarly popular beyond Berlin, not only in cities like Potsdam, Eisleben, Merseburg, Dusseldrof, &c., but also in Brandenburg, Tellow, and Buitzenburg—nay, even in villages.

The reader cannot fail to be struck with the general resemblance this sort of thing bears to Puseyism. We shall presently remark upon this resemblance, but must further state that this movement of the Protestant Ministers in Prussia coincides, at least in point of time, with a very determined effort the Prussian Government is now making to uphold the Church-and-State of that country. There are in Prussia only three religions recognised by the State—viz., the State

Church, which is made up of a forced union of the Lutheran and Calvinist parties, and is governed by Bishops created by the Crown; secondly, the Catholics; and, thirdly, the Jews. All these receive pecuniary assistance from the Government. In 1848 religious freedom was proclaimed for all persuasions, an event which increased those tendencies to split from the State Church, which the forced union alluded to had been a great cause in promoting. All sorts of sects were pullulating—"Baptists and Anabaptists, Methodists, Christian Catholics, German Catholics, Free Christians, Primitive Christians, and the like, chiefly in Saxon and Eastern Prussia." Lately the Government have adopted strong measures of repression against those sects.

The Government says the Berlin correspondent of the *Daily News*.

> Have set in motion the whole of the machinery of the Ecclesiastical and political police in order to put these sects down, and efface them from the country. The brethren of the sects have been declared political offenders, because they hold public meetings, not sanctioned by the law. In Pomerania and East Prussia, in Breslau, numbers have been arrested and sentenced to the payment of fines varying in amount from five to thirty thalers. In East Prussia all the sacred offices of the Church performed by members of these sects have been declared illegal, with a retrospective action. The married have been unmarried, the christened unchristened, the dead not buried, with the usual Christian rites. In point of fact, all persons professing any other Faith but those recognised by the state have been excommunicated. In the Saxon province the police have been strictly ordered to watch, with the greatest care, the proceedings of the dissenting bodies, and the activity of their leaders. Wherever they occupy parish authorities have been instructed immediately to acquaint the police authorities, in order that the necessary repressive measures may at once be put in force.

All this is miserable enough, and exactly a parallel to what the State Church has been in England. The Prussian State Church dissented from Catholicism, and in its turn is dissented from by these multiform sects. Like its sister establishment in England, it not only persecutes those who exercise the same private judgment on which it is itself founded, but it exhibits a tendency to make claims not a whit more absurd than those of Anglicanism, of having a right to the obedience of the citizens who pay for its support. Something of this temper is said to be inhibited in the new *Kirchen Ordnung*, or book of Church regulations, which, contrary to the spirit of the old *Kirchen Ordnung* it has superseded, makes the Minister in some degree absolute over the administrative Council of his parish, empowers him to keep a conduct-list of his parishioners, &c. However, unjust and ridiculous as it is for any Protestant establishment to pretend to this authority, the wish on the part of the Prussian Government to claim it, coinciding with a liturgical movement among the Ministers and people, does show a Catholic tendency deserving some attention. This tendency, it appears, is chiefly in that party of the State Church called the Pietists or Evangelicals. The "Low Church," or rather the "High and-dry," as they would be called in England, are the old Lutheran party. At first sight this will strike our readers as odd, since they are accustomed to identify so-called "Evangelical" principles with everything that is hostile to Catholicity. However, any one who studies Dr. Pusey's writings will see an element that approximates him more to that school than to the High-and-dry party. It is as if an "Evangelical" had borrowed the preference for external dignity observable in the latter, and had deepened it by the peculiar fervour of his own principles. Moreover, the circumstance must not be lost sight of, that Dr. Pusey in his earlier years visited Germany, deeply studied the state of religious parties in that country, and imbibed so much of the Pietist doctrines, that on publishing a work on the religious affairs of Germany on his return, he became involved in a violent controversy with the late Professor Rose, one of the chief founders of the since-denominated school of Puseyism, to which Dr. Pusey himself, once more or less an "Evangelical," has given the title.

To return to the Prussian Establishment. The movement alluded to is already producing its fruits. In Mecklenburg-Schwerin, five or six members of the highest distinction in that duchy belonging to the Pietist party, have become converts to Catholicism. Among these, it is stated that one, if not more, belong to the noble family of Bulow. Conversions are mentioned as frequent in other parts of Germany. Great stress is laid by the *Daily News* and the *Examiner* on the political crisis at which this movement occurs; and it is urged that the latter is only a part of a much wider scheme of the Catholic interest to turn the scale in Germany, by admitting the Catholic non-German States of Austria into the confederation. It is obvious that to refute this assertion fully would take considerable time, and requires information possessed only by the diplomatists. Suffice it, however, to say, that no unprejudiced observer who turns his attention to the Lutheran religion will be disposed to look to any merely political causes for any such manifestations. No doubt, political causes may stimulate these effects; anything that calls attention to Catholicism would do so, and certain it is that the Catholic religion, thanks to the Apostolic zeal of the Jesuits and the Redemptorists, is making most unexampled progress in Southern Germany. But the Lutheran religion has all along retained elements of Catholicity

quite strong enough to set thinking minds at work. The revival of Catholicity on Continental Europe, years before Puseyism was heard of, was signalised by the conversions of several illustrious Germans, such as Schlegel, Stolberg, Novalis, Overberg, and others. It subsided for a time, but probably English Puseyism, on which much interest is felt in Germany, and the very alliance, so much opposed by the Puseyites, between the English and Prussian Establishments in the affair of the Jerusalem Bishopric, has contributed to start a fresh and more important movement. Several Prussian ministers, for example, sent a letter of congratulation to the Protestant Bishop of Exeter on the stand he lately made for the principle of the independence of spiritual powers. There can be no question that the external rites of the Lutheran Church—the candles, crucifix, chasuble, liturgical music, &c., will lead the reflecting mind more or less towards Catholicism. A Protestant political writer of great acuteness frequently calls attention to this fact. In his work on the Rise, Progress, and Prospects of the German Catholic Church" (the contemptible set of Ronge and Czerski, which goes by the name), Mr. Laing (pp. 114 116) makes the following remarks, from which, after deducting his ignorant assertions about "idolatry," a good deal of insight into the question of Lutheranism may be derived:—

It was an original contradiction in Lutheranism which Calvin in part, and John Knox altogether avoided, that it retained the forms of the Church of Rome to a certain extent, while it rejected the principle on which they are founded. The cutting off from the forms or ceremonial which it retained the splendour and weight from external moral means, to which, if they were well-founded and good for anything at all in religious worship, they were in correct reasoning entitled, has been a canker eating away Lutheranism from its birth. If altars, lighted candles, crucifixes, altar pieces, surplices, &c., are retained, the principle of a holiness in things is retained; and the legitimate sequence or deduction from what is retained is image-worship, and all the idolatry and splendour of the Church of Rome. It is the same admitted principle carried out to its legitimate extent.....If the altar, lighted candles, and crucifix, be something more than the work of human hands, something more than a stone cut by John Smith, or a pound of wax candles bought at the grocer's, or a piece of gilt wood made by the carver and gilder of the town, it is impossible to deny that they are entitled to all the bowings and kneelings bestowed upon them.....It is in consequence of this inherent contradiction in Lutheranism, and of its false position, from retaining a ceremonial shorn of all that gives it weight in the stately Church of Rome, a material external splendour, and a spiritual internal meaning, that in every country the Lutheran Church is dead.

It may easily be inferred that if the devotional spirit which exists in the German mind is by circumstances led to take up with enthusiasm the externals they have retained, a movement towards Catholicism must be the result. They cannot very long rest in mere æsthetics, even "elevated by the singing." The Tentonic nations, beginning with England, ere long shall be free from the reproach of unbelief which has now attached to them for three hundred years, and has been thought inherent in their character? It took perhaps four hundred years for the Church thoroughly to subdue Gnosticism, and the heresies of which that system was the parent. Protestantism, in like manner, seems to be running out its course, and the Church, the daughter of Sion, to be rising all glorious as of old.—*Tablet.*

LETTER OF MONSIGNOR LUQUET TO SIR ROBERT PEEL, BART., M. P.

[We have had the honor to receive, from an illustrious quarter, a copy of the letter of which the following is a translation. The public were, a few years ago, familiar with the name of Mgr. Luquet, in connection with the religious affairs of Switzerland. His Lordship was sent to that country by the Holy See, as Apostolic Nuncio, at the time of the war of the Sonderbund.—Ed. *Tab.*]:—

Rome, March 27th, 1851.

Sir,—I have just read the speech you delivered on the 14th instant in the English House of Commons, on the Ecclesiastical Titles Bill. I have been painfully affected by it on your account especially, who are making your *début* in the Parliamentary career.

You will allow me to remark, that when a man has the honour to bear a name such as yours, he, more than any other, is bound to respect himself by respecting that which is the most sacred thing on earth—the religious truth professed over the whole universe by 160 millions of Catholics.

Now, you have not done this; you have forgotten yourself to such a degree as to treat that holy Christian truth as "idolatry" and "superstitious mummery." You have forgotten yourself so far as to hold up to ridicule, in the description of an imaginary and impossible picture, one of the greatest names of Christian ages—St. Gregory VII.—whose glory has been so extolled by German Protestantism itself

This forgetfulness has, above all, astonished me as coming from you—you to whom our "mummeries and superstitions" did not appear, a few years ago, so contemptible or so "impure;" for I have a distinct recollection of our conversations at Berne on this great question of the Christian verity. I recollect that, after having, I do not say sounded the depths, but only commenced a discussion on this point, the consciousness of the truth which I laid before you agitated you profoundly, and you uttered to me these words, which I shall never forget: "Let me alone, let me alone; don't talk to me any more about that; you would make me a Catholic." (*Laissez-moi, laissez-moi; ne me parlez plus de cela, vous me voudriez Catholique.*)

Is it possible that at this moment your faith

found as you express?—or rather, must we be under the painful necessity of reckoning you among those wilfully blind, who force themselves to stifle, by outward violence, those interior feelings of remorse caused by the fear of truth? If it is so, I grieve for you; and I cannot but implore you, for your own sake, to reflect seriously on the inevitable consequence of conduct so disastrous.

You, however, uttered one truth, which, indeed, you interpreted wrongly, but which is incontestable. You said that "the Rome of to-day is still the Rome of Gregory VII." I will add that it is also the Rome of Gregory I., to whom England is indebted for the Faith. That great and holy Pope, as you are aware, was moved with compassion for the souls of your forefathers, at the sight of the English slaves exposed for sale in the Roman market. He then made against your country an *aggression*, the result of which was to liberate the freemen in it from a much harder slavery, the slavery of infidelity.

The aggression of Pius IX., be well assured of it, has the same object. For the freemen of England the single but ardent desire of Pius IX., as of all of us, is, to break in pieces the chains under which, in the name of liberty, Protestantism crushes your souls.

I will add more, and I pray you to remember it; I will add that the *aggression* of Pius IX., like that of St. Gregory, will have for its certain result the restoration of a great number among you to this interior liberty, which only belongs to the children of God.

In spite of all human legislation, or rather in consequence of the oppression imposed by human legislation, in a province which does not belong to it, you will see, be very sure of that, daily increasing in your country the number of the Faithful devoted to the Roman unity. God grant, for the sake of your soul, that you may be soon among that number!

You also say that "the times of Innocent III. of Leo X., and of Paul III. are passed." I reply that, for the Catholic Clergy, the times of Henry the Eighth are also passed. But the Kingdom of God abides for ever; and Pius IX., like Gregory VII., like Innocent III., like the other Roman Pontiffs, is therein the Vicar of Jesus Christ, Son of the Living God.

And allow me to add, your own experience will soon demonstrate to you, that to England also must be applied what you say in that glorious avowal of yours for noble and ever-faithful Ireland:—"The Roman Catholics have, in matters of religion, an almost proverbial tenacity; that question is a holy ark, an ark which it has never been possible to touch without dangerous consequences."

So much for what our personal relations with you during our common sojourn in Switzerland authorised me to say to you, as to what concerns yourself in particular.

I now come to a matter in which is interested the honour of persons worthy of all respect—of persons whom you have publicly outraged by departing from the truth.

I here speak to you without having concerted with any one whomsoever, and without official character of any kind—without any personal interest whatever moved simply and solely by a regard for justice and truth.

You say that you saw in Switzerland populations driven to civil war "by agents of the Pope." You speak of "the unworthy conduct of the Papal court, which, even after the capitulation of Fribourg, engaged Lucerne to prolong a useless struggle!"

Now, you know, nevertheless, that not one of those assertions has any foundation.

You know that, before the war, Pope Pius IX. wrote to Switzerland a letter, not to engage them to take up arms, but in an altogether contrary sense.

You know that the extreme partizans of the Sonderbund made it a subject of reproach to the Pontiff, whom they accused of a leaning towards the Radicals. You know what diplomatic office it was that stopped the publication of that letter; and that office was not the Nunciature.

You know that during all the preparations for the struggle the personal language and hopes of the Nuncio were all for peace; that the Radicals, it is true, invented the famous benediction of banners by the same Nuncio, and that that fact was a complete falsehood. But I inform you, if you were not aware of it, that the Chief of the Radical Government of Lucerne violently protested by writing, after the war, the falsehood of that invention.

You know that all the active agents of that war took to flight, or were thrown into prison, immediately after the victory. Now, on my arrival in Switzerland, all the *personnel* of the Nunciature were there. No one, even at the moment of the most furious excitement, ventured to assert facts like those you have proclaimed.

Lastly, you know what a spirit of conciliation and peace characterised the religious mission with which I was charged immediately after the war.

All these things you knew well; and you, bearing the name of Sir Robert Peel, you have been able to forget yourself so far as to speak as you have done in the interest of the most wretched cause! You have had the hardihood thus to inaugurate your entrance into an assembly, before which your illustrious father pronounced words so honourable. You have thus undertaken the defence of a Ministry at its last grasp—of a Ministry that has gained so miserable a fame by the attitude it has taken in the midst of the agitations of Europe.

Ah, Sir Robert, it was not thus that good men of all nations would have indicated to you your path.

I lament over you, and I implore you, in the name of yourself, to pause, to return back; there is yet time.

Receive, with the expression of my sorrow, the assurance of my consideration.

Your most humble and most obedt. servt.

✠ J. F. O. LUQUET,

Bishop of Hésebon, late Delegate Apostolic in Switzerland.

THE MORMONITES.

(*From the Englishman July* 1.)

We mentioned on Thursday last, that the disciples of Joe Smith, the Mormonite gipsy, have set their foot in Calcutta, and we are informed that one of the elders of the new sect has been delivering his commission at Cooly Bazar. Well! there is no accounting for tastes. There would appear to be nothing too monstrous for some folks to believe—the more extravagant the better. This new light professes to speak with many tongues, but he cannot speak his own. He is commissioned to work miracles; why does he not teach himself grammar and common sense, and then set up as a worker of miracles? There would be some sense in this, but there is little in the nonsensical and incoherent trash which he is reported to have doled out to his audience, consisting of bad grammar and worse sense. He calls the Book of Mormon a superadded revelation. Why the Mahomedans beat Joe Smith all to nothing. The Koran does teach something definite, but we defy the most ingenious to make any thing out of the mystic medley of the Mormonite revelation: it is about the most stupid trash that was ever penned, and bears on the face of it the stamp of fraud. It does not possess the merit of originality, wit, or morals. It is the stupid production of a cunning fool. It is not the Book of Mormon which has gathered together the Mormonites into the wilderness, but the political claptraps and the hope of a community of goods that has been the great charm by which so many have been led away into what the elder calls Mount Ephraim, whether he exhosts his Indian children to flee. We imagine he will find little success in India, unless he can, as he says, do any thing for any body at a moment's notice. This beats the advertising tailors and undertakers. They only undertake to do things on the shortest notice; but this Elder undertakes to works his miracles at a moment's notice. Let him try his hand at the Company's Courts, and the thousand and one evils which abound in this country. Let him take the Banks under his care, or turn India into a second California, and he will not have to exhort his flock to fly to Mount Ephraim; they will find their way fast enough to Simla and Darjeeling, to enjoy the fruits of the labour of man who will do any thing for any body at a moment's notice. The Missionaries had better look about them, or else this new candidate for the conversion of the people will have done all the work before they are aware of it, for who can contend with a man who can speak all tongues but his own, and who is specially appointed to a mission which teaches that Joe Smyth is the last teacher sent from God and the Book of Mormon the completion of Heaven's revelation to man.

We would advise the "Elder" to visit the Lunatic Asylum, that is, if he is sure of being let out again, for it can only be amongst such people that he can hope to succeed. We have no doubt that he will soon follow his countryman, the Professor of Mesmerism, who has quietly gone to dole out his bad English and his tom-fooleries to some community even more gullible than the Calcutta public. America provides us with enterprising merchants and fine vessels; she sends us ice and notions. But she does not stop here, she is not willing to keep all the fun to herself, she sends us at one time a mesmeric buffoon, and at another a religious miracle worker to enliven our dullness, and to carry off our spare cash.

O, America, America, thou land of Stripes and Stars, how canst thou afford to spare to dull impoverished India such stars as Professor Alin and the elder of Joe Smith's Church. Thou hast not as yet sent us any of thy stripes; these in the fulness of thy benevolence thou hast kept back for the Negroes and the colored race, who are enjoying thy paternal care and the blessings of slavery in thy free land, the home of every body but the Slave.

THE CASE OF THE BRAHMIN CONVERT AT MADRAS.

Judge Burton.

(*From the Englishman, June* 26.)

Sir William Burton wept! The woes of the Hindoo wife *drew iron tears down Pluto's cheek*, but did not in the slightest degree influence his determination to enforce Act XXI of 1850 under its most odious interpretation. We asserted from the first that the Act would be so handled as to work injustice to the Hindoos, that under the pretence of maintaining the great principle of toleration it would be made an instrument of oppression; and here we see the first fruits of this law, against which the petitions of a whole nation have hitherto been unavailing. Such decisions are only to be met as Virginius met the decree of the Decemvir. The kind[illegible] daughter should have been freed from the touch of [illegible]. Subject to the outcaste after the same fashion—"*Hoc* [illegible] *quo pos[illegible]m modo, filia in libertatem vin*[illegible]. But a Hindoo are not Roman fathers, [illegible] Courts are tempted accordingly to try what amount of injuries they will bear without resistance. According to Sir William Burton, Act No. XXI is a two-edged sword, it cuts both ways. The apostate husband preserves all the rights which his late religion gave him over his wife, in addition to which he has new rights unknown to Hindooism. He could not as a Hindoo, compel his wife to renounce caste, as a convert he can compel her to live where she must break through its rules, and become herself an outcaste. It is true that this Judge for the sake of saving appearances, has made an order (which will be found below), that the wife be permitted to partake of food prepared according to the Hindoo ritual, and that she is not to be compelled to *do any act* contrary to the rules of caste!—as if cohabitation with an outcaste was not itself a sufficient offence against her religion. The order itself is a farce, for what means has Sir W. Burton of enforcing it, and what punishment can he inflict upon the husband for disobedience to it? The hypocrisy of the whole proceeding is displayed in this order. It will be quoted in England to prove the humane attention to the injured woman's

feelings shown by the Court, when the Judge might just as well have ordered that she should in future be white, with blue eyes and flaxen hair.

Sir William Burton feeling the excessive hardship of the interpretation which he has put upon the laws, says—"I have no right to say that this man has forfeited his civil rights, yet I must do so, unless

SIR W. BURTON'S DECISION IN THE CONVERT CASE.

(To the Editor of the Bengal Hurkaru.)

SIR.—The view you have taken of the decision of Sir W. Burton, which compelled a woman to live with a husband who had adopted a new

attorney. What no difference of and a human ing, that is tve law; but it is the first time we ever heard the doctrine asserted in a British Court of Justice. Act XXI. of 1850, decrees that no person shall be deprived of his civil rights by reason of his religion, but it does not say that he shall use his own belief to coerce the conscience of another. Till this moment we supposed that Hindoos, whether men or women, were protected against compulsory violations of their religion. The Courts punish severely any one who forces a native of India to transgress the rules of his caste. But here a woman i

maintain that a decision that involves a compulsory sacrifice of caste can be consistent with that law. It is opposed to reason and justice because the husband's adoption of Christianity renders cohabitation with him impossible, without that sacrifice, which most assuredly was not contemplated as a possible result of this man and woman's matrimonial engagement. It is most intolerant as forcing the woman to do that which is entirely repugnant to her creed and her feelings, as well as destructive of her caste. As for the Judge's order to prevent such a consequence, it is a manifest mockery and he must know it to be so; for he cannot be ignorant that even if

William Burton to say that the Act has abolished excommunication. It has remitted one of the penalties attached to loss of caste; but it can no more prevent the severance of all family and religious ties than it can restore the dead to life. Hindooism is to strong for that.

According to one report Sir William Burton declares peremptorily, and according to another, conditionally, that if a Christian were to ar of Mussulman, his wife would be compelled to God with him. There is nothing like support may bad case by an absurdity. Th cannot doubt that the ecclesiastical Co of would at III a divorce *à mensâ et thoro* on the proof of apostacy; but the cunning Judge will probably say that he only meant that there was no civil remedy. However were his doctrine literally true, it would be most consolatory to those husbands who are so delighted with matrimony that they think they cannot have too much of it. The fond husband on

ples prohibited by the Hindu law of caste to be taken or touched, does the Judge not know that cohabitation with the man which the decree of the Court sanctions and authorizes, may *enforces*, is equally pollution according to that law—equally involves loss of caste, and consequent degradation? I venture to say, that a more bigoted, illegal, arbitrary, oppressive and intolerant decision has never, since the days when toleration was repudiated, been pronounced.

The learned Judge threw out that he would have pronounced the same decision, if the convert had become a Mahomedan instead of a Christian. No doubt he *thinks* he would; but I feel *sure* he would not, because all his antecedents justify the opposite conclusion. He is a rampant saint who signalizes himself on all occasions where zeal and

two. The lady might threaten to leave him would then only have to refer her to the lea Judge's decision in Lutchmee Unal's case

There is one question which we wish to Sir William Burton, arising out of t is decitum. The Mahomedan law allows the husband an unlimited power of divorce. build the Christian wife whom he had deliver over to her renegade husband be bound by law, or could she still claim the advantage of her own, and live with him in spite of the Madressa—

Heaven forbid that I should consider a proper respect for religion a disqualification for the Bench. I am far from entertaining such an opinion; but I do maintain that men who signalize themselves by an excess of enthusiasm for proselytising the people, fanatics, in short, like Sir W. Burton, are most unfit to be allowed to preside over Courts of Justice in this country, where it is so essential that the people should be satisfied that their rights are not sacrificed on the altar of religious prejudice—that our toleration is not a mere empty name—never realized in practice, when a question arises in which a bias in favor of *of our own faith* may defeat

the claims of reason and justice in behalf of those of *another*.

Do not be deceived by the sentiments expressed by the Madras journals. Madras is *par excellence* the land of saints. There you have captains in the army discussing knotty points of theology, Judges preaching at Missionary meetings and journalists discoursing learnedly on the sinfulness of using punkahs in churches to mitigate the heat, or having service in the morning to avoid it. In short, there is a complete reign of the saints at Madras. Of course any decision in favor of Missionary views or designs is sure to be hailed in such a society as righteous; and the press with one exception apparently, echoes the sentiment. The Calcutta press should have more respect for native rights and feelings.

Yours,

AN OBSERVER.

[*Hurkaru June* 28.]

GERMANY.

TOLERATION IN GERMANY.

The following communication (says the *Morning Chronicle*) will be found interesting, under the circumstances at present existing in this country:—

"One of the first cares of the present King of Prussia, on ascending the throne, was to allay the exasperation of his Roman Catholic subjects, caused by the intolerant policy of his father. To this end he permitted, by an edict in 1841, a free intercourse between the Roman Catholic Bishops in his dominions and the Holy See—that is to say, the correspondence between them was no longer to pass through the bureau of the Prussian government. A like ordinance was passed by the Bavarian government a few months later. [See Phillips's Kirchen-Recht (Canon Law) ss. 148, p. 558-9, part 2, vol. iii. (in German). 1850. Ratisbon. See also Walter's Kirchen-Recht, ss. 47, p. 100. Bonn. 1842.] In these two countries, however, the *placet* still subsists, though it is contrary to the letter and spirit of the Bavarian concordat of 1818. Yet as their political constitutions have guaranteed the full liberty of the Church, the Roman Catholics in both countries anxiously look forward to the speedy abolition of the *placet*, as well as of all other restrictions on the freedom of the Church. Since 1848, the Bavarian government has offered no impediment to the holding of national and provincial councils which have been held successively at Worsburg and Freisingen.

"The present King of Prussia has, by an indulgence, allowed a convent of Franciscan Monks to take in novices; and during the last year he has afforded every facility and encouragement to the Jesuits and Redemptorists, in instituting missions for his Roman Catholic subjects. The governments of Baden and Nassau have, in this respect followed his liberal example. But as yet no laws have been passed in these different states for carrying out the principle of Ecclesiastical freedom laid down in the recent constitutions.

"It has been reserved for Austria to lead the way in the full emancipation of the Church. The young Emperor, on mounting the imperial throne, recognised that Ecclesiastical Josephism and political bureaucracy had facilitated the revolution of 1848. He and his able councillors perceived that a Clergy, bound hand and foot, as the Austrian Priesthood had been for the last seventy years, lost the respect and confidence of the people in proportion as they became enslaved to the government, and could not then so effectually promote the cause of religion, nor serve the true interests of the state. The odious *placet* on all Papal Briefs and Bulls was immediately abolished, and the freest intercourse with the Holy See acceded, not only to Bishops, but to the Clergy and laity. Synods, diocesan and provincial, may now be held, and Ecclesiastical censures inflicted, without let or hindrance from the government; while the direction of Ecclesiastical boundaries has been restored to the Bishops. The management of its property given back to the Church. The right of the latter to found religious orders of both sexes, as well as [illegible] and to exercise a just influence over public education, has been recognised by the Austrian government; and the Concordat regulating these important matters is in preparation. It is curious, that the Piedmontese professedly liberal politicians have been engaged, during the last few years, in striking off, piecemeal, the fetters which bound them to take a calculating view of the liberty of the Church, and the necessity of [illegible] Society, by which alone menaces English and Protestant liberty to the camp of those who [illegible] this country."—*Tablet.*

NOVA SCOTIA.

CHURCH IN HALIFAX.—The pastly lamented [illegible] remarkable for many interesting [illegible] owes in a [illegible] on the Catholic Church. On the [illegible] last, Masses and prayers for the conversion of England were offered up throughout the Diocese of Halifax, according to the request of Bishop Walsh's Pastoral. There was a large concourse, both morning and evening, in the Halifax churches. The Bishop preached at the morning service on the zeal and perseverance of Pope St. Gregory the Great in the first conversion of England. In the evening another sermon was delivered by the Very Rev. Mr. Connolly on the conversion of England, the false alarm that was raised about Papal aggression, and the charitable and liberal feeling exhibited by Catholics to their Protestant fellow-subjects in Great Britain and the colonies. The Jubilee commenced in Halifax on the third Sunday of Lent and ended on Passion Sunday. So great a religious revival has never taken place amongst Catholics of the city as on this occasion. Several hundreds who had been for many years absent from religious duties, received the Sacraments at this time. In a discourse at the end of the Jubilee, the Bishop declared that between seven and eight thousand Communions had been made during the fourteen days of the Jubilee. Some of the neighbouring Clergy assisted those in town at the du-

ties of the confessional, but to the great regret of the people the Vicar-General, who had exposed himself to contagion many times on board the ship Infanta, whilst lying in our harbour with her cargo of sick and dying emigrants, was seized with typhus fever in the midst of the labourers of the Jubilee. He is now happily recovering after having had a narrow escape of his life. The imposing ceremonies of Holy week were conducted with all the usual solemnity at St. Mary's Cathedral. The Tenebræ Office was chanted by the Bishop and Clergy on the evenings of Wednesday, Thursday, and Fridays. At the Pontifical High Mass on Holy Thursday the oils were blessed by the Bishop, who also officiated pontifically at the ceremonies and Mass of Good Friday, Holy Saturday, and Easter Sunday. A Passion sermon was preached on Good Friday morning by the Very Rev. Thomas Walsh, of Windsor, and another in the evening by Very Rev. Mr. Dunphy. [illegible] the shop preached on the evening of [illegible] day, and also at the High Mass, and [illegible] tifical Vespers of Easter Sunday. [illegible] standing the inclemency of the [illegible] tendance at the cathedral in the [illegible] numerous. The foundation of [illegible] of Sacre Cœur, Spring Gad delivered to [illegible] been already completed, the horror. It is [illegible] and towe[illegible] are now fa[illegible] say that the Act [illegible] pletion. The entire [illegible] finished will be very pictu[illegible] to lose of caste [illegible] naments to that part of the [illegible] severance of all [illegible] *corder*.

[illegible] can restore the[illegible] [illegible]ong for that. [illegible]

MADRAS EXAM[illegible]

[illegible]illiam Burrhot[illegible] ng to another,

We have received the first [illegible] were to [illegible]er o[illegible] Madras paper called the *Examiner* to [illegible] Go[illegible] tablished for the defence of th[illegible] supportin[illegible] ma[illegible] lics against all who attack [illegible] catho[illegible] [illegible]et of the publication is set forth [illegible]wing [illegible] quotation from a speech delivered by the [illegible]ht Reverend Doctor Fennelly, at a meeting of the Roman Catholics of Madras and the vicinity:—

"Its (the *Examiner*'s) objects are to expose the false and calumnious charges, which are daily being made against our (*Catholic*) principles and practices—to make known and defend *the political rights of the Catholic Community all over India*. If their creed has been calumniated, what reasonable man can blame us for exposing the foulness of the calumny? *If their civil and religious liberties have been trampled upon, and invaded, is it not clearly our duty to expose the wrong and to shield the injured? The objects of this journal* are principally of a negative and defensive character. We do not propose to invade the enemy's territory, but only to guard our own frontiers; we will not blockade strong places, but only man our own ram[illegible]."

[illegible] of course, the conductors disclaim for their journal an exclusively polemical character. While serving as defender of the faith, it is to be in all points a regular secular newspaper, published twice a week at the small charge of one rupee a month or nine rupees a year in advance. For so cheap a paper it is well got up, judging from the sample number. Madras, though it does not yet boast a daily, is very prolific of newspapers.—*Hurkaru June*, 14.

NOTICE.

To the Donors and Subscribers for the Purchase of the Intally Premises for the B. C. Female Orphanage and Asylum for Poor Widows, &c. &c.

The Subscribers and Donors for the above-named most useful Charity, are respectfully reminded, that the payment of the Second-Half Yearly Instalment for the purchase of the Intally Premises, will be due on the 1st day August next, A. D. 1851.

CATHEDRAL MALE ORPHANAGE.

Under the Care of the Christian Brothers.

The present Dormitory of the Male Orphanage affording accommodation only to forty-four Children, and the number of Inmates being now fifty-four, whilst applications are almost daily made for the admission of other destitute Orphans, it is proposed to erect by Subscription a second Dormitory and Offices, in order both to meet the existing exigencies of the Institution and to enable the Christian Brothers to extend its Benefits still more widely.

Subscriptions.

Archbishop Carew, ...	Rs.	50	0
Mrs. Young, ...		50	0
Mr. P. S. D'Rozario, ...		50	0
Mrs. Dr. W. B. O'Shaughnessy, ...		25	0
Mrs. O'Brien, *Chowringhee*, thro' Rev. Mr. Kennedy, ...		10	0
Rev. Mr. Kennedy, Rector of St. John's College, ...		10	0
Sergt. N. O'Brien, ...		25	0
Mr. P. Daly, *House of Correction*, ...		30	0
Mr. T. W. Sayers, *Futtypore*, ...		10	0
Mr. O'Connell, ...		10	0
Mrs. J. M. Fleury, ...		4	0
" L. C. Fleury, ...		4	0
A Catholic, thro' Mr. Guzman, ...		100	0
Madame De Souza, ...		50	0
Mr. D'Silva, thro' Rev. Mr. Garriga, ...		2	0
A Catholic, thro' Rev. Mr. Tracy, ...		100	0
Rev. Mr. Tracy, ...		20	0
Mr. James Rostan, ...		10	0
Mrs. P. Jones, ...		50	0
Rev. P. P. Formoza, ...		20	0
Miss Teresa Mack, ...		4	0
A Catholic thro' Rev. Mr. Tracy, ...		16	0
Mrs. Phillips, ...		8	0
A Widow and Orphan, ...		8	8
A Friend to the Orphans, ...		5	0
Mr. J. Cornelius, ...		10	0

THE BENGAL CATHOLIC HERALD.

'One body and one spirit—one Lord, one Faith, one Baptism.'

No. 2.] CALCUTTA: SATURDAY, JULY 12, 1851. [VOL. XXI.

THE

BENGAL CATHOLIC HERALD.

Calcutta: Saturday, July 12, 1851.

SIR J. E. TENNENT.

We mentioned some time ago, on the authority of a private letter from London, that Sir Emerson Tennent would be a candidate for Belfast at the next election. An extract from a Belfast paper has been handed to us, which we publish below, in which it is stated that his return is almost certain. The only doubt being as to the ex-Secretary's opinions on the Popish question. We suppose, that in Belfast, a candidate is required to be thoroughly orange on that subject, however liberal he may be upon others. Sir J. Emerson Tennent was a very active and useful member for Belfast, and it is not surprising that the inhabitants should be strongly interested in his favour.—*Englishman July 5.*

From the preceding allusion to the Constituency of Belfast, our readers might be led to suppose, that the Catholic and Liberal Electors of that City are powerless, in comparison with their fellow citizens of illiberal orange politics. We are glad to be able to assure the Friends of justice and good Government in this Country, that the case is not so, but, that on the contrary, the liberal Constituency, if they unite together and act in concert, are quite powerful enough to secure the return of a Member, who will represent and advocate their sentiments in Parliament. In his first outset in life, Sir J. E. Tennent professed adhesion to ultra liberal or radical politics—When, however, greater maturity in years and more experience caused him to take a calmer and less impassioned view of Society, he passed from ultra liberalism to the camp of the late Sir R. Peel, long before, the latter illustrious Statesman had attained a character, even for good or kindly feelings towards his Catholic Fellow-Subjects. It is to his connection with that justly lamented Personage, that Sir E. Tennent opts owes in a great measure the respectable p[illegible]ion he now occupies in the Political W[illegible]

[illegible]in of the[illegible]ace inclined to believe, that if re[illegible]lease[illegible]bers [illegible] Belfast, Mr. Tennent will uphold the [illegible] policy of Lord Aberdeen and the other distinguished representatives of the [illegible]icy, for which in recent times Sir R. Peel's C[illegible]binet was distinguished.

Moreover, the immediate Friends and connections of Sir E. Tennent, all, if we mistake not, belong to the liberal School of Politics, whilst some of his warmest supporters are to be found amongst the Catholic Constituency of Belfast. That Constituency forms at the present time, about one-third or one-half of the whole class of that important and rising commercial City. For the last twenty-five years, the numbers wealth, and influence of the Catholic Constituency of Belfast have wonderfully encreased. In the time of the Predecessor of the late Bishop Crolly, there was not in Belfast any Catholic, raised in life beyond the rank of an humble Mechanic or Tradesman.

In the comparatively brief interval, which has since elapsed, various causes have led, in an extraordinary degree, to the augmentation both in numbers and in wealth, of the Belfast Catholic Community. At the beginning of the interval to which we have just referred, one small and humble edifice served as their only Chapel. To this lowly structure, a spacious and stately Cathedral of exquisite design has succeeded, whilst, according as the wants of rapidly encreasing congregations may require, Chapels, Schools, and Religious Institutions are being constantly established for their accommodation.

This gratifying amelioration of the state of Catholicity in Belfast has been greatly promoted by the Religious dissensions, which within the last few years caused much division and discord among the Presbyterians, as well of that locality, as of the North of Ireland in general. About some twenty years ago, a considerable number of the Religionists we now speak of, both Clergymen and Lay-men, united together in rejecting the Doctrines of the Trinity and Incarnation, and in adopting the Unitarian or Socinian opinions. This event of course could not fail to excite between the seceders and those of their former Brethren, who still adhered to the received belief of the Mysteries in question, much angry controversy. The bitterness of the conflict was aggravated, by the efforts made by the Unitarian party to retain for their new worship, the Churches, of which they had whilst professing Presbyterians got possession. In some instances, at least, the seceders were frustrated in this design, by their adversaries appealing to the Supreme Court [illegible] by whose decision the Unitarians [illegible]d. But though not wholly successful in this respect, the seceders however were at length fortunate enough, to accomplish another triumph, to which it is not unlikely, they attached much more importance. They prevailed on the Government to dispense to them as heretofore their proportionate share of the *Regium Donum*, and thus they secured for their new Church, not only a handsome temporal endowment from the state, but also the advantage of their religious Community becoming thus recognised by Government.

In a spiritual point of view, however, the Schism under consideration proved seriously injurious to the interests of Calvinism in Ulster. For, in consequence of it, numbers of those, who continued to adhere to the Presbyterian Worship, as taught, previously to the recent separation, became alarmed, at beholding the extreme facility, with which so many both of the Clergy and Laity, rejected as superstitious and false, doctrines, which from their earliest infancy, both they and the Seceders had been taught to reverence, with the most profound homage of the Understanding and the heart. They saw also with pain and grief, the utter powerlessness of the authority of their Church, to check or suppress the daring innovation, which they had witnessed, and they were soon led to perceive, that should any other doctrinal struggle arise, they had nothing in their Church or its Pastors to assure them, that another equally disastrous result to that which had just occurred, would not happen. If so many of their educated and respected Brethren, with whom they had for years together worshipped in the same Temples, could, as it were in an instant, exchange what they had deemed the most fundamental doctrines of the Gospel, for opinions, which had been heretofore held in abhorrence and execration by them, what guarantee could there be, that at some future and, perhaps, not remote time, the comparatively less important doctrines of Christianity which still remained after the rejection of the Trinity and Incarnation, should not be yet more unceremoniously disposed of. The result of these reflections, thus forced reluctantly upon many of those of whom we speak, was, that in several instances, they evinced their admiration of the order and subordination, by which the Catholic Church upheld her unity, even in the midst of poverty, humiliation and persecution, not only without the aid of the state, but even oftentimes, when artifices of every kind were encouraged, if not devised by Government, for the express purpose of tampering with and subverting that glorious character of the true Church of Christ. From admiring the beauty of Catholic Discipline, numerous Presbyterians during the crisis of which we treat, passed over into the one Fold of the one Shepherd. We have heard ourselves from the mouth of the present Bishop some years since, that hardly a week elapsed, in which he did not receive five or six such converts into the Catholic Communion.

Since the period of the outbreak here alluded to, a second not less detrimental to Calvinism took place, on occasion of the rupture between Free Church party and the adherents of what we may call the Established Kirk of Scotland. In Scotland we have heard, that this disruption gave occasion to the conversion of numerous Presbyterians to Catholicity. We have no data which would enable us to state, what were the effects in this way, produced by that event in Ireland. We shall conclude this notice by stating, that about fifteen years since, the Catholic Population of Belfast was estimated at about twenty three

thousand. We deem it not an unreasonable conjecture to advance, that it includes at present not less than thirty thousand. We may add, that the recent outbreaks in Presbyterianism have not only positively encreased the Catholic Congregations in point of number, but that they have, moreover, strengthened the cause of religious liberty, and added considerably to the number of those, whose principles induce them to coalesce with Catholics, in every important municipal or political movement.

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CREED OF THE UNIVERSALISTS—MORMONITES &c. &c.

Their respective Creeds and Codes of Morality, proved by History to be an inevitable result of the primary principle of the Reformation.

We promised in our last issue, to lay before our Readers in a succeeding number, a more full account of the origin and history of the religious system of the Universalists. We enter now on the fulfilment of that engagement. One great object we have in view, in our present undertaking is, to point out to those of our Readers, who take a becoming interest in religious enquiry, the powerful, active and undying influence of the primary principle of the Reformation, viz, *private judgment*, in producing an unceasing multiplication of sects, schisms and dissensions in every denomination of Christians, in which it is acknowledged.

We are aware, that in some denominations of Protestants, various efforts have been resorted to, in order to try and control the exercise of this principle, by the interposition of Ecclesiastical authority. But every such effort has resulted in discomfiture and failure, even when those who resorted to it, had been supported by the strong arm of the state. Indeed—the least reflection suffices to show, that if the principle of *Private judgment* or interpretation be once admitted, in the genuine and comprehensive sense, in which it was adopted by the first abettors of the Reformation, it must essentially exclude all right or authority on the part of the Church and its Ministers, to require assent, or consent to its doctrinal decisions, unless it so happen, that these should coincide with the judgment, of the individual whose acquiescence is desired. Even in this case, it is to be observed that the individual to whom we are now supposed to make reference must, if he would be consistent, ground his acquiescence on the dictates of his own judgment, and by no means on the deference due by him, to the authority of the Church, to which he professes to belong.

The religious controversy which has given occasion to the origin, in modern times, of the Universalists, originated about the year 1600 with Arminius, a disciple of Beza and Professor of Divinity in the University of Leyden. From a conviction that the doctrine of Calvin upon free will, predestination and grace was contrary to the divine attributes of goodness mercy and justice, he rejected that doctrine, and in opposition to it laid down his own system, which may be reduced to the five following propositions:—

"1st, That God has *not* fixed the future state of mankind by an absolute unconditional decree; but determined from all eternity, to bestow salvation on those whom he foresaw would persevere to the end in their faith in Jesus Christ, and to inflict punishment on those who should continue in their unbelief, and resist to the end his divine assistance. 2dly, That Jesus Christ, by his death and sufferings, made an atonement for the sins of all mankind in general, and of every individual in particular; that, however, none but those who believe in him can be partakers of this divine benefit. 3dly, That mankind are *not* totally depraved, and that depravity does not come upon them by virtue of Adam's being their public head, but that mortality and natural evil only are the direct consequences of his sin to posterity. 4thly, That there is no such thing as irresistable grace in the conversion of sinners. And, 5thly, That those who are united to Christ by faith, may fall from their faith, and forfeit finally their state of grace.—*Evan's Sketch of the denomination of the Christian World, pp.* 91

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oncord. Appeals were there-
fession.
bers in
chiefly by the upholders of the
ce on
&c. of Calvin, soliciting the interposi-
ngers
tion of the civil power for the suppression
of the do
ines, which the followers of Armi-
nius advoc
ed.

In compliance with these appeals the Synod of Dort was convened in the year 1618. This Synod was attended by Divines, who represented all the Calvinistic Churches of Europe, France only excepted, and also by deputies from the established Protestant Church of England, who were sent thither by the express orders of the British Sovereign, James the 1st, doubtless in his capacity of Supreme Head of the Church recognised by law in that country. With respect to the French Calvinists, it may be added, that although, they were not represented at Dort, the doctrines, nevertheless, adopted by that Synod,

were formally received by them, in the Synod held at Charenton in the year 1633.

The aid of the civil power having been invoked and unhappily obtained by the Calvinistic party, their opponents, as might be anticipated were subjected to a severe and sanguinary persecution. One of them, named Barneveldt* was beheaded, another, the learned and pacific Grotius was condemned to perpetual imprisonment, whilst many others sought and found safety in Catholic France.

We have already described the tenets of Arminius, by whom and by whose adherents the Calvinists were designated, from their narrow principles respecting those, who are to be saved, "Particularists," a name which of itself implied, that Arminius and his followers aspired to the opposite and more comprehensive appellation of Universalists. As we have taken the Epitome of Arminius' Creed from the English Writer, the Rev. J. Evans, A. M. a Protestant [illegible] a summary of the doctrine of his adversaries [illegible] the English Protestant Bishop Tomline:

The Articles of the Synod of Dort, Heylin introduces in this manner:—"Because particular men may sometimes be mistaken in a public doctrine, and that the judgement of such men being collected by the hands of their enemies, may be unfaithfully related; we will next look on the conclusions of the Synod of Dort, which is to be conceived to have delivered the genuine sense of all the parties, as being a representative of all the Calvinian Churches of Europe (except those of France) some few Divines of England being added to them. Of the calling and proceedings of this Synod we shall have occasion to speak further in the following Chapter. At this time I shall only lay down the results thereof in the five controverted points (as I find them abbreviated by Dan. Tilenus) according to the heads before mentioned in summing up the doctrine of the Council of Trent."

ARTICLE THE FIRST.

Of Divine Predestination,

That God, by an absolute decree, hath elected to salvation a very small number of men, without any regard to their faith or obedience whatsoever; and secluded from saving grace all the rest of mankind, and appointed them, by the same decree, to eternal damnation, without any regard to their infidelity or impenitency."

ARTICLE THE SECOND.

Of the Merit and Effect of Christ's Death.

That Jesus Christ hath not suffered death for any other, but for those elect only; having neither had any intent nor commandment of his Father, to make satisfaction for the sins of the whole world.

ARTICLE THE THIRD.

Of Man's Will in the State of Nature.

That by Adam's Fall his posterity lost their free-will, being put to an unavoidable necessity to do, or not to do, whatsoever they do, or do not, whether it be good or evil; being thereunto predestinated by the eternal and effectual secret decree of God.

ARTICLE THE FOURTH.

Of the Manner of Conversion.

That God, to save his elect from the corrupt mass, doth beget faith in them by a power equal to that whereby he created the world, and raised up the dead; insomuch, that such, unto whom he gives that grace, cannot reject it, and the rest, being reprobate, cannot accept it.

ARTICLE THE FIFTH.

Of the Certainty of Perseverance.

That such as have once received that grace by faith, can never fall from it finally or totally, notwithstanding the most enormous sins they can commit.

"This is the shortest, and withal the most favourable, summary, which I have hitherto met with, of the conclusions of this Synod: that which was drawn by the Remonstrants in their Antidotum, being much more large, and comprehending many things by way of inference, which are not positively expressed in the words thereof."

Such is Calvinism; and it is in its nature so inconsistent with the attributes of God so contrary to the express declarations of Scripture, and so repugnant to the feelings of the human

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* Barneveldt, John of Olden, Advocate-General of the Dutch states, acquired the esteem of [illegible] embassies. He can foreign powers in his negotiations and liberty of his native be numbered among the founders of the [illegible] Elizabeth country. Henry the fourth and Queen [illegible] this Churches, judges of merit, made great account of [illegible] man. Barneveldt having wished to restrain [illegible] fessing Pres Maurice of Orange, set up the Arminian [illegible] some inst the Gomarists, the partisans of this [illegible] avenge himself, assembled a Synod [illegible] ere frustrated of deputies from all the Calvinistic Churches, excepting France in 1618 and 1619. [illegible] demned the Arminians with as much [illegible] had not been of the same Communion, [illegible] by 26 Commissaries, was executed in the [illegible] pretext of having given up his country [illegible] Monarchy; he, who had laboured with so [illegible] deliver his country from that power. [illegible] Walachus was sent to him to prepare him for death at a time when he was writing to his wife. When he saw the minister enter, he told him that he was old and had been for some time sufficiently prepared to die; therefore he might spare himself all unnecessary troubles. The minister insisted, sit down then said Barneveldt to him, until I have finished my letter, when it was finished, he asked Walachus who he was, conversed with him upon some religious subjects, and did not cease to protest his innocence. Upon some representations of the minister; he said when I had authority, I governed according to the maxims of the time, then existing; now I am condemned to die in accordance with the maxims of the present day. His two sons, Béné and William, having formed the design of avenging the death of their father entered into a conspiracy, which was discovered, William fled: Béné was taken and condemned to death. His illustrious Mother asked his pardon of Prince Maurice, who answered her in the following terms; it appears to me strange that you should do for your son what you have refused to do for your husband. The Lady, the worthy Spouse of Barneveldt, replied with indignation: I have not asked pardon for — husband, because he was innocent; but I ask it for my son, because he is guilty.

mind, that it seems only necessary to state the system simply and fully in all its parts and consequences, to ensure its rejection by every unprejudiced person. The modern advocates of this system are indeed so aware of its forbidding aspect, that they never bring it into open view by a plain statement of the doctrines which they really support; and rarely venture to quote from the writings, or appeal to the authority, of their Master; they shrink from the Articles of the Calvinistic Creed, and virtually allowing them to be indefensible, are driven to the necessity of asserting, that their system of Calvinism is not to be judged of by the doctrines of Calvin himself; that they profess a sort of moderate Calvinism; Calvinism reduced and qualified; purged of its most offensive tenets, and retaining only those which are less revolting to reason and common sense, and less derogatory to the perfections of the Deity. But Calvinism, however modified and explained, while its characteristic principles are preserved, will always be found liable to the most serious objections (s); and if those principles, by which it is distinguished as a sect of Christianity, be taken away, it is no longer Calvinism. Calvinism, in reality, will not bear defalcation, or admit of partial adoption. It has at least the merit of being so far consistent with itself. Its peculiar doctrines, considered as a system, are so connected and dependent upon each other, that if you embrace one, you must embrace all; and if the falsehood of one part of the system be proved, the whole falls to the ground.—*Tomline's Refutation of Calvinism pp.* 566 to 570.

(*To be continued.*

(s) Helvin says, that it is related by Heistibachius, that the Landgrave of Turing being by his friends admonished of his vicious conversation and dangerous condition, he made them this answer viz. Si prædestinatus sum, nulla peccata poterunt mihi regnumcœlorum auferre: si præscitus, nulla opera mihi illud valebunt conferre; that is to say, If I be elected, no sins can possibly bereave me of the kingdom of heaven; if reprobated, no good deeds can advance me to it. "An objection, says Heylin, not more old than common, but such, I must confess, to which I never found a satisfactory answer from the pen of Supralapsarian or Sublapsarian, within the small compasss of my reading."

CORRESPONDENCE.

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DISTRICT CHARITABLE SOCIETY.

To the Editor of the B. C. Herald.

Sir,—The complaints of the Catholic Community of Calcutta against the District Charitable Society are of long-standing. So far back as the January of the year 1842, I remember to have read in the *Bengal Catholic Herald* the accompanying letter, which, I have reason to think, was written by a person well informed on the subject. If the statement, which he advances be true, and I see not only no reason to doubt it, but on the contrary much, that in my opinion, renders it probable, it seems to me, that there are quite sufficient grounds to enable the Catholics of Calcutta, to have recourse to the Supreme Court, and obtain by the interposition of its authority, such an *exposé* of the mode, in which Mrs. English's Bequest Fund is disposed of, as will show, whether the condition prescribed by the Testatrix, to be attended to in the distribution of it, be or be not faithfully complied with by its present administrators.

One circumstance may be here noticed as deserving attention, because it both furnishes at least apparent cause for suspicion of foul play, and also suggests the necessity of a judicial investigation into the management of the District Charitable Society. It is a fact, the truth of which cannot be questioned, that up to the years 1842 or 1843, the Fund now spoken of, was always styled, both in the Books of the Society and in the public Journals of Calcutta, "Mrs. English's Catholic Charity Fund or Bequest.

It is also an equally certain fact, that about the year 1842 or 1843, this title or style of appellation was changed into that of "Mrs. English's Charity Fund"—the word Catholic having been of "purpose prepense" omitted. This remarkable change was effected at a meeting of the District Charitable Society, at which the present Protestant Bishop of Calcutta presided.

To the resolution, of course unanimous, by which this change was effected, another, singularly in keeping with the good taste and delicacy of the Meeting, was also cordially adopted, in substance, to the following effect viz, that the Members of the District Charitable Society, whilst unanimous in their approbation of the change just noticed, yielded to no [illegible] others in sentiments of Religious liberality [illegible] &c., towards all classes of the [illegible] year. It happened unfortunately for the right understanding of this so self-laudatory a resolution, that just about the period of its adoption, the names of numerous Pauper Catholics were effaced from the Books of the Society, and the poor destitutes sent to seek for Relief wheresoever else they might hope to find it.

I remain Sir, yours &c.

A. Catholic.

Calcutta, July 8, 1851.

THE DISTRICT CHARITABLE SOCIETY.

To the Editor of the Catholic Herald.

Sir,—As neither the Old Church Committee of the District Charitable Society nor their discreet champion of the *Courier* has notwith-

standing your appeal, come forward to state the particulars of Mrs. English's charity now in the possession of the Society, I shall lay before your readers the facts of the case and leave them to judge whether the late conduct of the Committee be justifiable.

The late Mrs. English a Catholic lady, left a large sum of money for the Catholic poor, the interest of which she directed to be distributed among them. After the death of her Executrix, the late Miss Thornhill, also a Catholic, the money—"vested capital of *Company's Rupees Fifty-nine thousand and five hundred*" fell into the hands of the Executor, Mr. G. A Bushby, who according to the last report of the District Charitable Society, requested that body "to undertake the distribution and to make its income available to applicants of the Roman Catholic persuasion *only*."

by did[illegible]ill not stop here to enquire, why Mr. Bush- the Ca[illegible]not make over this sum to the Superior of mittee, [illegible]olic Mission or to the Catholic Com- have been [illegible], whom the money would assuredly exclusively, [illegible]stributed among the Catholic poor distribution to why he preferred entrusting the Charitable Socie[illegible]he Members of the District tants, but thus mu[illegible]composed entirely of Protes- large portion of the [illegible]h I may safely assert that a vested bequest is app[illegible]interest of Mrs English's taints, contrary to the[illegible]lied to the relief of Protestress. Will the *Courie*[illegible] injunction of the benefac- deny this? [illegible]or his Committee friends

[*Bengal Catholic Herald*, [illegible] P.
Jan. 1, 1842.]

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CATHOLIC MALE [illegible]RPHANAGE.

In compliance with th[illegible] request of His Grace the Archbishop, we [illegible] paid our periodical visit to the Catholic M[illegible]le Orphanage, on Sunday last the 6th inst[illegible]nt. We had the honor of His Grace's com[illegible]any on [illegible] occasion,—We were indeed v[illegible]y much [illegible]ified with the appearance of every [illegible]thing [illegible]ame under our notice, and we [illegible]eng[illegible]ly pleased with the healthy and [illegible]ein of the children; a circumsta[illegible] mistakeably indicates the ki[illegible]ffice, which attention paid to them by Bro[illegible]nd care and at- his excellent Colleagues. [illegible]ther Francis, and seeing his Grace flocked to h[illegible]The Children on to [illegible]common parent. His [illegible]m as they would to [illegible] his blessing, and spo[illegible] Grace imparted m[illegible]kindness—We then [illegible]ke to them with D[illegible]tory, which as usual [illegible]roceeded to the clean, and properly venti[illegible]is kept perfectly ment which is raised ab[illegible]lated—The apart- will soon be complete[illegible]rove the Dormitory form an excellent add[illegible]l, and will certainly affording sufficient [illegible]ition to the building, Orphans who are no[illegible]oom for a number of School-room, in c[illegible]w obliged to sleep in the tory being quite [illegible]consequence of the Dormi- [illegible]full—From the Dormitory we stepped into the apartment occupied by the Christian Brothers, and were much delighted to hear, two young lads practising to sing at Mass under the Tuition of Father Formosa, who presided at the Piano. It may not be out of place to add, that Father Formosa has undertaken to instruct a few orphans in the Piano; and devotes much of his time to this his labor of love.—There are at present about sixty Orphans in the Male and nearly ninety in the Female Orphanage,—the number of pupils attending all the Schools established by his Grace, exceeds six hundred and thirty seven; one hundred and fifty of these are Orphans and mainly depend for their food and clothing on the Institutions to which they belong.

C. R. Lackersteen.
P. S. D'Rozario.
Chas. D'Cruz.

July 10th 1851.

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ST. JOHN'S COLLEGE.

Lecture on Mechanics, by the Rev. Mr. Stephenson.

In accordance with the announcement made at the close of the preceding instruction, the Lecturer on the morning of the 1st of July, at the usual hour treated at some length, on the *centre of gravity*. As the course of instruction had been interrupted during some days, he deemed it useful on this morning, to recapitulate the subject matter of the preceding Lecture, at the same time taking occasion to impress more deeply on the minds of the Pupils, those principles of calculation which he had already explained to them. He defined the *centre of gravity* to be that point in any body, which if supported would leave the body at rest. A remarkable property in this *centre of gravity* was, that it always sought to assume the lowest possible position, which the circumstances of the body would admit of, and consequently on the support which this point received, depended in a great measure the support of the entire body. Hence, in the ordinary actions of men in mechanical matters much attention and regard was had to this principle, although perhaps by many the reason was not known. In speaking of the *centre of gravity*, it was necessary to understand, what was meant by the line of direction, a form of expression which would be of frequent occurrence in speaking on this subject.

To comprehend what is meant by the line of direction, we need but suppose a line drawn from the *centre of gravity* perpendicular to the horizon. This line is so styled, because it

marks out the direction, in which a body will endeavour to fall when not supported. If then we desire to set any body at rest or to make it stand, we need but bring this line of direction within the base of the body: on the other hand, if it should so happen, that the line falls without the base, the body will be put in motion till the same shall again find support. Hence we may easily infer, that the larger the base is, upon which any body rests, and the more central the line of direction is with regard to it, the more stable will be the position of the body, and the greater will be the difficulty found in setting it in motion. On the contrary, the less the base, and the less central the fall of the line of direction, the easier will it be to move the body from its place. Here the Lecturer introduced some practical illustrations, which served as a more easy method of conveying the desired instruction, and which when exhibited served also to remove the astonishment, occasionally excited by certain appearances and structures usually got up to create mirth. It was by attention to this principle, that the rope and wire dancers were enabled to perform such feats, and to afford so much amusement to the public. On this same principle, we might explain also, how it happened, that certain bodies seem to roll up an inclined plain, for if we suppose a double coin placed between two inclined plains which form such an angle with each other, that these two coins united at their bases will rest at their extremities on these plains, the two coins will be found to ascend, for this simple reason, that, as they ascend, their *centre of gravity*, is allowed to descend and find the lowest position, when the same bodies will again remain at rest. Having explained thus far, the Lecturer next proceeded to lay down certain easy rules, whereby the Pupils might be enabled to discover, where the *centre of gravity* lay in different bodies. The first and most easy method with regard to a given body was, to suspend it from two different points, and from these points to allow perpendiculars to fall, which would answer as lines of direction, now in each of these lines the *centre of gravity* should reside and it must consequently be found in their point of intersection, which was the only point common to both. With regard to two bodies, the *centre of gravity* was to be found in a [illegible] joining [illegible] *gravity*, and the distance of either body from the common *centre of gravity* was to be calculated, reciprocally as the quantity of matter contained in it.

With these and some further remarks the Lecturer closed his instruction on the *centre of gravity*. As the subject for consideration on the following day, he proposed the laws of motion, and although we were favored with a brief explanation of the first law, yet our space being limited, we reserve the details for a more convenient day.

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PROPAGATION OF THE FAITH.

Abstract of the Receipts of the Association for the Propagation of the Faith for the year 1850.

			Francs.	Cts.
France,	Lyons, 1,068,619 87		1,907,916	33
	Paris, 839,296 46			
Germany,			41,895	00
North America,			09,401	
South America,			13,888	
Belgium,			165,257	
British Isles,	Ireland, 31,845 08			
	England, 88,000 44		126,[illegible]	61
	Scotland, 5,950			
	Colonies, 1[illegible]			
[illegible] Church,			49,374	
[illegible]			8,393	
[illegible]			766	
Levant,			5,392	
Lombardo-Venetian Kingdom,			36,6000	
Malta,			10,371	
Modena, (Duchy of)			13,362	
Parma, (Duchy of)			10,758	
Netherlands,			85,330	
Portugal			26,833	
Prussia,			169,704	
Sardinian States,	Genoa, 42,863 84			
	Piedmont, 1[illegible],417 83		257,464	74
	Sardinia, 788 22			
	Savoy, 17,394 90			
Sicilies (the two) Naples			46,807	68
Sicily,			9,492	65
Tuscany,			42,711	49
Switzerland,			46,452	47
From different Countries of Italy,			1,895	90
From different Countries in the North of Europe,			1,895	90
Recovery of a bill of exchange,			370	70
Total of Receipts to 1850,			3,085,729	93
sum in hands on accounts of the decease of the Superior of the Mission for which it was intended,			9,125	,,
Balance on hands at receipts of the year 1849,			217,701	52
Total General,			3,309,6441	45c.

Abstract of the Expences of the Association for the Propagation of the Faith for the year 1850.

Missions of Europe,		518,9451	c.
,, ,, Asia,		1,046,163	77
,, ,, Africa,		270,050	,,
,, ,, America,		776,[illegible]	73
,, ,, Oceanica,		410,432	,,
Expense of publication of Annals and other printing,		168,024	59
Expense of Administration,		33,937	77
Total of the Disbursements of the year 1850,		3,220,748	81
Balance on hands,		88,897	59
		3,309,646	45

POETRY.

LOVE OF JESUS.

(Communicated by a Friend to the B. C. Herald.)

My sweetest spouse when I retrace
Thy woundrous love for me, o
Oh! how can I affection place
On any one but thee.

Oh! when I by thy Altar kneel
Reflecting on thy love,
How does my heart dilated feel
How rapt in things above.

My soul here finds a soothing balm,
A cure for every grief,
'Mid storms and care a heavenly calm
A solace and relief.

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HYMN.

Depar
Be ch
And speak awhile, each thought of care,
Obedient lay things forgotten all;
For Mary; then my soul thy vesper prayer:
Devotion chant that sacred call.
And now of joy pealing chorus swells;
Till fainting on its the hymn of praise,
Gloria tibi Domine and hope it tells,
the ear, it says
Thine wondrous babe
Fond theme of Davi
Thine are the notes of of Galilee;
To thee its rapturous old harp and song,
And hark again the chorus minstrelsy
The song is wafted on th horns belong.
And to the listening earth i swells;
In accents soft and swee a breeze,
Gloria tibi Domine, it tells
R as these

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A CALVINIST SC

The following, which adorned a ING.
Presbyterian, is a paro
in Adam's fall recent number of the
We sinned all al curiosity.
In Cain's mu
We slashed lik
And so kept o
In murder don we'd
Till Noah's flo
Washed out the
And after that, as soon as we
We all set to and built the to od.
were able,
ver of Babel.

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Petition from the Letter H to the
Warwickshire, Shrop

Whereas by you I have bee ubjects of Worcester,
From House, from Home, ire, &c.
And placed by your most driven
In Exile, Anguish and Anx m Bliss from Heaven,
And used (without one ju ished
With Arrogance and Insol Hell,
Whereby ask for restitut ust pretence)
And beg you'll mend yo ience.

ANS ction,

Whereas we've rescue thur elocution,
From Hell, from Hoffowa
From Horsepond, fed you, Ingrate,
And consecrated r, rector, and from Hate,
We thank you ne Hedge, Hive, and from Halter,
And will not chang you in Alter;
ed no restitution,
ange our elocution.

Selections.

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THE BENGAL CATHOLIC ORPHANAGE.

While the embryo East Indian Association appears hitherto to have been making abortive attempts to break the shell, the active managers of the Bengal Catholic Orphanage taking the hint of training up Christian youths in handicrafts, have, we are happy to find, organized a school of industry in connection with that Institution. As we think these industrial establishments if efficiently managed will go to give profitable employm to the rising generation of East Indians, and thereby in some measure break their own competition for the public offices, which form the subject of general complaint, we desir to afford the present laudable attempt of t Catholic Orphanage all the publicity in our power, and accordingly give gratuitous insertion to the notice of the school of industry in our local column. It will be seen that arrangements have been completed to instruct the Male Orphans in "the art of tailoring" and that the services of "a very superior" Master Tailor have been secured—and we have little doubt that in a short time the school will be self-supporting while imparting practical instruction to a number of Orphans in a useful branch of Mechanical trade.—*Morning Chronicle, July* 10.

LETTER OF DUBLIN CITY.

To the Editor of the Morning Chronicle.

DEAR SIR,—My doughty opponent LAYMAN, or the CALCUTTA DRUMMOND, in his letter which appeared in your journal of the 26th inst., congratulates himself on his victory over POOR DOYLE, and sounds his brazen trumpet in the following words: "It appears my Romish opponent has closed his eyes upon my rejoinder of the 18th instant. I presume he is quite horrified at the scandalous conduct of Holy Mother Church, which I have established by many incontrovertible proofs,—how stands the matter now—is my opponent convinced that he was in error? then he should have the candour and honesty to acknowledge it." I am then handed over with all the *sang froid* imaginable to the tender mercies of my antagonist—No. 2, DOYLE'S SON. Alas! how is it possible to escape, from two such, *renowned champions*,

"How many could I be with either,
Were the other dear charmer away.

I must therefore confine myself on the present occasion, to my *gentle adversary, the truth loving and charitably disposed* DRUMMOND, who has the barefaced effrontery to designate me as *scurrilous and abusive*. I leave your readers to judge

where the scurrility lies. Witness his dishonest and infamously false and *foolish* allusion (for foolish and *little minded* it is) to the Catholic Priests and Catholic people of England, in reply to a quotation, or extract from the *Home News* of the current month which appeared in my letter of the 7th instant, in which it was stated that out of 54,000 children in the work-houses of England, about *one-third* are illegitimate—here, let it be remarked, I merely echoed the words of a Protestant periodical, *a living witness.* I went not to the dilapidated shelf, where the must and rust of ages had accumulated, for the purpose of consulting the folios of a bygone age. I came forward, neither with glee nor exultation to taunt my separated brethren, some of whom I both love and respect; but they are not of your DRUMMOND cast, they are honourable men, possessed of sufficient moral courage and honesty, to speak the truth even if "*the Heavens should fall;*" and I have never known any amongst them, to bear false witness against their neighbours, as the class to which the LAYMAN appears to be attached invariably do—but, what of him, "one scabby sheep never could disgrace a whole flock." Here is the filthy allusion, in CALCUTTA DRUMMOND'S own words—I almost spurn with indignation the disagreeable task of transcribing them: "My opponent's allusion to the 54,000 children in the work-houses of England, is worth nothing, until he has computed how many of these are the natural children of Romanists and their lewd Priests." Further comment is unnecessary, and it will now, I trust, be granted, at least by all honest-minded men, of whatever cast or creed, that, in my first letter, I enrolled the LAYMAN *in that class*, to which he has since, so plainly shewn *his right to belong.* This cold-blooded assertion, is of itself, enough to place him at the head of "*the two syllable class,*" *beginning with S and ending with B.* It is natural to be civil and courteous to all, and not wantonly to expose the mote in my brother's eye and hang a green curtain over the beam in my eye; yet I confess I find not a little difficulty in curbing "*that rash temper which my mother gave me,*" when it comes to my lot to have to deal with men of my adversary's stamp. I now take up LAYMAN'S letter in your issue of 18th instant, and will separately notice the charges or accusations therein contained, as far as they can be fairly disposed of within the compass of this letter; promising that as I am on my defence, I ought to be permitted to conclude it, without a reminder, as my opponent—will doubtless then, through your impartial courtesy, have the right of reply. In his first letter LAYMAN asserted that Catholic Priests and Laymen are taught that to kill a Protestant would not be a sin. This *doctrine*, he says, is taught in standard Roman Catholic books. This is very plain language and will scarcely admit of any interpretation but that which his opponent intended, namely, that *it is an authorized tenet* of the Catholic faith, "that to murder a Protestant is not a sin." This is the plain straightforward meaning in which both yourself and your readers have, doubtless, as well as myself, understood it, and in reply I stated that such is *not* the doctrines of the Catholic Church, and consequently *never was*, as no power on earth can change an article of faith,—at the same time I gave an extract from the Catechism, the first book put into the hands of a child to instruct him in his religion, in which it is laid down as an article of Catholic doctrine, that all mankind, even those who injure us, or differ from us in religion, are our neighbours; and that we must do *no injury* to any one, but on the contrary we are bound to assist all as far as we are able, both in their spiritual and corporal necessities. Assuredly this ought to have been sufficient for any honest or reasonable man—say, that I or any other Catholic had charged the Church of England Protestants, *Clergy* and *Laity*, with having been taught that "*the believer cannot sin*"—of his conduct never so wicked, and a man of that Church hands up the Church of England Catechism, and says, "look and satisfy yourself that we, not only *do not* teach this doctrine, but, that we condemn it equally with common sense what in the name of justice or could I be an honest man could I require? Would said, "yes, you are man, if I turned round and cannot sin, Martin all taught that the bulk of your protestant Luther asserted it and in their writing—therefore Clergy inculcated it, are *all taught* it." I challenged your correspondent LAYMAN to produce the books, adding, meaning as must appear obvious from what I took of *authentic Catholic doctrine*, could not find a book a dogma is taught *by the Church*; for what opinions of individual. The Church or not like the ever-changing creed of Sectarians—it is, and it is not, but *it is*. LAYMAN refers me to the Rhemish New Testament, Rev. 17. 6, where he says "you will find the true Heretics, that is Protestants openly that putting more than putting to death, to death is not murderers and other malefactors," in thieves, man-killers 17. 6 (Q). are there 2 notes their note on being drunken with the blood of saints" on I verse). "Here foolishly expound it of Rome, they say Protestants put heretics to death, and allow for that there punishment in other countries, but their of their punishment the blood of saints, no more blood is not out of thieves, man-killers and other than the blood the shedding of which "*by order malefactors for* [illegible] *justice*," (the italics are mine) no common wealth shall answer *of justice*, there is not a conclusion by or about *murdering* Protestants single word here it is presumed I think that the in cold blood, is tolerated, "suffer by order of different classes and correspondent states, "This justice only." Your [illegible] or more than sufficient to proof alone is enough." Come friend LAYMAN, substantiate my charges "not so fast." You will in your own words, "[illegible] easily as you expect; not carry away the palm [illegible] and correct which were the above notes groundless causes would gain I believe they are *not*, you have at this moment little or nothing by it. I

* How very logical!

on my table six Bibles and Testaments and the latter all Rhemish, published at different times and places, and after a very diligent search I cannot find in one of them, the notes in question. The following are the Printer's names, with dates, Keating and Brown, London 1836,—Apollo Press, Clive St. Calcutta, 1832, Coyne, Dublin, 1837, Simms and McIntyre, Belfast 1846, Simms and McIntyre, London 1845, one with title page deficient, and a diamond edition by Simms and McIntyre 1846, yet Mr. Editor, no less than 7 Bibles in spite of the Pope and the Inquisition, and all the private property of one poor ignorant Romanist, who according to LAYMAN has all his life, alas! been groping in the dark. This is indeed the *dæmus miraculis*, who would have thought it!!! My gentle adversary next turns to Dens' Theology, a work I recommended he says by Archbishop Murray text [illegible] other Prelates of the Irish Church, as a [illegible] where it [illegible] of the clergy in training in Maynooth, whatever [illegible] asserted "that all spiritual persons to compelled by [illegible] nomination they may belong can be the Catholic [illegible] corporal punishment to return to Den, for I think [illegible]." Why this Peter Dens or appears to have been [illegible] was called after St. Peter, his generous horrid [illegible] as ready with the sword as of flogging as the Irishmesake, and just as fond Dens does recommend, [illegible] Duke himself. True "that a little gentle operat[illegible] or rather intimates, tails fashion would not [illegible] on to the cat-o'-nine- appears to consider that pe[illegible] much amiss, and he as singularly adapted to the [illegible] mild aperient who had been members of the [illegible] constitution of those by Baptism (he says) they bec[illegible] Church, because Church; the Church therefo[illegible] one subject to the over them, and the power o[illegible] has jurisdiction by means conducive to obed[illegible] compelling them obligations contracted by th[illegible] once to fulfil the Again in page 89, Dens speak[illegible] in Baptism." ment due to heresy alludes [illegible] ng of the punish- Heretics whose heresy could [illegible] to those violent civil constitution, he says [illegible] word to subvert the money or others who distur[illegible] because forgers of justly punished by death, th[illegible] the Republic are so likewise because the [illegible] heretics are grievously disturb the [illegible] faith and testifies." So you see, Mr. [illegible] as experience the whole hog about Dens, a[illegible] for, I have gone giving my reason adver[illegible] not content with entire I have given you addition[illegible] statement, Dr. Dens himself, and before p[illegible] extracts from I must record my honest p[illegible] peading further *Densonian system*, as far as re[illegible] against the nine-tails and the gallows, [illegible] from the cat-o' his religion, provided he d[illegible] man changing too frequently the case, and [illegible] as has been on to apostacy, and let me a[illegible] Dens or any st[illegible] that the private Bishop or Priest, Cleric or [illegible] doctrines taught to *Priests* [illegible] long-tongued opponent [illegible] and *Laymen*, as my believe, as the genuine [illegible] would have no feeling In fact, until lately in [illegible] chief of Catholic belief gest bigots of Exeter [illegible] England, when the mock crusade against Cath[illegible] Hall opened their unholy was not even kn[illegible] follies this work of Dens ated Catholics [illegible] by name to

and as for the gre[illegible] both in England and Ireland, [illegible] mass of the people, they just

knew as much about it as they do about the *Novum Organum*. The work is in Latin, and designed solely for the use of the clergy. For the information of your readers, I will shew what the opinions of some of the most learned and enlightened Protestants were on the subject under consideration—1st, the Protestants Bishop of Norwich, says—"In my various conferences and conversations with the educated classes, it was natural that Dens' Theology should occasionally become a prominent feature, but before an unqualified condemnation is passed upon this celebrated book, one or two points require a moment's consideration. Dens' Theology consists of eight volumes, contained in about 3,200 pages, of which the objectionable passages alluded to at Exeter Hall, occupied not quite *four* pages, that is to say 1-800th part of the whole work; now I would ask whether this is quite fair, quite consistant with that honest and impartial dealing which we have a right to expect from Protestant clergyman."—Again the Bishop says, "because all the clergyman and most Laymen of the Church of England have subscribed the proposition that the Book of Homilies "*contains a godly and wholesome doctrine*," and ought to be read in churches by the ministers diligently and attentively that they may be understood by the people." Are we to expect that every such clergyman and layman should in obedience to the Homily against peril of Idolatry believe, that "God's terrible wrath against nations and individuals cannot possibly be avoided without the utter destruction and abolishing of all images and pictures in Temples and Churches, and should therefore use his utmost exertions to destroy all the painted windows and all the carved images which adorn every one of our Cathedrals and most of our Churches?"—Because Jewell's Apology republished with the consent of the English Bishops, and according to the Bishop of London supposed "to speak the sense of the whole Church in whose name it was written" and used by the University of Oxford as one of her text books of theology contains the following sentence:—"Evello (ver bo sell a Christo ab apostolis propagato) nos solo veterum hæreticorum quosisti nos aliqui ab inferis revocasse condemnamus, et Arianos, Eutichianos, Marcionitas, Ebionæos, Valentinianos, Cerpocratianos, Tatianos, Novatianos aeque ac verbumnes qui vel de Deo Patre, vel de Christo, vel de Spiritu Sancto vel de ullâ [illegible] religionis Christianæ, impie sensere, quia ab evangelico, Christi cœrguntur [illegible] et perditos pronuntiamus, *et usque ad eum portas detestamur, nec ei solum, sed illum ipsum qui forte erumpant impium, et sese prudent non legitimis et sanctos supplicia severis et sino coercemus*"—Assume this is the case, adds the Bishop, we are to suppose that all the Bishops and [illegible] all the Bishops and the whole Church of England think it a duty to abhor to the gates of hell and to restrain by legal, and (if the word supplicis is used in its common sense) capital punishments every Dissenter in the land?—I think, Mr. Editor, we may now cry quits with Dens, or as my friend the LAYMAN would more classically express it give him his *quietus*, and I am more than half

inclined to let him have, a *ticket of leave—Presto* Dr. Dens, *presto*, begone!!!—you have made my head quite sick, and I must lay it on the pillow. In my next I intend D. V. to clear up all balance of accounts with my sturdy adversary, and end this controversy—a farther continuance of which, would I consider, become rather insipid to most of your readers. The assertions of LAYMAN not yet replied to, will however be duly dissected in my next letter, till then adieu.

Your's truly,

DUBLIN CITY.

[*Morning Chronicle June* 3.]

THE AGAPEMONE.

The Agapemone, or the Abode of Love, is the residence of a religious body, which calls itself the Family of Love. According to our Sketch, it looks a pleasant place, fit for such a family. It is situated at Charlinch near Spaxton, about nine miles from Taunton, in a pleasant part of the varied and charming county of Somerset. The site is a gentle eminence, bounded by the Quantock Hills, and the area of the whole space inclosed is more than an acre. It was formed as it at present exists in 1846, soon after the society began, and has since been the abode of the "happy" family.

The centre building in the Sketch is the residence of Mr. Prince, the chief of the sect, or family—or, as some of his disciples are accused of calling him, "God incarnate"—and some others of the Brethren. On the right is the Banqueting Hall formerly the Chapel, the gable of which is surmounted by a lion rampant, flag and staff; on a scroll are the words "Hail Holy Love!" On the extreme right and in the distance are dwelling-houses, conservatories, &c., inclosing the lawn, or pleasure-ground, on the left of which are the stables and coach-houses. In the left of the foreground is another dwelling-house and aviary.

The equipage used by the Family is first-rate, and the order of the procession for travelling, or taking the air is seen in the foreground. Occasionally, additional carriages and equestrians, with blood-hounds, which belong to the establishment, accompany the handsome vehicle shown in the Sketch.

The number of persons who composed the Family, in the summer of 1849, was about sixty, some married and others unmarried—the two classes being about equal in numbers. There were *children* in the establishment; but in the phraseology of the brethren, this term seems to mean the unmarried, for the youngest of them was described as being about twenty four years of age, and the eldest of them about forty! They do not call themselves a sect, but a private family. The brethren comprise several clergymen—four at least who have belonged to the Church of England, who have either left it or been deprived of their preferment on account of their peculiar opinions; a medical man, who attends the Family professionally; an attorney, who manages the legal business for the Family; a civil engineer, a farmer &c. All the members of the Family appear to be persons of substance though some of them have acquired their property by marriage. They live at their ease in much enjoyment, and rather mock at solemn professional men for their seriousness and their care. They profess merriment. They ride out for pleasure, they hunt, they play at various games, and delight in hockey, especially on Sunday. They have money in the bank, the interest of which must, of course, be paid by the labour of some portion of that serious, care-taking community, which does not enter the Abode of Love, nor ride in carriages, nor play at hockey on Sunday. They have purchased a farm but it does not appear that they cultivate the land themselves. Their property is managed in common by their chiefs, they take their meals in common, and have their pursuits in common. Their creed is typified by their practices. They have converted the chapel into a banqueting-house, and substitute feasting and enjoyment for privation and prayer. "If God be not [illegible] happiness, and love," said one of the Family, "then we do not know what God is. [illegible]ery family the same jolly fellow declared [illegible]hould be an Agapemone.

Latterly it is said, a stricter kind of discipline has been introduced into the family, and its chief thinks it right to enforce some kind of sumptuary regulations on his people. The ladies have been obliged, it is said, to lay aside caps, and cut off their hair, which is to be kept close shorn. The men, too, are treated like the Russians and contrary to most other sects which encourage the growth of hair, they are ordered [illegible]ating whiskers and all, and

[illegible]ily having taken [illegible] walls, was seized by [illegible] the Agapemone. [illegible] made his escape, [illegible] according to report [illegible] love of his friends [illegible] scandal, for it is [illegible] ties to have much [illegible]

Though Mr. P[illegible] disciples have gone [illegible] converts; have visited Brighton, Suffolk, and other places to attract [illegible] ove; and though [illegible] spread abroad the doctrines of given their last [illegible] the brethren have especially who possess [illegible] s to ladies of a certain age, become wives by [illegible]ty and have no objection to some of the brethren [illegible] the transferring their property to have no very well [illegible] even, yet the sect appears to [illegible] and tells them to [illegible] defined dogmas. They act as glory. They re[illegible] and do everything for his praises of the Lord [illegible]ounce prayer; they sing the [illegible] and sometimes in the open air, [illegible] as their feelings [illegible]nintelligible gibberish. They [illegible] day of grace [illegible] ge prompt them. They say [illegible]ment is coming, [illegible] past, and the day of judgment adopt, therefore, the philosophical tenet, that [illegible] each action has its own irrevocable consequences, [illegible] which constitute the judgment, and the punishment or the reward of the action. Their superior, apparently [illegible]ly, Mr. Prince, was the founder of the Family, and the curate of Charlinch, and has travelled about a good deal disseminating [illegible]n of love. Some of the converts to the system

his disciples regard him with great reverence, and believe that what he commands, God commands, if he be not God himself. It transpired at a trial which took place in the Court of Exchequer nearly two years ago, that three sisters, each of whom had about six thousand pounds at her own disposal, were convinced by the agency of the teachers of the sect, that they were commanded by God to marry three of the brethren. They accordingly went to Taunton in June 1845, and the day after their arrival agreed to marry three gentlemen whom they had never seen before, and in one month they were married. The superior seems to have very willing followers—his recommendations are so pleasant, and over them he exercises great influence.

The sect of Family appears to have originally been called the "Lampeter Brethren," and to be composed chiefly of members of the Church of England, from which they have separated more on account of its discipline than its creed. text "Family profess to believe as the Church of where it [illegible] believes. They are Trinitarians; they whatever det[illegible]ules Creed. Those amongst them compelled by [illegible] Mr. Prince is the immortal the Catholic fai[illegible]n is said to have believed, are Den, for I think [illegible] Mr. Prince does not exact appears to have been passing credulity. They do his generous hearted [illegible] for the glory of God, of flogging as the [illegible] glorify Him when they Dens does recommend, [illegible] no difference between "that a little gentle coerci[illegible] Connected as several tails fashion would not [illegible] have been, with the appears to consider that pec[illegible] not growing out of as singularly adapted to the [illegible] upon a war of church- who had been members of the [illegible] scandal; and the by Baptism (he says) they [illegible] in Parliament of Church; the Church therefore [illegible]els or prisons, may over them, and the power o[illegible] one and say in the by means conducive to obedi[illegible] the mother of the obligations contracted by the [illegible] command, married Again in page 89, Dens speak[illegible] these people live in ment due to heresy alludes on[illegible] While we must a- Heretics whose heresy [illegible] Chief Baron, in his civil constitution, he says [illegible] occasion of the trial money or others who distur[illegible]ir religion contains justly punished by death, [illegible] that all who enter- so likewise because they [illegible]ian doctrine, howe- grievously disturb the [illegible]y appear to others, testifies." So you see Mr. [illegible] that opinions without the whole hog and [illegible]s will not be able to giving my reason [illegible]e for strange creeds, entire I have given yo[illegible]ence of the ancient Dr. Dens himself, and [illegible]ling on them, and I must record my honest [illegible]d the belief in Mr. *Dens*onian *system*, as far as [illegible]range and startling nine-tails and the gallows, [illegible]n Popery. As the his religion, provided he [illegible] and £18000 out of the frequently the case, and [illegible]urth sister to make on to apostacy, and let me [illegible] Hence, it may seem opinions of Dens or any other [illegible]nces of other spiritual Bishop or Priest, Cleric or [illegible]et is not so great doctrines taught to *Dens*, [illegible]

great bigots of Exeter [illegible]es of a wife and a mother crusade against Cath[illegible]s and their fortunes on a was not even kn[illegible]ible church.—*Illustrated* educated Catholics [illegible]ch 29. and as for the gre[illegible]

THE CASE OF THE BRAHMIN CONVERT AT MADRAS.

JUDGE BURTON.

(*From the Englishman, July* 1.)

THE *Calcutta Christian Advocate* says he regrets that the *Englishman, generally right where civil and religious liberty is concerned*, opposes Sir William Burton's doctrine that "a man "ought not to be deprived of the services of his "wife on account of a change of [his] faith."

We cannot see how it is possible to support Sir William Burton's doctrine consistently with those principles, of universal toleration which we have always asserted. The attempt to disguise the coercion of the Hindoo woman's conscience under the phrase *services of the wife*, is a sufficient proof that our contemporary, also generally right where civil and religious liberty is concerned, dares not trust his unassisted vision, but in this instance looks at the case though the coloured spectacles of missionary zeal. The *Catholic Herald*, more tolerant than the Protestant Dissenter, has read him and the Judge a lesson which they will do well to lay to heart. Our Catholic contemporary says—"We are not quite satisfied as to its the Judge's decision, conformity with the doctrine laid down by St. Paul, when speaking of an analogous subject he says"—'But if the unbelieving depart let him depart. 'A brother or sister is not under bondage in such 'cases.' 1. Cor. VII. 15. We make the observation, because we poor Catholics are disposed to expect that persons who are eternally harping on the one chord of the Bible, the whole Bible, and nothing but the Bible, would consult our infirmity, by condescending to show the compatibility of their doctrine on a question of great moment in religion, with that of the supreme standard which they profess to follow." No doubt the Judge and his Advocate would both have been ready enough to quote scripture if it had suited their purpose, but it was more prudent, as Sir William Burton must have thought, to refer to the Koran or any thing else, than the Bible.

We however do not rest our argument upon texts. We defy any one to prove the great doctrine of toleration upon any exclusive principle. If it is good for one, it is good for all. If any sect of faith is to be put out of its pale, then we must revert once to the law of the strongest. If the Hindoo is not to be allowed the peaceful enjoyment of the faith of his fathers, we see no reason why the Bishop should not be permitted immediately to sue out a writ *de* [illegible] *comburendo* against the *Christian Advocate*; and the Right Reverend Daniel in his turn be made an *auto da fe* by the Archbishop of Chowringhee, when his party happens to be uppermost.

[illegible] dissenting contemporary will hardly limit [illegible]le sex, and assert that woman [illegible] their husbands may di- [illegible] to go thus far, we do not see how he can consistently support Sir William Burton, knowing as he does, that the decree of the Madras Court amounts to a complete deprivation to the Hindoo woman of all her religi-

ous privileges, and a total separation from her family and kindred. A more cruel infliction on an innocent person by a British Judge has never come to our knowledge, and we are at a loss to understand the depth of religious bigotry which permits its approval.

We have extracted the *Catholic Herald's* article, which will be found below.

MALTA.

It is with the greatest pleasure that we give a place in our column to the following despatch from *Lord Grey* to the officer administering the Government, his Lordship evidently supposing that the Right Honorable Richard More O'Ferrall would have quitted the Island before the said despatch could arrive.

"To the Officer administering the Government &c. Downing Street, 8th *April*, 1851.

Sir,—I have to acknowledge Mr. More O'Ferrall's despatches No 20 of the 15th February, and No. 28 of the 25th February, the one forwarding a Memorial from the President and Members of the Chamber of Commerce, expressing their regret at the intended resignation of that officer; the other a Memorial addressed to me by more than 2 000 inhabitants, and still more remarkable from the character, than from the number of the signatures, in which I am urged, if possible, to cause that resignation to be delayed. This Memorial is accompanied by an address from Seven Elective Members of the Council, who express their hearty concurrence in the sentiments of their Constituents.

Documents like these must afford the Public Officer whose conduct is the subject of them a gratification which I could not enhance by an additional testimony of my own to the high value of his services. But the facts, to which the memorialists advert, speak more plainly than the documents themselves. The effective reform of the Charitable Institution of a community, in which the munificent foundation, both of past and present times, peculiarly required to be thus guided and organized; the improvements effected almost simultaneously, and in the course of a very few years, in the Sanitary and Commercial arrangements, in Prison discipline, and in Public Works; the introduction of the Representative element into the Legislature effected with the maintenance of perfect good order in a crisis of great political changes among surrounding nations, these are only some of the results of Mr. More O'Ferrall's Government of Malta, which have gained for him *Her Majesty's highest approbation*, and will cause his administration long to be remembered with gratitude by the people of that Island, with whom they have already insured it a well-earned popularity.

I greatly regret that the ground of impaired health on which Mr. More O'Ferrall seeks for retirement, puts it out of my power to comply with the wishes of the Memorialists *by urging him any further than I have already done to remain longer at his post.*

I have the honor to be, Sir, your obedient

(*Signed*) GREY.

[*Times, May* 13.]

IRELAND.

(*From the Atlas for India, May* 7.)

On Wednesday, Mr. Serjeant Murphy was elected for Cork, vacant by the resignation of Mr. Fagan.

The Limerick journals contain accounts of numerous evictions in the union of Kilmallock. The Galway papers give further details of the progress of the "clearance" system in the wild district of Connemara, the greater portion of which has been subjected to the jurisdiction of the encumbered Estates Court. At the Clifden Sessions on Friday, a great number of ejectments were brought. *The Galway Vindicator* says—

"There were 195 ejectments entered—13 at the suit of the trustee of A. H. Lynch, one of Mathew S. Conoys, and 181 were brought by the Law Insurance Company; and of 183 e[illegible] tries of civil bills, 87 were at the suit of the Every [illegible]surance company. With the exception of [illegible] should be or four, the ejectments were all un[illegible] they were disposed of at the rate of discipline minute, so that, taking an average family, and its to each family ejected, we shall [illegible] some kind of hour, and in the entire 005 [illegible] Children. The upon poorhouse relief."

The same journal [illegible] hair, which is to be kept [illegible] it is said, to lay aside victions in Connemara, [illegible], too, are treated like the [illegible] to most other sects which [illegible] of hair, they are ordered [illegible] ating whiskers and all, and [illegible] like those of charity-boys. It

INSULT TO THE [illegible]

Mr. Drummond [illegible] one of the children of the Fa[illegible] lessons in love beyond the police-office (Dubli[illegible] by force and carried back to man named Mioch[illegible] Not liking his treatment he Spencer for an as[illegible] d has since carried pistols, was engaged to [illegible] to protect himself from the me of them at t[illegible] These stories may be only gone to the next [illegible] ways the fate of such socie[illegible] bell there the defen[illegible] id of them that is not true. he side of the hea[illegible] nce and some of his chief aying, "You bloo[illegible] about the country making how dare you bri[illegible] ted Brighton, Suffolk, and This was the com[illegible] read abroad the doctrines of ollows:—

Mr. Charles Fi[illegible] the brethren have especially defendant, said [illegible] s to ladies of a certain age, deny the assault [illegible] ty and have no objection to Catholic having the [illegible] relieving their property to forcing into his hou[illegible]

he (Mr. Fitzgerald) [illegible] act, and do everything for his the plaintiff which [illegible] nounces prayer; they sing the he kept away from [illegible] and sometimes in the open air, documents. Mr. F[illegible] unintelligible gibberish. They Porter the tract re[illegible] ings prompt them. They say shape of Primer, a[illegible] s past, and the day of judg- mation issued by the [illegible] y adopt, therefore, the philo- ty, from the conver[illegible] such action has its own irre- addressed to the Roma[illegible] which constitute the judg-

Mr. Porter proceede[illegible] ment or the reward of the ges of it, which went on[illegible] or, and apparently the gion of the Roman Catholic[illegible] Mr. Prince, was the and idolatrous; that the [illegible] has travelled about a practice of idolatry, and [illegible] his doctrines, and mak- Catholics to adore a manufa[illegible] n of love. Some of image of the Virgin Mary at

The plaintiff said he was a long time out of employment, and that he wanted to earn his bread honestly.

Mr. Porter observed that it was not honestly earning his bread to go about forcing such documents upon persons of a different religion. He thought that the use of such a word as a blinking image of the Virgin Mary" was highly unjustifiable; and when the plaintiff, after circulating such papers, met with the consequences of the kind he complained of, he should not be surprised. He (Mr. Porter) did not think that that was the way to speak of a person whom, in looking over the Scriptures, in which all classes of Christians believed, they found was "hailed as blessed amongst women," and that "all generations should call her blessed;" and he, as Protestant, did not approve of such language."

The plaintiff said the defendant knocked him [illegible] several times.

Porter thought the defendant would not had not interfered with him at all if the plaintiff offensive [illegible] to his house, and delivered there an before the em[illegible] unjustifiable document such as that

The plaintiff [illegible] told him he was [illegible] said that Minchan afterwards more of it.

Mr. Porter said [illegible] orry that he did not give him ought to consider [illegible] that perhaps the plaintiff logy. Laughter.) [illegible] at in the light of an apodressed Minchan, and sai[illegible] (Mr. Porter) then ad but he would take into c[illegible] that he broke the law; for the natural temper of [illegible] nsideration and allow feelings had been not only [illegible] man, whose religious ed; and believing that th[illegible] affronted, but in addi what he got on himself [illegible] plaintiff of a firm magistrate he could not look [illegible] light but as a violation of [illegible] though as a civil was committed while the pla[illegible] upon it in any other in an unjustifiable transaction [illegible] plaintiff was engaged defendant fourpence.

The parties then left the [illegible] he would fine the after the plaintiff returned [illegible] court; but shortly magistrates to allow him [illegible] and applied to the Porter said that most dec[illegible] due costs, when Mr. allow him his costs, as he [illegible] he would not quences on himself.

The plaintiff then refu[illegible] brought the consemation, and the fourpence [illegible] to make an inforced.—*Dublin Journal, April* [illegible] ses in court unplain- [illegible] 1851.

CONVERSIO[illegible]

A correspondent in Tunb[illegible] S. us that, "On Wednesday [illegible] idge Wells informs ry James Thompson, Esq., a [illegible] April 16th, Hunceived into the Catholic Ch[illegible] and his wife, were retine's, Tunbridge Wells, [illegible] hurch of St. Augustine Sherlock. They are (we [illegible] by the Rev. Peter Healy Thompson, Esq., [illegible] e parents of Edward cellent service to the Ca[illegible] who has done such exconverson by his most [illegible] Catholic Church since his recently by the imp[illegible]able and convincing work the editing, and, [illegible] portant share he has taken in 'The Clifton Tra[illegible] probably, the authorship of [illegible]."—*Tablet*

NOTICE.

To the Donors and Subscribers for the Purchase of the Intally Premises for the B. C. Female Orphanage and Asylum for Poor Widows, &c. &c.

The Subscribers and Donors for the above-named most useful Charity, are respectfully reminded, that the payment of the Second-Half Yearly Instalment for the purchase of the Intally Premises, will be due on the 1st day August next, A. D. 1851.

CATHEDRAL MALE ORPHANAGE.

Under the Care of the Christian Brothers.

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THE
BENGAL
CATHOLIC HERALD.

'One body and one spirit—one Lord, one Faith, one Baptism.'

No. 3.] CALCUTTA: SATURDAY, JULY 19, 1851. [VOL. XXI

THE

BENGAL CATHOLIC HERALD.

Calcutta: Saturday, July 19, 1851.

CREED OF THE UNIVERSALISTS—MORMONITES &c. &c.

Their respective Creeds and Codes of Morality, proved by History to be an inevitable result of the primary principle of the Reformation.

(Continued from page 19.)

In our preceding issue, we laid before our readers an historical account of the origin, in modern times, of the Religious Body, known by the name of Universalists. We showed, that this sect was called into existence, by occasion of the open opposition, which the gloomy doctrine of Calvin upon Predestination, seemed to numerous followers of the Reformation, to have not only to the whole system of man's Redemption by Christ, as understood by the great majority of Christians in every age, but also to the numerous clear testimonies, with which the Gospel abounds. These testimonies declare in perspicuous language, that God wills that all men should, by coming to the knowledge of the truth, be brought to salvation, and that Christ gave himself for the Redemption of the whole world, in such a way, as that, whatsoever rational and responsible being among men shall be lost, shall have to impute his loss to his own culpable neglect of the means provided by God to conduct him to salvation, Dr to any [illegible] which he was [illegible] decree on the part of God, reprobation, and [illegible] absolutely foredoomed rendered incapable [illegible] necessitated to sin and thus [illegible] of salvation.

Now in the larger Catechism of the Presbyterians (p. 149) [illegible] is expressly taught, first, that, without exception, every man doth daily break the Commandments of God, 2ndly, that, no man is able either of himself, or of any grace received in this life perfectly to keep them, whilst 3rdly, it is added, "that every sin, even the least," (that, for example daily committed by every man in not keeping perfectly, or in other words in violating in some lesser way the Divine Commandments) "deserveth God's wrath and curse, both in this life, and that which is to come (ibid question 152). It is so obviously repugnant to the Divine justice to impose on his Creature, a commandment, which it is impossible for him to fulfil, either by his own natural strength, or by the aid of Grace, that, we shall at once assume, that no argumentation could add to the fulness, or firmness of the conviction, which, we are confident, our readers entertain with us upon the subject.

Let us now contrast with th[illegible] impious tenet of Calvin, "that none of us is [illegible]ble to keep

the Commandments,"* the beautiful consoling, and encouraging Doctrine of the Catholic Church, as announced in the Holy Council of Trent, in opposition to the dangerous and desperate maxims advanced on the question now considered, by the first Leaders of the Reformation. "No one" says the Holy Council just referred to, although justified, should think himself free from the observance of the Commandments; no one should use the rash expression which has been forbidden by the Fathers under pain of anathema, that the Commandments of God are impossible to be observed by justified man. For God does not command impossibilities, but by ordering us admonishes us to do what is in our power, and to ask of him what is beyond our strength, and He aids us in order to accomplish it †"

Not only does the Catholic Church, with the affection[illegible]e solicitude of a fond Parent, encourage all h[illegible] children without exception, to cherish the hope of attaining to salvation by faith and good works; but, moreover, she brands with her anathema whatever doctrine by whomsoever propounded, which would, in her judgment, represent that hope as illusive or fallacious, and thus rob them, both of the comfort and of the incentive to fight the good fight, to run with emulation and perseverance to the destined goal, with which she in her uniform language on this subject, always and animates them during their mortal career.

In illustration and proof of the statement here advanced, we need but refer to the withering malediction with which she blasted the following Calvino-approximating proposition of Jansenius, "It is erroneous (Semi-pelagian) to assert, that Christ either died or shed his blood for all men without exception"—This proposition, understood in the perverse sense of the Jansenists and Calvinists, the Catholic Church, through her visible Head in the Chair of [illegible]eter, condemns as false, rash, scandalous, impious, blasphemous, contumelious, derogatory from the divine goodness or piety, and finally she stigmatises it as "Heretical ‡."

On the other hand, in opposition to Catholic Doctrine, the Presbyterian confession of Faith † teaches, that persons not included in the election may be called by the ministry of the word, and may have some common operations of the spirit yet they never truly come to Christ and therefore cannot be saved. It is not our intention to enter at any length on the development of those arguments, by which the repugnance of this appalling doctrine to the Gospel Revelation is established. But for the consolation of our Brethren, who like the first Christians are daily reviled as the followers of the doctrines and traditions of men, in opposition to pure Scriptural truth, we briefly refer, in support of the Catholic belief on the question now treated of, to the subjoined remarkably apposite words of St. Paul in his first Epistle to Timothy, "It is a faithful saying and worthy of all acceptation. For therefore we labour and are reviled, because we hope in the living God who is the Saviour OF ALL MEN, especially of the Faithful. *These things command and teach.*—C. 4. vv. 9, 10, 11.

By a wise disposition of Providence, it has happened, that the Leaders of the so-called Reformation, whilst bent upon the destruction of Church authority, for the most part, nevertheless, retained in their liturgies the Apostles' Creed, as well as the Creeds of Nice and of St. Athanasius. This circumstance is particularly remarkable in the Anglican Protestant Church, because its articles and Constitution were framed and modelled chiefly by the abettors of Calvinism, and were designed, according to many of its ablest writers, to be interpreted in a strictly Calvinistic sense.

And yet, it requires but a passing reflection, for example, on one or two of the sentences of the Nicene Creed, in order to convince any reasonable person, that, that symbol of Faith is manifestly condemnatory of the Calvinistic tenet on the efficacy and extent of Christ's Redemption.

For, it need hardly be remarked, that in every Church, in which the Nicene Creed forms a portion of its received Liturgy, it is assumed, that each of its Members, will not only externally, but *ex animo et corde* recite that symbol and understand it in its obvious, natural meaning. Now in this interpretation of it, each person who rehearses the annexed sentences contained in it, viz. "I believe in one God &c. &c., and in one Lord Jesus Christ &c. &c. Who *for us Men* and for *our Salvation* came down from Heaven—was made Man—He was crucified also *for us*.....and *One Holy Catholic and Apostolic Church*. I confess one Baptism for the remission of sins. *And I expect* the resurrection of the Dead and the Life of the World to come. Amen—Each person we repeat it, who pronounces *ex animo et corde*, these words in their obvious signification must assume as certain, that he himself is one of those men for whose salvation Christ was made man and crucified.

* In Antidot.
† Conc. Trid. Inst. L. 3, C. 18, 9.
Trid. Sess 6, C. 11, de Justif.
‡ Cap. 10.

It is, if possible still more clear, that a Christian who sincerely recites the concluding sentence, "I expect the resurrection of the Dead and the Life of the World to come, must apply these truths to himself individually, and ground his faith and expectation of the life to come, on his being included in the number of those, for whose salvation, Christ became Incarnate and was crucified. Not only therefore for the elect alone, is it true, that Christ suffered, but also for each and every Christian, included by the terms of the Nicene Creed in the grand scheme of Redemption.

We have already remarked, that the articles of the English Church are characterised, if not for out and out Calvinism, at least for an unmistakeable leaning towards that heresy. So much so is this the case, that to us it appears quite certain, that, if the questions of Episcopacy and the Royal Supremacy be excepted, an Anglican Clergyman could, without the least fear of censure or deprivation, openly profess Calvin's Doctrine on election, reprobation &c. It follows hence, that the English Protestant Laity are at liberty to do the same, without forfeiting the communion of the Anglican Church. There can be not a doubt, that many both of the Anglican Clergy and Laity do, in point of fact, agree with Calvin on these subjects. To these of course, the observations we have advanced, are equally applicable as to those actually attached to a Calvinistic Society.

Perhaps in a certain sense they should have greater weight with them, than with openly avowed Calvinists. For they cannot but reflect, that they belong to a communion, in which there are numerous Members, who hold these tenets of Calvinism in abhorrence. Does then the same fountain send forth sweet and bitter waters? and has not the Saviour predicted the ruin of a house divided against itself?

(To be continued.)

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THE CATHOLIC AND PROTESTANT MISSIONS IN CEYLON.

Contrasted with each other.

A very useful lesson might, it appears to us, be derived from an impartial comparison of the moral results of the Catholic and Protestant Religions, in countries, where the two Creeds have been placed in juxta-position with one another and where each of the contending Symbols has been adopted respectively, by a large number of the Inhabitants.

But in order that this contrast should be useful, and such as might enable an enquirer to form an accurate and just estimate of the merits of the conflicting Creeds, it is obviously indispensable, that the enquirer should be furnished with all the data, requisite to assist him in arriving at a right conclusion.

Among these data, we would enumerate the duration of the time, during which the rival Creeds were engaged in the struggle. It should be ascertained if the period of probation were sufficiently long, to allow their respective merits to be fairly judged of; due regard should be also paid to the advantages and disadvantages, spiritual and temporal by which the teachers and professors of each Creed were severally affected and to the various indirect influences, which were exerted for, or against the Missionaries of each denomination.

The necessity of such data being pre[illegible] the impartial enquirer will be prone to infer, that, if after the lapse of a more than sufficient period of probation, during which all the influence of Govern[illegible] supported as well by large resources supplied by Home Missionary Societies, as by the almost exclusive employment in offices of trust, profit and honor of one class of the religionists in question, to the prejudice of the other, if, we repeat it, notwithstanding these great advantages, the favored sect, nevertheless declined apace in numbers and vigour, whilst its rival grew every day larger and more robust, in spite of poverty, of contempt and of the almost utter destitution of all the helps, which its antagonist abundantly enjoyed, the impartial enquirer will be constrained to recognise in the one, the interposition of a Divine Providence, blessing and fructifying its labors, whilst he must mourn over the other, as a withered branch cut off, by its separation from the parent stock, from the root and principle, from which alone, health and fecundity can emanate. But, if in addition to the curse of sterility and premature decay, the same enquirer should moreover find, that those who still remain of the one favored sect were devoid of every characteristic, which could entitle them we do not say to the respect due to sincer and decorous Professors of the Gospel, but even to the very name of Christian, and if this melancholy state of things existed, after countless sums of money, and still more countless thousands of Tracts and Bibles had been unprofitably thrown away, and after reports upon reports, exceeding each other in exaggerated accounts and eulogies of the Converts had been sent home to the Bible and Missionary Societies, oh! then, if an honest Man, the enquirer should hang down his head

in shame, and blush to think, that in the name of Religion, and by Men calling themselves its Ministers, such atrocious impostures should be habitually exercised.

We remember a few years since, when a saintly and learned Catholic Missionary, still successfully engaged in his Apostolic labours in these regions, read with astonishment in one of those reports, which related to his own District, a wonderful narrative of the results of the exertions of a Protestant Missionary of the same place. The Priest had been for years every day mixing familiarly with the Natives both Christian and Pagan, and up to the arrival of the above-mentioned report, he had never heard a syllable respecting the conversion of a single family to Protestantism

Under these circumstances, he deemed it his duty to take immediate steps to have the statements in the report publicly contradicted. A copy of the contradiction was sent home to the Society, by which the report had been first published, and their Teacher was accordingly admonished not to be so profuse for the future in the employment of the "*Coleur de Rose.*" But of course the Pious man was not wholly destitute of some specious pretence, which would lend a semblance of truth to the narrative, he had composed for the edification of his Home Patrons, and for his own emolument. The alleged pretence was, forsooth, that he, in his simplicity, regarded every family, the Members of which received from him gratis either Tracts or Bibles, as so many Catechumens, for whose future conversion he had grounds to hope. Doubtless in this interpretation of his statement, the good man had some reason for the flattering return he had made of his Mission.

For it was quite true, that the Tracts and Bibles had been in thousands gratefully received by the Natives and turned to domestic uses, so much so, that in some instances, the floors of their cottages were covered with carpets ingeniously manufactured from them.

It is not in the East alone, that these "ingenious devices" to use the vulgar but significant phrase, for raising the wind have been resorted to. We remember some amusing instances of similar artifices in a far-removed Isle of the West. A few years since, when the late notorious Kildare-street Society was rampant in riches, power and bigotry, its efforts were mainly employed, under the pretence of zeal in the cause of education, in alluring the children of the Catholic Peasantry to frequent its Schools, in order thus gradually to accustom them, first, indeed simply to read the Bible without note or comment, but next, to insinuate, as opportunity might allow, the opposition, which was discoverable in their views, between its doctrines and those of Catholicity.

But not all the power of the bigoted Government of that day, nor all the promises and threats of a still more hostile aristocracy, could induce the Irish Peasantry to expose their children to the danger, to which the faith and morals of their little ones would be exposed, in these hot-beds of error.

The result was, that for the most part, after an enormous outlay had been wasted on the erection of School houses, and in salaries paid to Masters, Mistresses and other Functionaries, the Schools remained empty.

To try and remedy this misfortune, the Society with a cunning worthy of its character, arranged, that the salaries and yearly premiums of the Teachers should be apportioned to the number of pupils in each School. For the purpose of verifying the reports of the Teachers on this head, travelling inspectors were then appointed.

But here too the Society was foiled. The Teachers were too much alive to their own interests, to allow this provision to interfere with their welfare. By a good understanding with their more remote Professional Brethren, the time of the inspectors' visit was carefully ascertained beforehand. This precaution being arranged, the next thing done, was, to bargain with the Popular School-Master of the same vicinity or district, and get him to allow for a certain consideration, his pupils to attend the Kildare-street Society School, merely on the day of inspection.

In this way a flaming report of the state and prospects of the School was secured, together with a suitable reward and eulogy on its zealous and enlightened conductors.

Mais revenons a nos moutons; in the opening of this article we laid down the data, by which an impartial enquirer should be guided in order to come to a just conclusion, in the comparison, we suppose him to have instituted, between two conflicting Creeds. If the principles traced out by us, be fairly applied to the Catholic and Protestant Missions of Ceylon, it will be found on the testimony of the distinguished Protestant Writer, from whose work on Ceylon, The extracts we publish to-day have been taken, that whilst the so-called Protestant Converts deserve not the name of Christian, the Catholic Converts, on the contrary, are distinguished for many good qualities and Christian Virtues, which under the care of the zealous Prelates now happily placed over them, will obtain for them the admiration and esteem of every good man. As to the temporal difficulties with which Catholicity in Ceylon has had to contend, these are so well known to all, that

a word need not be added on the subject. We dont think, that we would exaggerate much if we were to say, that we believe that it costs as much for the gunpowder used in a year, for firing salutes on the arrival and departure of a Protestant Bishop, as is required for the annual support of one of the Catholic Missionaries of Ceylon It would be equally superfluous to dwell on the abounding wealth and state support, which Protestantism enjoys in that Island. Forty-five years have now elapsed since Sir A. Johnston, then Chief Justice of Ceylon (a Protestant also) stated in answer to an address presented to him at his departure, by the Catholics of that Colony, that he had then just completed the circuit, and that it gave him heartfelt pleasure to state, that out of the Catholic Population of 150,000 not one was brought before him, as a criminal. We rejoice to find, that after the lapse of nearly half a century, the late Secretary of Ceylon is able to render a tribute of commendation to the representatives of the Catholics of that day, which whilst it is highly honorable to them, is also most creditable to Sir J. E. Tennent's character for liberality and impartiality."

CORRESPONDENCE.

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CHRISTIANITY IN CEYLON.

To the Editor of the B. C. Herald.

Sir,—I beg leave to send you a few detached extracts from Sir James Emerson Tennent's Work, lately published in England, entitled "Christianity in Ceylon."—"The Portuguese," says Sir James, "got possession of Ceylon in 1505, but it was not till 1548 that they obtained such a footing in the northern province as to enable their Missionaries to commence their labors."

Extract from Sir James Emerson Tennent's, K. C. S. LL. D. recent work on Ceylon—with illustrations, Murray: London.

CATHOLIC MISSIONS IN CEYLON.

"The Roman Catholic Religion, under the British administration, has maintained the same ascendency, and exhibited the same energy, which it had previously manifested throughout the patronage of the Portuguese and the proscriptions of the Dutch; and, at the present day, its members form by far the most numerous community of Christians in Ceylon. In the maritime provinces they were permitted an unrestricted liberty of worship by the proclamation of 1806, and although the political state of the country, for some years after the acquisition of the Kandyan Kingdom, rendered it expedient to impose certain restraints on the visits of their Priests to the interior, these were enforced exclusively with a view to their personal safety, and they, as well as every civil disability, were abolished by the Act for the relief of Roman Catholics in 1829. Since that period, the exertions of their Clergy have been perseveringly directed to the conversion of the Kandyans; but their success has been much less signal than amongst the low country Singhalese and the Tamils—a circumstance ascribable not only to the stronger influence of Buddhism cherished as it was the Kandyan Kingdom but to the great ascendency of caste and the difficulty of reaching the people except through the instrumentality of their chiefs. The Singhalese of the coast have proved more tractable converts, from the circumstance that their longer association with Europeans has, to a great extent, broken down this barrier of caste; but in the Kandyan Mountains the system flourishes in ranker luxuriance, under the conjoint influence of the Buddhist Priest and the head man." * *

"A Kandyan, upwards of seventy years

PROTESTANT MISSIONS IN CEYLON.

"In 1802 the nominal Protestant christians amongst the Tamils of Jaffna were 130,000; in 1806 Buchanan, who then visited Ceylon, described the Protestant religion as *extinct*, the fine old churches in ruins, the clergy who had once ministered to them forgotten, and but one Hindoo catechist in charge of the province.

"The defection among the nominal converts from Buddhism was equally sudden and sweeping; and those who continued to exhibit even an outward conformity to the reformed religion, practised *along with it* all the ceremonies of Buddhu; and had no higher idea of the new form of Christianity than was expressed by their designating it "The [illegible] *ligion of the East India Company.*" [illegible] the present hour every district of the island abounds with these anomalous Christians, or as they describe themselves "Baptised Buddhists," who profess equally both religions. They *bring their children* in crowds to be baptised by the Protestant clergy, because the registry of their baptism is legal evidence in the courts of law to establish succession to property. The whole of the details in this part of the work as well as the reasoning founded on them, seem to us highly curious and important.

"Prodigious numbers of nominal Christians who have been thus enrolled, designate themselves "Christian Buddhists," or "Government Christians," and with scarcely an exception they are either heathens or sceptics. There are large districts in which it would be difficult to discover an unbaptised Singhalese, and yet in the midst of these the religion of Buddhu flourishes, and priests, and temples abound. The majority ostensibly profess Christianity, but support all the ceremonies of their own na-

old, when recently pressed by a Roman Catholic Clergyman to declare openly his conviction of the truth of Christianity, which he had already privately avowed, declined resolutely to do so. "I admire your religion," said he, "and believe in its reality, but before I embrace openly its doctrines you must first effect the conversion of the chief, and I promise that not only I, but my household and followers, will then adopt your belief, so soon as you are prepared to assure us of his previous sanction and example."(a) * *

"One remarkable circumstance, too, is observable in their converts, however meagre may be their acquaintance with Christianity—that the number of nominal Christians who still adhere in secret to the rites and tenets of Buddhism, is infinitely smaller amongst the Roman Catholics than amongst the professors of any other Church in Ceylon, an incident which has been ascribed to the overruling influence of the Confessional, and the unintermitted control which it exerts over the feelings as well the actions of its votaries. In fact, if any evidence were wanting to substantiate the real ascendency thus acquired and maintained by the Church of Rome, it would b found in the munificence with which th natives contribut habitually for its support, and the liberality which they have manifested in the erection of costly Chapels and highly decorated altars for its worship. It is due likewise, to its Priesthood to declare, that whatever may be their individual feelings towards Protestantism and its agents, they have carried on their operations in Ceylon with an absence of active jealousy, and an abstinence from any direct interference with the ministrations of the clergy of other denominations, who have chosen the same sphere of labour with themselves. They acquiesced, at an early period, in the free circulation of the Scriptures amongst their disciples, they manifested no opposition to the religious instruction communicated to the native pupils in other Schools; and Harvard, himself a Protestant Missionary, has borne his willing testimony to the sincerity and demeanor of the Roman Catholic converts whom he describes "as more detached from the customs of paganism, more regular in their attendance on the religious services of Christianity, and in their general conduct more consistent with the moral precepts of the Gospel than any other religious body of any magnitude in Ceylon."

Your obdt. Servant,

A. B. C.

(a) MS. Statement from the Roman Catholic B of Usula, Vicar Apostolic of Ceylon.

tional idolatry, and more or less openly frequent the temples, and make votive offerings to the idol. The rest are alternately Christians or infidels, as occasion may render it expedient to appear; and in point of character and conduct they are notoriously the most abandoned and reckless class of the community.

Sir Emerson Tennent recounts an amusing illustration of the facility of conformity, which is by no means confined to the lower orders of the Singhalese.

A Singhalese chief came a short time since to the Principal of a Government seminary at Colombo, desirous to place his son as a pupil of the institution, and agreed, without an instant's hesitation, that the boy should conform to the discipline of the school, which requires the reading of the Scriptures and attendance at the hours of worship and prayer; accounting for his ready acquiescence by an assurance that he entertained an equal respect for the doctrines of Buddhism and Christianity. "But how can you" said the Principal, with your superior education and intelligence, reconcile yourself thus to halt between two opinions, and submit to the inconsistency of professing an equal belief in two conflicting religions? "Do you see" replied the subtle chief laying his hand on the arm of the other, and directing his attention to a canoe, with a large spar as an outrigger, lashed alongside, in which a fisherman was just pushing off upon the lake, "do you see the style of these boats, in which our fishermen always put to sea, and that spar is almost equivalent to a second canoe, which keeps the first from upsetting; It is precisely so with myself: I add on *your* religion to steady my *own, because I consider Christianity a very safe outrigger to Buddhism.*"

JACOBITE RELICS.

To the Editor of the B. C. Herald.

SIR,—Having lately fallen in with some interesting volumes called "Jacobite relics of Scotland" edited by the celebrated James Hogg and published with the sanction of several Members of the present Royal Family, I beg to send you some extracts from them both in verse and in prose. The lines in which the various tenets of the motley multitudes, by whom the cause of Protestantism was first battled for in Scotland and England, afford a graphic representation of the unsettled and I may say maddened state of mind, by which the adversaries of Catholicity were then actuated. The learned and impartial Historian Dr. Lingard furnishes the subjoined outline of the savage determination of the covenanters to extirpate Popery and Prelacy not by spiritual arms, but by the sword and the halter.

In his sketch of all religions, the Rev. J. Evans, a Protestant minister, says "The ear tingles and the heart is agonised by the dreadful scenes, which took place during this period of Scottish History. It was in these troubled times that the Presbyterians drew up

their famous league and covenant, whereby they bound themselves to effect the extirpation of episcopacy; and however useful they may have found it, yet assuredly, it was not dictated by the spirit of true religion." *page* 185.

In a note appended to the same page, the same writer gives a singular instance, in which with rare ingenuity the Covenanters exhibited at once the most unfeeling cruelty in conjunction with the manifestation of their detestation of what they styled "the practices of Popery."

Two poor women, condemned to die for their religion, were accordingly fastened down to a stake in the river, when the tide was at its lowest ebb; the waves then gradually returned to suffocate their cries against this new species of the inhumanity of their Persecutors.

They gravely determined (it is said) on this mode of capital punishment, because burning at the stake was adopted by the Papists, for they abhorred the most distant approach towards the "practices of Popery."

I remain Sir,
Your's &c.

ANTI-PERSECUTOR.

[EXTRACTS FROM JACOBITE RELICS.]

NOTE.—I have only to add, that the first proposal for the rescuing of these Jacobite relics from oblivion emanated from the royal family. It was made by the Highland Society of London, while one royal duke was in the chair and another present, to Colonel Stuart of Garth, who, as may well be supposed, readily engaged in the promotion of a scheme so congenial with his feelings; and it was in consequence of his immediate application to Mr. George Thomson of Edinburgh, that the task of selection devolved on me. Captain Stuart of Invernahoyle's singular remark was not, it seems, quite without foundation. A gentleman, in a large company, gibed him for holding the king's commission, while, at the same time, he was a professed Jacobite. "So I well may," answered he, "in imitation of my master: the king himself is a Jacobite." The gentleman shook his head, and remarked, that the thing was impossible. "By G—," said Stuart, "but I tell you he is, and every son that he has. There is not one of them who (if he had lived in my brave father's days) would not to a certainty have been hanged."—*Hogg's Jacobite Relics pp.* X. XI.

LESLEY'S MARCH TO SCOTLAND.

March! march! pinks of election,
Why the devil don't you march onward in order?
March! March! dogs of redemption,
Ere the blue bonnets come over the Border.
You shall preach, you shall pray,
You shall teach night and day,
You shall prevail o'er the kirk gone a w——g;
Dance in blood to the knees,
Blood of God's enemies, I
The daughters of Scotland shall sing you to snoring.

March! march! dregs of all wickedness!
Glory that lower you can't be debased!
March! march dunghills of blessedness!
March and rejoice, for you shall be raised,
Not to board, not to rope,
But to faith and to hope,
Scotland's athirst for the truth to be taught her;
Her chosen virgin race,
How they will grow in grace,
Round as a neep, like calves for the slaughter.

March!—march!—scourges of heresy!
Down with the kirk and its whittlebaleery!
March!—march!—down with supremacy
And the kist fu' o' whistles, that mocks sic a cleary;
Fife-pen and pipers braw,
Merry dells, tak them a',
Gown, lace, and livery—lickpot and ladle;
Jockey shall wear the hood,
Jenny the sark of God—
For codpiece and petticoat, dishclout and daidlie.

March!—march!—blest ragamuffians!
Sing, as ye go, the hymns of rejoicing!
March!—march!—justified ruffians!
Chosen of Heaven! to glory proud re rising.
Ragged and treacherous,
Lousy and lecherous,
Objects of misery, scorning, and laughter;
Never, O happy race!
Magnified so was grace;
Host of the righteous! rush to the slaughter!
Ibid pp. 5 6 7.

David Lesley, the leader of this host of "blest ragamuffians," seems to have been a brave and resolute officer, but one who made a pretence of zeal for religion a cloak for the most brutal acts of barbarity, as well as dishonour. There is no act of perfidy on record more detestable than that of his at Newark on Yarrow, on the evening of the day on which he gained the battle of Philiphaugh. A brave body of Grahams, Stuarts, some of the Clan-Chattan, and about two hundred Irish, who formed the principal part of Montrose's foot at that hapless engagement, had, notwithstanding the discomfiture, still kept together, and defended themselves, though deserted by the horse, and attacked on every side. About two o'clock they got possession of the old tower and castle-yard of Newark, where they resolved to defend themselves to the last, seeing no quarter given to the common soldier. Lesley, observing that it would cost some pains to dislodge them, offered them quarter; which being accepted, it was signed by him and Adjutant Stuart. On that they came all out to an adjoining field, as ordered, and laid down their arms; and while this was doing, some of the ministers, of whom he never wanted plenty about him, represented to him, that that army was all composed of Papists and vile prelates; on which he soon as they were disarmed, he surrounded them with his "scourges of heresy," and cut them down every man, except Stuart himself, whom, he said, he would reserve to be hanged. In this he meant to be as good his word; but Stuart contrived to make his escape in women's clothes, on the very night before he was to have been executed.

He acted the same scene over again in Cantire the year following, causing a whole army of Macdonalds to be cut to pieces, after granting them quarter and disarming them. It was on this occassion that he said to John Nevay, a bloody preacher, who accompanied him, "Well, Mr. John, have not you got your fill of blood for once?"

The commission of the estates and church granted Lesley 50,000 merks and a chain of massy gold for these exploits; and to Middleton, his associate, they granted 25,000 merks; but they soon were weary of them, and contrived, with a good deal of pains, to get them ordered back into England the next year. Never did the middle counties of Scotland suffer so much under the tyranny of an army as they did under this host of the righteous; which was the reason why they where so easily persuaded to rise in a mass to oppose Cromwell, two years afterward. And besides, Lesley hanged all the noblemen and gentlemen of the king's party that fell into his hands. Bishop Guthrie, in his Memoirs, enumerates upwards of twenty of those who suffered in the course of that year. At the execution of three of them, in Lesley's presence, at Glasgow, the Rev. David Dixon exclaimed in ecstacy, "O but the gude wark gangs bonnily on!"—*Ibid. p.* 164, 165.

Dr. Lingard on the Covenanters, or the early Scotch Presbyterians.

From York Charles advanced to the neighbourhood of Berwick; Leslie had fixed his headquarters at Dunglass. That general called for every fourth man from each presbytery; and, though the call was not exactly obeyed, twelve thousand volunteers crowded to his standard. He demanded reinforcements; the ministers in the camp added written exhortations; and the instructions delivered to the messengers served to display the policy of the leaders and the feelings of the people. One was directed to call on every true Scotsman in the name of God and the country to hasten to the aid of his countrymen, with them to extort a reasonable peace from the king, or to seek in battle their common enemies, the prelates and papists of England. Another followed, denouncing the curse of Meroz against all who came not to the help of the Lord; and he was succeeded by a third, who, in bitter and sarcastic language, summoned the loiterers to attend the burial of the saints, whom they had abandoned to the swords of the idolaters. Such invitations produced impressions on minds deeply imbued with religious fanaticism; and Leslie's army gradually swelled to more than twenty thousand combatants, all enthusiasts in the cause, and ready to shed their blood for the Lord of Hosts. On the tent of every captain waved a new ensign, bearing a figure of the Scottish arms, with this motto: "For Christ's crown and covenant:" each morning and evening the men were summoned by sound of drum to perform their devotions under the canopy of heaven; two sermons were preached daily to convince them of the righteousness of their cause and the protection of the Almighty; and of the remainder of their time, whatever portion was not spent in martial exercises was devoted to the reading of the Scriptures, the singing of psalms, mutual exhortation, and extemporary prayer (2).—*Lingard's History of England p.* 243.

As soon as the covenant, in its amended shape had received the sanction of the estates, the most eloquent pens were employed to quicken the flame of enthusiasm. The people were informed, in the cant language of the time,—that the controversy in England was between the Lord Jesus and antichrist with his followers; the call was clear; the curse of Meroz would light on all who would not come to help the Lord against the mighty: 2. that both kirks and kingdoms were in imminent danger; they sailed in one bottom, dwelt in one house, and were members of one body; if either were ruinated the other could not subsist; Judah could not long continue in liberty, if Israel were led away captive: and 3. that they had now a fair opportunity of advancing uniformity in discipline and worship; the English had already laid the foundation of a good building by casting out that great idol, prelacy; and it remained for the Scots to rear the edifice, and in God's good time to put on the cap-stone. The clergy called on their hearers "to turn to God" by fasting and prayer;" a proclamation was issued summoning all the lieges between the ages of sixteen and sixty to appear in arms; and the chief command of the forces was, at the request of the parliament, accepted by Leslie, the veteran general of the covenanters in the last war. He had indeed made a solemn promise to the king, when he was created earl of Leven, never more to bear arms against him; but he now recollected that it was with the reservation, if not expressed, at least understood, of all cases in which liberty or religion might be at stake (1).—*Ibid. p.* 321, 322.

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GRATIFYING PROSPECTS OF THE CATHOLIC MISSION AT BELLARY.

Extract of a Letter from Rev. Mr Murphy, *Bellary*, to His Grace the Most Rev. Dr. Carew, Archbishop, V. A. W. B.

MY VERY DEAR LORD ARCHBISHOP,—"I trust your Grace will excuse me for not having written long ere this, but I did not like to mention the accident that occurred to a Chapel we were building, which your Grace

(2) Baillie, 170, 175, 176. "Had you seen your ear, and "heard in the tents the sound of some singing psalms, some "praying, some reading scripture, you would have been "refreshed.... For myself I never found my mind in better "temper than it was; I was as a man who had taken "leave from the world, and was resolved to die in that "service without return. I found the favour of God shining upon me, and a sweet meek humble, yet strong and "vehement spirit leading me all along." Id. 178.

(1) Rushworth, v. 478, 481, 492, Journals, 139, 312. Baillie, i. 299, 301. "The chief aim of it was for the "propagation of ..... Ireland. Id.

must have heard of long before this. I am happy to inform your Grace, that we have commenced the building again, and it is now built of the best materials, and is fast approaching to completion. Our good Catholics here would share with us the very last Rupee to promote the glory of God; the second Subscription is going on for the Chapel and will exceed Rs. 1000, we have rented a House convenient to the new Barracks where we can have Mass daily, devotions every evening, and moreover, where we ourselves reside. We are also to have a School, Library &c. &c. and we expect please God that this change will be productive of much good and promote the honor and glory of God."

I remain, my dearest Lord Archbishop,
Your very affect. grateful child in J.C.
C. MURPHY.

Bellary, 2nd July 1852.

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VOLTAIRE AN APOLOGIST FOR RELIGION.

Translated from the French for the B. C. Herald.

OBJECTIONS OF UNBELIEVERS.

(Continued from page 343.*)*

The opinion to be formed of the enemies of Religion:

I have always made in prayer to God which is very short—it is this: "My God render my enemies very ridiculous."

Voltaire prayed—but it is we who have been favored with the fruit of his prayer.

It is a great advantage to have enemies who know not how to deceive with ability.

Unbelievers form a continual succession of forgers, who have scarcely ever written any thing but works of illusion. We own it with grief, that it is with these illusions young people nourish themselves. Their masters know well that they having to reply to our proofs, therefore they have never replied to them; and when they are compelled to say some words on the subject, they rapidly pass over these demonstrations; they act like those Prussian deserters who run with all their strength when they are passing by the light; then they (the infidel writers) quickly throw themselves upon the abuses, as upon a desert covered with thorns and briars, where they think to save themselves. Enemies worthy of some compassion on account of their weakness, for instance such an unbeliever as John Sapin who conceives himself to be a thunderbolt of war.

Another who thinks himself a great man —is the giant Micromegas of whom it may be said: I see more clearly than ever; we should not judge of any thing by its apparent greatness; there is a small number of acknowledged wise men who have minds superior to those superb animals denominated Philosophers. (Micromegas.)

They lose their senses as they lost their faith, they fall from abyss to abyss, from folly to folly. They lose their souls in making themselves objects of mockery—ah my brethren why cannot I assist you to be converted, to render you reasonable and modest as you ought to be, to save you from contempt in this life and from damnation in the next.

(To be continued.)

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POETRY.

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THE ONE HOLY, CATHOLIC AND APOSTOLIC CHURCH.

(Communicated by a Friend to the Bengal Catholic Herald.)

O, Holy Church of Rome! sublime and pure,—
Safe is thy Rock, thy doctrines how secure!
Thy sacred Founder, with almighty hand,
Thy deep foundations, laid, and bade thee stand,
Firm and unyielding, to remotest time;
In every age the same, in every clime.
Two thousand years have nearly wing'd their flight,
And sunk into the oblivious womb of night,
Since first thy Maker fix'd thee on thy Rock,
And bade thee brave hell's never-ceasing shock;
And yet thou stand'st unblemished, holy! fair,
As when thy Builder first thy dome did rear!
Nor shalt thou fall, though factious men may rage,
And, laughed with fiendish glee, eternal warfare wage.
Thy walls of adam[illegible] shall stand secure,
Whilst earth and heav[illegible] on, and sun and moon endure.
The weapons form'd against thee nought prevail;
Shatter'd they fall, like leaves before the gale.
Christ's holy Church! [illegible] spotless spouse art thou;
Then what can mar [illegible] beauty of thy brow?
Nor Slander's breath, [illegible] or Envy's fiery brand,
For Christ, the Lord, [illegible] oth lead thee by the hand.

Selections.

DECREE.

Relating to the Beatification and Canonisation of the Venerable Servant of God, Paul of the Cross, Priest, and Institutor of the Discalced Clerks of the Most Holy Cross and Passion of our Lord Jesus Christ, with reference to the question whether there be evidence of any, and of what, miracles in the case, and whether bearing on the point in debate.

The Church of Christ, surrounded as she is with variety, according to the language of

the Prophet, truly rejoiced in the Lord as a most loving Mother in the last century, as she saw springing from her bosom, by the ardent zeal for souls of the Venerable Paul of the Cross, a new regular family of Clerks, whose members were to be more readily fitted by the spirit of Penance, and by the help of assiduous contemplation, for the work of the Ministry, in order particularly to lead sinners into the paths of justice. He himself being made a pattern of this little flock from the heart, and, as it were, a shining light in the house of the Lord, wonderfully persevering in the work which he had begun at an advanced age, above eighty years, was so eminent in the practice of all virtues, that Pope Pius VII., of holy memory, on the 12th [illegible] of the calends of March, 1821, declared by solemn decree that he had attained the perfection [illegible]. The Postulators of this cause, in [illegible]ce, order to the more complete proof of the sanctity [illegible]w of Venerable Paul, that, in accordance with [illegible]th established laws, he might come to be honoured [illegible]ked at the altars, proposed two miracles, drawn [illegible]rom the result of Apostolical researches, wrou[illegible]ght at his intercession by Almighty God, to be [illegible] cil of the Congrega[illegible]. These were first discus[illegible]ed in the ante-preparatory assembly on the [illegible]ay before the nones of September, 1827, in [illegible]esence of Cardinal Peter Francis Galliffi, of [illegible]llustrious memory, Relator; then in the prep[illegible]ratory sitting convoked at the Vatican Pala[illegible]ce on the 8th of the ides of July, 1828, bef[illegible]re the Most Reverend Cardinals of the [illegible]ongregation of Sacred Rites; and lastly, [illegible]n the eve of the nones of June, 1829, in a general assembly before Pope Gregory XV[illegible]., of holy memory, wherein, on the question being proposed by Cardinal Alexander Spa[illegible]a, of illustrious memory, *whether there be evidence of any, and of what miracles in [illegible]is case, and whether bearing on the point [illegible] debate*, the Most Reverend Cardinals and [illegible]ther Fathers gave their votes.

The Sovereign Pontiff Gregory was overtaken by the common lot of man before he had passed his sentence on these miracles. But the Postulators, most diligently intent on what it was their part to do, most humbly besought Pope Pius IX., with earnest and repeated prayers, that, with Apostolical condescension, he would deign in the best manner to provide for an affair of such importance. His Holiness, having called for the writings of the Postulators, the votes of the Consultors, and the judgments of the Most Reverend Cardinals pronounced in the aforesaid general assembly, and having maturely weighed and discussed them with himself by the balance of the Sanctuary, immediately recognised the truth of the Divine operation, but with prudent judgment delayed to open his mind till a later day, that in the meanwhile fresh prayers might be offered to the Father of Lights, that would bring forth his justice as the light, and his judgment as the noon day.

After having, therefore, reflected long with himself on this most weighty matter, on the return of Tuesday after Sexagesima Sunday —the day sacred to the solemn commemoration of the Passion of our Lord Jesus Christ, which by the appointment of Venerable Father Paul, is celebrated in a more special way as Titular Feast of the Congregation by his disciples—Pope Pius IX, having most devoutly offered up the Victim of propitiation, and renewed his prayers in order for a decision upon it, repairing to the Holy Retreat of SS. John and Paul, sent for the Most Rev. Lord Cardinal Aloysius Lambruschini, Bishop of Porto, St. Rufina, and Civita Vecchia, Prefect of the Congregation of Sacred Rites, and relator of the cause; and the Rev Father Andrew Frattini, Promoter of the Holy Faith, in whose presence, and in mine (the undersigned secretary's) he pronounced in form: *That there was sufficient evidence of one miracle of the third sort, wrought by God, at the invocation of the Venerable Paul of the Cross—namely, the instantaneous and perfect cure of a boy, by name Peter Mary Giorgi, from an inveterate internal aneurism, and a malignant putrid fever, accompanied with a bloody dysentery and other mortal symptoms.*

This decree was ordered to be registered among the acts of the Congregation of Sacred Rites, and to be published on the 5th of the calends of March, 1851.

(L.S.)—By Cardinal A. Lambruschini, Bishop of Porto, S. Rufina, and Civita Vecchia, Perfect of the Congregation of Sacred Rites.

T. G. Fatati, Secretary.

THE LONDON SHOPKEEPERS AND THE PAPAL AGGRESSION.

(From the Tablet April, 26.)

It seems that all Cockneydom is hot against Cardinal Wiseman and the Pope, and the fire of zeal rages most particularly amongst those who deal in ardent spirits. The Vintners' paper—the *Morning Advertiser*—among many illustrious contemporaries, shines proudly eminent above them all; and if—which we sorrowfully doubt—Protestantism be ultimately saved from the horrible Papal Aggression, "Tap-tub," as our contemporary is pro-

fanely called, will, no doubt, be reverenced by coming generations as a kind of unapocryphal supplement to the Holy Scriptures.

What we lament chiefly is that our old friend Mr. Duncombe, of Finsbury, is likely to fall a victim to this spirituous effervescence. He has prepared a resolution to be moved as an amendment on the Ecclesiastical Titles Bill, and has been so wilful as to introduce into it certain contraband elements of truth and common sense. It runs and reads thus:—

That whilst this house regrets that greater consideration was not shewn towards the Protestant feelings of the people of this country, in the documents relating to the recent appointment of a Roman Catholic Hierarchy, yet this house, relying upon the solemn assurances that have been given, that neither slight nor insult was thereby intended to the Sovereign or to this nation, will abstain from further legislative proceedings unless it shall hereafter be found that those appointments are exercised in a manner inconsistent with the civil rights or the religious independence of any portion of her Majesty's subjects.

On receipt of this baleful intelligence, all Finsbury trembles: a voice goes forth against the unfaithful representative; and certain pious fingers trace upon the tub—the acknowledged source of a great deal of Protestant inspiration—mystic words which inform Mr. Duncombe that his kingdom is finished—that he is weighed in the balance and found wanting—and that his Parliamentary apostolate is to be handed over to another man. Perhaps, indeed, the pewter oracle will not turn out a true prophet, and if so, no doubt the better for the credit of the electors of Finsbury.

But, in the meantime, we are tempted to inquire in somewhat, let us hope, of a philosophical spirit, why these things are so? That the Parsons should be inflamed with rage, we understand; and the cognate fury of their parents, their children, their cousins to the nineteenth degree, their patrons—those who own and those who hold livings—all who are dependent on the Church—all to whom it is a source of profit, or patronage, or hope—its masters and its servants, its owners and those whom it owns—is intelligible enough. But what means the fury of the grocers, and bakers, and sausage-makers, and milkmen, and brewers, and vintners, and haberdashers of the great metropolis? What harm will the Pope do to them? What injury will they sustain at the hands of the Cardinal? What is the source of their fierce Protestant zeal? And how happens it that the torches of the Furies have kindled this new piety in their unaccustomed breasts? The anti-Papal rage, it is well known, is almost dormant among the operative classes all through the kingdom. The hard-fisted and hard-headed labourer has more sense than to pay for Guy Faux processions, or to raise an outcry against the Ministers of a religion which solaces and consoles the poor. It is not the mob, the populace, the rabble by whom this outcry has been made, but by the loadies and worshippers of the aristocracy, the snobs and Jeameses of middle life. These men and their idols it is who have tried to raise the "rabble," as they call them, against the Catholic Priest, who have spent money to organise breaches of the peace, and who, if they could have succeeded according to the malignity of their intentions, would have gutted every Catholic church in the kingdom, and subjected the Catholic inhabitants to Lynch law. We don't know that we can give a complete explanation of this strange enigma, but, at all events, we can point out a coincidence; and as one of the members for Finsbury seems about to lose his seat for daring to be rational, it is only fair to employ the unsuspected testimony of his brother member, Mr. Wakley, to illustrate the causes of his approaching ruin.

Mr. Wakley, it is well known, has been for many years the proprietor of the *Lancet*; and this medical journal commenced the new year with a series of investigations, chemical and microscopical, into the sanitary condition of the community, especially as regards its food. The results are curious and instructive, and we hasten to lay them before our readers with additional particulars borrowed from one or two other London journalists.

We begin with *Coffee*. Of thirty-four samples of coffee taken from shops in all parts of the metropolis only three were found to be genuine. In thirty-one instances out of thirty-four the dealer cheated his customers by selling for coffee something which was not coffee. In sixteen cases out of the thirty the adulteration consisted in the substitution of chicory; and in the remaining fifteen the mess was further adulterated with roasted corn, bean and potato flour. Charles Dickens, in a recent paper in his *Household Words*, adds to this catalogue—"horse-chestnuts, acorns, dog-biscuit, rope-yarn, Russian glue, brickdust, mahogany sawdust, rotten coffin-wood, soot, and 'other manures.'" He adds a reference to special cases in which the dilution of the coffee was performed by the aid of beans, *animated by decomposition*; refuse tan, "which is systematically ground up to form part of these floating masses of commercial pollution;" and red ochre, of which latter ingredient "waggon-loads have been seen discharged at the door of a well-known and extensive 'coffee manufacturer.'"

Then comes Sugar. An examination of thirty-six samples of brown sugar, taken from

the shops of thirty-six London tradesmen enables the *Lancet* to say with confidence and in italics, "that *the brown sugars of commerce are, in general, in a state wholly unfit for consumption.*" Flour, starch, stony particles, or grit, woody fibre, vegetable albumen, sporules and filaments of fungi, "almost invariably" fragments of cane, and, in thirty-five out of the thirty-six instances, *sugar lice*, often alive, and generally in very considerable numbers, with their eggs and appurtenances. The *Lancet* gives the details of each parcel of sugar. "Numerous" lice, and "many" eggs; "a great many" lice, and "some alive;" "a very great many" lice, "numerous" eggs; "an immense number" of lice, "many alive," and "numerous" eggs; "numerous" lice, "of large size many alive;" "an immense number of" lice; "a vast number of" lice, "of all sizes and in all conditions"—so runs the tale through the various grades of abomination. All this is the result of what the grocers call "handling"; and their devotion and piety causes the transmission to this country of the immense quantities of colonial filth which are required to regale their customers with this exquisite manufacture.

But the grocers pay in their persons for this replenishment of their purses. Nature has provided them with a special disease, which apparently proceeds "handling" of the brown sugars, and which, in compliment to them, goes by the name of the "grocer's itch." The little insects imported for the food of man feed upon their importers; and the London grocer is often a party at a banquet where he does not eat, but is eaten.

Arrowroot, the food of sickness and of infancy, is also largely adulterated—in twenty-two cases out of fifty. Where the label promises "genuine West India arrowroot, recommended by the Faculty as the most nourishing of all food for children and invalids," analysis reports that it is "adulterated," "consisting *almost entirely* of tapioca-starch, with a "few granules of West India arrowroot only." Ten of the samples contained hardly a particle of the arrowroot for which they were sold. Others were only doctored with tapioca starch, potato starch, and sago meal.

Pepper—More than half the samples examined were adulterated with mustard seed, dust, wheat flour, starch granules, pea flour, linseed meal.

Mustard—genuine mustard—is hardly ever to "be obtained." "The whole of forty-two samples were adulterated"—the adulteration consisting "in the admixture of genuine mustard with immense "quantities of wheaten flour, highly coloured with "turmeric."

Bread—Out of twenty-four samples there was not one loaf free from adulteration, and specially with alum. In ten cases the quantity was very considerable, while in all cases it was sufficient to be injurious to health; and upon an average there is a deficiency of from two-and-a-half to three ounces in the weight of every quartern loaf.

So far the *Lancet*. The *Illustrated London News* adds other particulars of even a more revolting kind. "There is scarcely any article that we eat or drink "that is not mixed up in some way with inferior "substances, to the injury of our pockets, or with "positive poison to the ruin of our health."

Butchers' meat is continually sold in a state unfit "for food."

Sausages are diseased flesh, highly spiced.

Salted tongues are "the lingual abominations of "the knackers' yard. The number of horses' "tongues annually cured, salted, and eaten in England "is frightful."

The tea of the poor is a vile mixture of British "leaves gathered from the hedges."

London milk is not mere chalk and water, but "the squeezings of horses' brains from the knackers' "yards are known to be largely added to the article "by the wretches who trade in this fiendish "mixture."

"The poisons put into beer before, as well as after it leaves the premises of the brewers, give "the medical men of the metropolis considerable "extra practice, and add largely to the gains of the "grave-digger and the undertakers."

This is but a small part of what might be written on the tricks of London trade. Not that these tricks—in fairness be it said—are confined to London or even to England; but our last quoted contemporary assures us that —"There is, to our shame, no country "in the world where this system of adulteration is "carried on to the same extent as in England; and "there is no place in England where the villany is so "widely spread as in London."

We cap this sorrowful admission with the statement of our coincidence. It is precisely in England, most especially in London, and of Londoners preeminently among the retail dealers, whose villany we have been exposing, that exists the most furious zeal for the Protestant religion, and the most phrensied animosity against Papal Aggression.

We give this as a coincidence which really is not undeserving of notice. Cobbett, in a diatribe against the London butchers, denounced them as villains who stayed at home from Church poring over the ledgers and turning

their *naughts* into sixes and nines. But that feat is very considerably distanced by the ingenuity which turn meal into mustard soot into coffee, lice into brown sugar, and horses' brains into London milk.

We Catholics can understand how the pious devotees who play these tricks must hate the confessional; and if it has ever crossed their minds, that the prevalence of the Papal religion in England means a cessation of these profitable practices and restitution of the ill-gotten gains that have proceeded from them, it is easy to understand the phrensy of indignation against Pope and Cardinal with which the London shopkeepers, and amongst them the electors of Finsbury, must be animated.

"No Papal Aggression" roars the milkman; "or" (adds his conscience in a whisper) "I must give up squeezing horses' brains into my milk pail."

"No Papal Aggression" roars the grocer—"or I must bid adieu to sugar lice, stale tan, red orche "soot and coffin wood."

"No Papal Aggression" roars the vender of dried meats, "or I must abandon the curing of horses' "tongues.'

"No Papal Aggression" shout the makers and venders of mustard, pepper, and arrowroot; "or we "must abandon for ever the use of potato starch sago, wheat-flour, and turmeric, in these useful compositions."

"No Papal Aggression" roars the baker, "or I "must cease to poison those who live by bread, and "give full measure in my loaves."

"No Papal aggression" shout the brewer and the publican; down with the Pope and the confessional.

And so on to the end of a much longer and more tedious litany than we have room for. Suffice it to say, that the outcry against Papal Aggression comes with the greatest warmth and acrimony from those whose character for common honesty in the practices of every day life is at the lowest ebb, and who, in point of pecuniary profit, have most to lose by an abandonment of the practices of theft, to which they are habituated. In a word, the outcry of the London shopkeeper against the Priest is like the bellowing of the gaolbird against the policeman.

A large number of petitions against Papal aggression have been presented to the House of Commons, and the signatures to them have duly counted and recorded by the committee of petitions. We wish it were possible to pursue this useful analysis one step further. We should very much like to have the petitioners classified into milkmen, grocers, bakers. &c. &c, according to the respective arts (and cheats) which they practise.

It would be amusing to hear the loud voice of the Clerk of the House of Commons enunciate—The "humble petition of the undersigned dealers in sugar "lice, soot, and red ochre against the Papal Aggression."

"The humble petition of the undersigned "squeezers of horses' brains into milk pails;" "the "humble petition of the curers of horses' tongues;" "the "humble petition of the poisoners in bread and beer;" "the humble petition of the adulterators of pepper, "mustard, and arrowroot;" "the humble petition of the undersigned cheaters in muslin, silk, linen and woollen;" "the humble petition of the undersigned "manufacturers of rotten shoes, rickety furniture, and stockings warranted to be out at heels within six days;" "the humble petition of the undersigned builders of houses constructed to tumble down on the first opportunity"—all strenuous in behalf of Protestantism—all zealous against the encroachments of Popery on the domain of their lord and master—the

PUNCH AND THE *MORNING CHRONICLE*.

To the Editor of the Morning Chronicle.

SIR.—I congratulate your contemporary, *Mr. Punch*, on the change of tone which marks these the latter days of his decline and downfall; and I am specially edified by the spectacle of Mr. Douglas Jerrold, whose life, up to within the last year or two, has been spent in abusing the Court and all that belongs to it, suddenly appearing in the character of echo and *umbra* to Prince Albert. Let those who remember the venom so habitually squirted by the gentleman in question on the Prince in question ponder on the small difference, morality and etymologically, between a toad and a toady.

Mr. Jerrold—for once going out of his way, and deviating into justice—praises in high terms the speech lately made by his Royal Highness at the dinner of the Royal Academicians, particularly in respect to the genial and friendly spirit in which Prince Albert recommended works of art to be judged and criticised; appending to these praises, however—for Mr. Jerrold feels as uncomfortable in the task of commending as a dog does upon his hind legs, and resumes as speedily as possible his natural four footed level—an attack in the old stereotyped abuse style upon a well-considered and calmly written judgment which appeared in *The Morning Chronicle* upon Mr. Maclise's great picture in the Exhibition. To that judgment I adhere, and that judgment I repeat. When Prince Albert wisely and gracefully counselled geniality and good nature of critical tone, he did not mean that truth and justice should therefore be sacrificed—that all discrimination should be smothered in one uniform ocean of butter—that false pretences in art should not be honestly and manfully exposed, and the pretenders, however high their nominal rank in their profession, honestly and manfully admonished and corrected.

Thus have I done by Mr. Maclise; and Mr. Maclise being one of a certain *coterie*, thus have *The Morning Chronicle* and its critic incurred the wrath of Mr. Douglas Jerrold, sputtered out through the columns of that *Punch* which he has so wearily overlaid, and which he is so rapidly smothering. Mr. Jerrold, forsooth! to preach the doctrine of honey and butter and treacle! Mr. Jerrold to shrink back stricken with shivering horror at home truths keenly put! Mr. Jerrold to faint, like a Rosa-Matilda waiting maid, at fearless criticism or outspoken satire! Why, the man has lived since he first took up a pen on libelling his fellow-creatures. He has subsisted upon the sourness of his brains as a polar bear does on the fat of his paws. His existence has been one long sarcastic snarl. Mrs. Caudle, the scold, is the one character he drew which will live, because it was copied from nature—from the life—from his own nature and his own mind.

If Prince Albert's speech is to be held as an indirect censure upon the mind and mental habits of any man alive, that man is his present panegyriser, once his steady traducer. If not satirical—if not abusive—what is he what has he been—what can he be? Pour the vinegar out of the cruet, and what is left—the empty case, which held the mental Douglas Jerrold. He has written much; but what has he written which ever soothed a human heart, or gladdened, and fostered, and cherished an aspiring mind? Which of the phantasmal and fast-fleeting things he calls his characters, had in it a touch of sympathy or kindliness, of charity or mercy? Which of his dramatic works—except his master-piece, a Coburg melodrama, *Black-eyed Susan*—has kept possession of the stage, buyed up by that one all potent "touch of nature?" Where, in all the cold glitter of his stony-hearted essays, is there a breath of that "atmosphere of kindness" which, Prince Albert lauds and Mr. Jerrold re-lauds comprehending perhaps the meaning of the words, but constitutionally unable to feel their spirit. We are to have a change, however; Mr. Jerrold is turning courtly—a prime of life devoted to snapping is to be followed by an old age dedicated to slavering. The revolution has already commenced. The sun of courtly and ministerial influence is shining upon the sour old crib, and lo! the frantic effort to produce golden pippins. Oh, how different from the old days, when Buckingham Palace was as sure to be coupled with abuse as a bishop to be introduced by a sneer. How different from the old day, when *Mr. Punch* snorted at everybody socially above him, and kicked the "Albert hat." Alas, too, how different from the days, when *Mr. Punch* stoutly fought the battle of freedom for religious rights and religious thoughts! Look at him now: barking in the rear of outrageous bigotry, like rabid poodle led by an Exeter-hall dowager. Once indeed it was not so; but then that forgotten period was before the era of holy alliances with Downing-street, producing their fruits, Mr. [illegible]las Jerrold, in Treasury clerkships.

Yours, &c.,
THE CRITIC OF MR. MACLISE.

May 15.

NOTICE.

To the Donors and Subscribers for the purchase of the Intally Premises for the B. C. Female Orphanage and Asylum for Poor Widows, &c. &c.

The Subscribers and Donors for the above-named most useful CHARITY, are respectfully reminded, that the payment of the second-half yearly instalment and 4th Quarter's Subscription for the purchase of the Intally Premises, will be due on the 1st day August next, A. D. 1851.

C. R. LACKERSTEEN & Co.
Treasurers & Secretaries,
No. 5, Clive Street.

CATHEDRAL MALE ORPHANAGE.

UNDER THE CARE OF THE CHRISTIAN BROTHERS.

The present Dormitory of the Male Orphanage affording accommodation only to forty-four Children, and the number of Inmates being now fifty-four whilst application are almost daily made for the admission of other destitute Orphans, it is proposed to erect by Subscription a second Dormitory and Offices, in order both to meet the existing exigencies of the Institution and to enable the Christian Brothers to extend its Benefits still more widely.

SUBSCRIPTIONS.

Archbishop Carew, ...	Rs.	50 0
Mrs. Young, ...		50 0
Mr. P. S. D'Rozario, ...		50 0
Mrs. Dr. W. B. O'Shaughnessy, ...		25 0
Mrs. O'Brien, *Chowringhee*, thro' Rev. Mr. Kennedy, ...		10 0
Rev. Mr. Kennedy, Rector of St. John's College, ...		10 0
Sergt. N. O'Brien, ...		25 0
Mr. P. Daly, *House of Correction*, ...		30 0
Mr. T. W. Sayers, *Futtypore*, ...		10 0
Mr. O'Connell, ...		10 0
Mr. J. M. Fleury, ...		4 0
,, L. C. Fleury, ...		4 0
A Catholic, thro, Mr. Guzman, ...		100 0
Madame De Souza, ...		50 0
Mr. De'Silva, thro' Rev. Mr. Garriga, ...		2 0
A Catholic thro' Rev. Mr. Tracy, ...		100 0
Rev. M. Tracy, ...		20 0
Mr. James Rostan, ...		10 0
Mrs. P. Jones, ...		50 0
Rev. P. P. Formoza, ...		20 0
Miss Teresa Mack, ...		4 0
A Catholic thro' Rev. Mr. Tracy, ...		16 0
Mrs. Philips, do. do.		8 0
A Widow and her Orphans, do. ...		8 0
A Friend to the Orphans, do.		5 0
Mr. J. Cornelius, ...		10 0
Mr. T. B. McNamara, ...		20 0

THE
BENGAL
CATHOLIC HERALD.

'One body and one spirit—one Lord, one Faith, one Baptism.'

No. 4.] CALCUTTA: SATURDAY, JULY 26, 1851. [VOL. XXI.

THE

BENGAL CATHOLIC HERALD.

Calcutta: Saturday, July 26, 1851.

CREED OF THE UNIVERSALISTS—MORMONITES &c. &c.

Their respective Creeds and Codes of Morality, proved by History to be an inevitable result of the primary principle of the Reformation.

(Continued from page 31.)

Having shown in our preceding number, how the horrible and revolting characteristic tenets of Calvinism gave occasion to the recent birth of the Universalist system in religion, and having, moreover, established, that, notwithstanding, that the Anglican Protestant Church is separated in Communion from the Kirk of Scotland, her Members may, nevertheless, whether Clergy or Laity, without censure, openly profess the distinctive doctrines of Calvinism, we now proceed to accomplish another portion of the task we undertook, when we first engaged in writing these remarks.

And first, we beg to call the reader's attention to a fact, which history abundantly proves to have resulted uniformly at all times, from every deviation, however apparently unimportant, from the received faith or discipline of the Catholic Church. It is we affirm, a notorious fact, attested by history in every age of Christianity, that no such deviation, as we have just alluded to, has ever yet occurred, which did not, in its effects, prove practically most injurious to the interests of Morality, even of those fundamental principles of morals, on which, it is agreed, that the temporal welfare of Society depends.

The truth of the fact here alleged, we shall establish by and bye. Before, we enter upon it, we desire to anticipate an objection, upon which, those who differ in Religion from us, may not unreasonably desire to be satisfied. How they may enquire, is it possible to reconcile with the fact now assumed, another, in appearance at least, equally certain fact, that in those countries, where perverse doctrines are received, public order and the decorum of society are not unfrequently, as well, if not even, in some instances, better upheld, than in those kingdoms, in which Catholicity predominates.

To this objection, it may be answered, first, that if the fact alleged by us, respecting the deteriorating influence on society, of every deviation from Catholic doctrine or discipline be sustained, as we shall show that it is, by evidence of a conclusive nature, it follows at once, according to the rules of just argumentation, that the objection we have undertaken to obviate, cannot be based on a solid foundation, and therefore, that it must pro-

ceed upon a supposition, which, however apparently it may repose on a fact for its foundation, is really devoid of such support.

Secondly, we would remark, that as in the physical order, there are found to exist, certain destructive elements or principles, from which if alone considered, the naturalist would be led to entertain the apprehension, that great and general evils of an alarming nature, must result to mankind, and from which, nevertheless, no such ills arise, because they are controlled by a strong, though secret Providence, unseen by human eyes; so, too, in the moral order, the pernicious and destructive elements or maxims introduced into it by heresy and schism, are powerfully but sweetly controlled by a like Providence, which says to the raging passions of the human heart, in the language used by God to restrain the sea within its appointed limits: "Thus far shalt thou come and no farther, here shalt thou break thy swelling waves."

Even when the inspired Psalmist announced in these words, "*Notus in Judæa Deus*"* that it was only in the little province of Judæa, that the true God was known, and when an atrocious code of worship prevailed at once so revoltingly sanguinary and so gross, as to strike at, and blast both every dictate of natural religion, and every good or kindly emotion of the human heart, yet, nevertheless, the admirable Providence of which we speak, forgetful, as it were, of the supreme honor due by mankind to their Creator, disposed, nevertheless, all things in the then existing moral chaos, so beneficently for the well being of society, that those who sat in darkness and in the shadow of death, examples of illustrious natural virtues were sometimes displayed, notwithstanding the counteracting and paralysing opposition of the prevailing worship.

Since the introduction of Christianity, the deity, in addition to those manifestations of Providence, which, in times of old, he so mercifully displayed, has, moreover, ordinarily arranged, that, in every country, in which the Church of his Divine Son was once established, there, too, in spite of the subsequent predominance of error and persecution, there should be preserved and continued, like beacons in the wilderness, or on the rocky shore, living witnesses, to give testimony to the Faith, once delivered to the Saints, burning and shining lights, to show to men of good will, the beauty of sanctity, and to incite even the children of darkness, to gaze with admiration on the Ancient House of the living God, the pillar and the ground of Catholic unity and Catholic truth.

* Psalmist 75.

To the preceding remarks, we may add, that, amongst people, who were once included in the one fold of the one shepherd, there are ordinarily found, certain fragmentary truths and usages surviving the wreck of the Orthodox Faith, which, though they retain, on account of their separation from the parent stock, only a palpitating species of life, nevertheless, continue to exercise a silent, but powerful influence, in the modification and correction of the evils, which, otherwise, the errors introduced by heresy or schism would not fail to engender.

Thus even amongst men, who have thrown off all the restraints of revealed religion, and abandoned themselves wholly to the wild impulses of the worst propensities and passions, we find, in a similar way, that, in spite of their avowed contempt of all moral restraint, they are, notwithstanding, often held back, as if by an unseen hand, from the commission of those excesses, to which their perverse principles would seem inevitably to lead them.

The history of the so-called reformation supplies many examples of the justness of these observations, in all that relates both to faith and morals. If, for example, the pernicious Solifidian doctrine, the only tenet, perhaps, on which the two great leaders of that lamentable rebellion were unanimous; if we repeat it, that inauspicious tenet had been allowed to exercise without control or mitigation, its desolating influence on the followers of Luther and Calvin, no imagination could form any adequate conception, of the frightful evils, which must have hence resulted to society. There is no doubt, indeed, that individual cases may be adduced, in which the atrocious doctrine we speak of, did exercise its destructive tendency without check. But, happily for the honor of human nature and the welfare of Christendom, this bad seed was stunted in its growth, and its malignity greatly counteracted, as well by the copious admixture of other good seed, as by the strong impulse implanted by the Creator in the human heart, which, in spite of perverse speculative error, unceasingly incites us to the performance of good works, and obliges us, to hold in esteem and admiration those of our fellow-creatures, whose lives have been distinguished for acts of piety towards God and for deeds of charity towards their neighbour.

Even in the very treatises composed by religious Innovators, in support of their novelties, it has been so arranged by the Divine Providence, which watches over the preservation in his Church of the deposit of the Faith, that certain astonishing admissions

and concessions should be made by their authors, such as ought to afford abundant means to the sincere enquirer to conduct him to the truth. Thus, for example, Luther, in the articles of Smalkald on the Eucharist, speaking of the Sacrifice of the Mass impiously designates it "the Tail of the Dragon, which has brought forth numerous idolatries and abominations." Who would suppose, that whilst Luther speaks thus, he himself would be also the person to inform us, that he was taught to entertain these sentiments upon the Eucharistic Sacrifice, BY THE DEVIL, in a nightly conference he held with the Angel of darkness and of lies. The extraordinary admission was published to the World by Luther in the year 1534, and this strange concession, as Bossuet admirably remarks, was permitted by God, not so much for the confusion of Luther's followers, as for the purpose of bringing them back to the Catholic Church.

(To be continued.)

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CATHOLIC MISSION AT BERHAMPORE.

The REV. MR. VARALLI lately visited the Mission of Berhampore, at the desire of His Grace, the Archbishop, Vicar Apostolic. We are happy to learn, that his pastoral visit has been attended with much benefit. The Catholics at that station and in its vicinity are 115 in number. A large proportion of them gladly profited of REV. MR. VARALLI's ministry to comply with their religious duties. On his way to Berhampore, REV. MR. VARALLI visited also Culna and Kishnagur, for the purpose of affording the consolations of religion to the dispersed Catholics, resident in those localities.

As the RIGHT REV. BISHOP OLLIFFE, assisted by REV. MR. KRIK lately visited Jessore and its vicinity for a similar holy purpose, the district of Midnapore is now the only one, having a Catholic Congregation in this Vicariate, which has not recently enjoyed a like advantage. As the Catholics of Midnapore evinced so great a desire to avail themselves of REV. MR. MASCARENHAS' ministry, when about two years ago, their station was visited by that Rev. Gentleman, we trust, that before long a Catholic Missionary will give them another opportunity of assisting at the celebration of the Divine Mysteries and of receiving the Holy Sacraments. We subjoin a statement of the result of REV. MR. VARALLI's visit to Berhampore, Culna, &c.:—

BERHAMPORE.

Baptisms,—3 Children of Christian Parents.
Confessions,—24 and as many Communions.

KISHNAGUR.

Marriage,—1.
Catechumen,—6 under Instructions.

CULNA.

Confessions,—2 and as many Communions.

CORRESPONDENCE.

—ooo—

DISTRICT CHARITABLE SOCIETY.

To the Editor of the B. C. Herald.

SIR,—As there is no reasonable prospect of the Catholics of Calcutta obtaining redress from the District Charitable Society, by any other means, than compulsion, I would suggest, that a subscription be opened, for the purpose of instituting such legal measures, as may, after due enquiry and consideration, be recommended by Counsel learned in the law. I shall be happy, if this suggestion be approved of, to send you my Contribution of Rupees twenty-five, in the first instance, and to continue, if necessary, to do the same quarterly for one year, from this date, towards defraying the legal expences, which may be attendant upon the proceedings to be adopted in the proposed undertaking. The matter at issue is of the greatest moment to the numerous Poor of our Community. I trust, therefore, that every one of our brethren who feels interested in their welfare, will co-operate, according to his ability, in the generous effort to recover for them, whatever portion either of MRS. ENGLISH's, or of any other Charitable Bequest, they may be justly entitled to.

I remain Sir,
Your's faithfully,
JUSTICE.

Calcutta, July 24, 1838.

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NOTICE.

Subscriptions will be received at the Office of the *Bengal Catholic Orphanage Printing Press*, for the purpose described in the preceding letter.

SUBSCRIPTION.

JUSTICE, ... Rs. 25

JACOBITE RELICS.

To the Editor of the B. C. Herald.

Sir,—The following Extracts bear so strongly on the present course of conduct of Lord J. Russell and his Whig party towards the Catholics, that they would almost seem to have been written for the times we live in. Hoping that they will afford both instruction and amusement to your readers.

I remain, Sir,
Yours &c.
Anti-Persecutor.

Calcutta, July 24, 1851.

"The Whigs," it was said and not without justice, "acted on Swiss principles and expected to be paid the top price of the market, for their coming plump into the measures of the Court [illegible] the expense of their former professions.—*Thompson's life of the Duchess of Mralborough vol. 2. p. 81.*

WOULD YOU KNOW WHAT A WHIG IS.

Would you know what a Whig is, and always was?
I'll shew you his life, as it were in a glass:
He's a rebel by nature, with a villainous face,
A saint by profession, who has never had grace;
Cheating and lying are puny things,
Rapine and plunder but venial sins;
His dear occupation is ruin of nations,
Subverting of crowns, and murd'ring kings.
To shew that he came from a wight[illegible] of worth:
'Twas Lucifer's pride that bore them [illegible]:
'Twas bloody barbarity gave him birth;
Ambition the midwife that brought him forth;
Judas his tutor was, till he grew big
Hypocrisy taught him to care not a fig
For all that was sacred; so thus was created,
And brought to the world, what you call a Whig
Spew'd up among mortals from hellish jaws,
He suddenly strikes at religion and laws,
With civil dissensions, and bloody inventions,
And all for the push on of the good old cause.
Still cheating and lying he plays his game,
Always dissembling, yet still the same,
Till he fills the creation with crimes of damnation,
Then goes on to the devil, from whence he came.

Hogg's Jacobite Relics, pp. 44.

Note.—This is one of the most violent of all the party songs, bitter as they are. It was often sung by the Tory clubs in Scotland, at their festive meetings, during the late war, in detestation of those who deprecated the principles of Pitt. It is a good deal in unison with the following prose character of a Whig, drawn up by the celebrated Butler.*

"He is the spawn of a regicide, hammered out of a rank Anabaptist hypocrite: his father was enabled to beget him by the fat of sequestered lands, upon a bed stolen from an honest Cavalier. His villainous principles he imbibed in his mother's womb, nourished them when born with her infectious milk, and is an incorrigible rebel by instinct of nature, improved into an incarnate devil by the early infusions of his nurse, which were ripened to maturity by a malicious education. He is hardened in his hatred to kings and bishops beyond the influence of grace, or check of conscience; and thinks nothing can be a more meritorious act, than to sacrifice either to the fury of a mad rabble, who, when they have but liberty and property in their mouths, always let loose the devil in their hearts, and believe the very name of the Protestant religion gives a sanction to their villainies. He is a republican monster, so full of passion and prejudice, that he is blind to all truth, and deaf to all reason; and is so cursedly obstinate in the justification of his own errors, that it is as easy a matter for a man to take an elephant by the snout, and throw it o'er his back, as a fox does a goose, as it is to convince him of any started opposition to his own partial sentiments. When he talks about religion or government, it is generally with as much violence as a fishwoman scolds; and the wise men of Gotham might as well have hedged in their cuckoo, as a man confine him within the bounds of good manners, when he disputes his principles. He is as hot as pepper, as biting as mustard, and as sour as vinegar. He always talks as impudently of great men, as if they were his fellows; and snuffs up his nose at the name of a king, as if the very title itself was grown offensive to his nostrils. He cannot speak with respect towards our government; but a commonwealth: and if you do but say one word in the behalf of the court or its favourites, in his company, he would with more patience hear you speak twice as much in the praise of the devil; for it is a maxim among such rebels, viz. that all kings are tyrants, and their favourites betrayers of their country. His chiefest recreation is to invent false calumnies; and his greatest industry is to spread them when he has done. His lies are always levelled at those worthy persons who are most difficult to be hit; which is one great reason why his malice is so often disappointed. He al-

* Butler (Samuel), the inimitable author of Hudibras. He was born at Strenthham in Worcestershire in 1612. From the free-school of Worcester he removed to Cambridge, where he remained a few years, and then became clerk to a justice of peace, in which situation he improved himself greatly in general literature. Afterwards he served the countess of Kent, where he had the advantage of conversing with the great Selden, who employed him as an amanuensis. From thence he went into the service of sir Samuel Luke, a Bedfordshire gentleman, whom he seems to have made the hero of his poem. After the restoration he became secretary to the earl of Carbury, who appointed him steward of Ludlow castle. About this period he married a lady of good family and fortune. In 1663 appeared the first part of his Hudibras, which gained the applause of the king and all the men of wit. The year following came out the second part; but though the work was generally admired, the author was shamefully neglected. In 1678 was published the 3d part, but the poem ends there in a very imperfect manner, for which probably we are indebted to the illiberal conduct of those who ought to have encouraged the author. Certain it is, that this happy exposer of disloyalty and fanaticism, died in extreme indigence in 1680. His remains were interred in the church-yard of Covent-garden. But long after his death, a monument was erected to his memory in Westminster abbey, by Mr. Barber, a printer.—*Walker's Biographical Dictionary.*

ways accuses his enemies of his own evils, and measures out their corn by the deceitful bushel that belongs to his own party. The most daring hypocrite of his associates is always cried up as the greatest saint; and the most virtuous and pious enemy to their wicked principles is always cried down as a High-flyer, a Papist, and a traitor to his country. He is an impatient angler, who thinks it best fishing in troubled waters; and hates peace and quietness as much as a poor debtor does the sight of a bailiff, or a country farmer a wet harvest. He is so deeply affected with the memory of his ancestors' villainy, that he longs for nothing more than the like opportunity of imbruing his own hands in royal blood, that the son might have the satisfaction of being full as wicked as his father. He has more wild wrinkles in his head relating to government, than a crack-brained mathematician has concerning perpetual motion; and has more ambition in his breast than the most extravagant tyrant in the universe. He is very fearful of being made a slave, but is very desirous of being a slave-maker: for whenever he cries out for liberty, he is endeavouring to destroy it; and never thinks himself a complete freeman, till the nation that he lives in has no religion to guide him, no law to punish him, and no prince to govern him; for his chief aim is to pull down all, when the madness of the common people gives him a fair opportunity. In all conditions, he is as restless as a froward infant whilst breeding of his teeth; will please no government, and with no government be pleased. He is as tempestuous as the ocean, that swells into a rage with every gale that happens; and seldom reconciles himself to a calm, till, like that, he has been the occasion of some remarkable mischief. He is one that is very swift to revenge, but very slow to gratitude; and, like an ill-tempered jade, loves to run forward when he is checked, and to hang on a—e when he is driven. When angry, he looks as sallen and as gloomy as a thunder-cloud, and, like that, makes a very wonderful deal of noise, whenever he spits his venom. He is never better pleased than when he has got it in his power to oppress others, which he certainly makes use of without mercy; yet nobody bears the slightest sufferings with so much envy and impatience as himself, though he knows in his own conscience, he has justly deserved his punishment. He is a harsh man to his inferiors, and a haughty man to his betters; a severe tyrant in authority, and a turbulent incendiary amongst magistrates when he is out of it. The more his miscarriages are connived at, the more impudent he grows; and the more mercy you show him, the less he will show you. He is of the nature of a nettle; the more gently you handle him, the more apt he is to hurt you: but if ever you meddle with him, the best way to secure yourself, is to gripe him hard. He is one that hates all men, but such who are as wicked as himself; and loves nothing so well in this world, as a calf's head upon the thirtieth of January,* but the next time that he sits down to one, in derision of the sufferings of the royal martyr, I heartily wish that the devil may choak him. Amen."

* The Anniversary of the Murder of Charles the first by the Whig-party.

Whigs—Their History and Character.

[*Extracts from Cobbett's History of the Protestant Reformation.*]

A Whig means, in England, one who approves the setting of James and his heirs aside. A Whig means, in America, one who approves of the setting of George and his heirs aside. The English Whigs called a convention; so did those of America. The English Whigs published a declaration, containing, as we have seen in paragraph 380, charges against James: so did *those* of America against George. The charges against James were twelve in number. This is a favourite number with Whigs; for the American Whigs had twelve charges against George. We have seen, in paragraph 380, what Protestants accused a Popish king of; and it is but fair for us to see what Protestants and Catholics too accused a Protestant king of.—*Cobbett's History of Reformation, Letter XV.*

In each article I have given, as far as my materials would enable me, 1. a description of the nature of the foundation; 2. the name of the founder; 3. the date of the foundation; 4. the estimated yearly value at the time of the confiscation by Henry VIII.; 5. the present yearly value, according to the change in the value of money; 6. by what king, or queen, the property was granted away; 7. to whom it was granted. I will here give a specimen in the article just mentioned. "At Woburn. A Cistercian Abbey, founded near this place, in the year 1145, by Hugh de Bolebec. Valued at 430*l.* 13*s.* 11½*d.*, now worth 8,613*l.* 19*s.* 2*d.* Granted, 1 Edward VI., to John Lord Russell."

Woburn Abbey.

Alas! when the Russells were hunting the poor Catholics about, in the reign of Charles II, I wonder whether they ever thought of the pious and generous Hugh de Bolebec! Bishop Tanner tells us, that this grant was made to Russell in the first year of Edward VI.; Doctor Heylin tells us that the people of Devonshire rose in the second year of Edward VI., and, amongst other things, demanded that some of the monasteries should be re-established; and Hume tells us, that they were, at last, quelled, and punished by martial law, by Lord Russell, aided by German troops! Alas! and poor Hugh de Bolebec never

The Russells, and Hugh de Bolebec.

thought of all the while, I would almost be sworn!

Open insurrection in Devonshire and Norfolk; suppressed by Lord Russell with foreign troops.

The Book of Common Prayer was to put an end to all dissensions; but, its promulgation, and the consequent robbery of the churches, were followed by open insurrection, in many of the counties, by battles, and executions by martial law. The whole kingdom was in commotion; but, particularly, to the great honour of those counties, in Devonshire and Norfolk. In the former county the insurgents were superior in force to the hired troops, and had besieged Exeter. LORD RUSSELL was sent against them, and, at last, reinforced by GERMAN TROOPS, he defeated them, executed many by martial law, *and most gallantly hanged a priest on the top of the tower of his church!* This, I suppose, Mr. BROUGHAM reckons amongst those services of the family of Russell which, he tells us, England can never repay! In Norfolk the insurrection was still more formidable; but was finally suppressed by the aid of FOREIGN TROOPS, and was also followed by the most barbarous executions. The people of Devonshire complained of the alterations in religion; that, as DR. HEYLIN (a protestant divine) expresses it, "that the free-born commonalty was oppressed by a small number of gentry, who glutted themselves with pleasures, while the poor commons, wasted by daily labour, like pack-horses, live in extreme slavery; and that holy rites, established by their fathers, were abolished, and a new form of religion obtruded"; and they demanded, that the *mass* and a part of the monasteries should be restored, and that priests should not be allowed to marry. Similar were the complaints and the demands every where else. But, CRANMER'S Prayer Book and the Church "by law established," backed by *foreign bayonets*, finally triumphed, at least for the present, and during the remainder of this hypocritical, base, corrupt, and tyrannical reign.

Complaints of the people.

Thus *arose* the Protestant Church, as by *law* established. Here we see its *origin*. Thus it was that it commenced its career. How different, alas! from the commencement of that Church of England, which arose under ST. AUSTIN at Canterbury, which had been cherished so carefully by ALFRED the Great, and, under the wings of which the people of England had, for nine hundred years, seen their country the greatest in the world, and had themselves lived in ease and *plenty* and real freedom, superior to those of all other nations!—*Ibid. Letter VII. Para.* 212, 213.

But there are still to notice some things, which lying history and vulgar prejudice urge against this unfortunate Catholic king, who has been asserted to have been the adviser of his late brother, in all those deeds which have been deemed wicked, and especially in the putting of LORD RUSSELL and ALGERNON SIDNEY to death for high treason.

Russell and Sidney. Delusion as to these men.

Alas! how have we been deluded upon this subject! I used to look upon these as two murdered men. A compulsion to look into realities, and to discard romance, has taught me the contrary. The Protestants were, in the reign of Charles II., continually hatching Popish plots, and, by contrivances the most diabolical, bringing innocent Catholics to the scaffold and the gibbet; and, in the course of these their proceedings, they were constantly denying the prerogative of the King to pardon, or to mitigate the punishment of, their victims. But, at last, the King got real proof of a Protestant plot! The King was ill, and a conspiracy was formed for setting aside his brother by force of arms, if the King should die. The King recovered, but the Protestant plot went on. The scheme was to rise in arms against the Government, to pay and bring in an army of Protestants from Scotland, and, in short, to make now that sort of "Reformation" the third, which did not take place till, as we have seen, some years afterwards. In this Protestant plot, RUSSELL and SIDNEY were two great leaders. Russell did not attempt to deny that he had a part in the conspiracy; his only complaint was, that the indictment was not agreeable to law; but, he was told, which was true, that it was perfectly agreeable to numerous precedents in cases of trials of Popish plotters! When brought to the place of execution, Russell did not deny his guilt, but did not explicitly confess it. That part of his sentence, which ordered his bowels to be ripped out, while he was yet alive, and his body to be quartered, was, at the intercession of his family, remitted by the King, who, in yielding to their prayer, cuttingly said, "My Lord Russell shall find, that I am possessed of that prerogative, which, in the case of Lord Stafford, he thought fit to deny me."

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CATHOLIC MISSION, AT ASSAM.

Very Rev. Mr. Rabin's, letter to His Grace the Most Rev. Dr. Carew, V. A. W. B.

MY LORD,—This letter will be forwarded to your Grace by Mr. Barber, an excellent Ca-

tholic. It was to him I confided Samuel Duke, whom we have found it impossible to keep for the reasons specified in my last letter. In that letter, I said we would be obliged to send away both boys, but we have since found a place for T. Lidy in a Catholic family at Gowahatty. When we shall return to Gowahatty we shall take him again into our service. We are sorry to be under the necessity of sending away a child whom we had in some manner adopted as our own, but your Grace will easily understand how much better it is for this child to return as soon as possible. I dare hope that the different occupations he has had during his abode with us, such as, watching over the servants, taking care of the Chapel, and keeping the house in order, will not be useless to him. Messrs. Barber and Salmoni present their respects to your Grace. Mr. Kirck is with the savage tribes of Mishmi. In some days Mr. Bernard and I intend making another attempt on Bootan, I forgot to mention that Samuel Duke has made his first communion. Begging your Grace's prayers for ourselves and our poor Mission, I am with profound respect.

Your Grace's most humble,
and obedient Servant,
J. Rabin.
Superior of the Mission.

Assam, June 21st, 1851.

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CATHOLIC MISSION AT CUTTACK.

To His Grace the Most Rev. Dr. Carew, V. A. W. B.

My Lord Archbishop,—I have the honor to announce to your Grace, that father Balmond and myself arrived at Cuttack on the 28th of June last, in order to visit that Mission. We hoped to have leisure to write to you, to implore your counsels and the succour of prayers, but on our arrival we found that the cholera was making great ravages among the inhabitants. A few days before our coming, three Christians had fallen victims to that terrible scourge. We were obliged to commence immediately our labours. Since we came, there has been only one death, that of a little child. As this Mission is confided to your Grace's care, we hope your Grace shall not take it ill if we give a detailed account of the result of our visit. There are 200 Christians at Cuttack, including those who were there on the 30th of August; the latter form more than half of the congregation. There is a neat Chapel, but it is too small to contain all the Christians of Cuttack, and it is very far from the Military station. For this reason, we have not opposed the erection of another little Chapel at the station. It appears to us even that it would be very advantageous to have one, in which Mass could be conveniently celebrated and instructions given to the natives in the Tamoule tongue, for the greater number do not understand English. Those of the Christians who have not emigrated, have edified us much by their assiduity in attending the public exercises, which we have had twice in the day. We have not been able to give regular exercises to the natives, because the cholera had obliged them to leave the station. As the visitation did not take place last year, we found among them many spiritual miseries, but we must say to their praise, that they have shewn great docility in following our advice and in putting in order the affair of their consciences. We have had 18 baptisms of children, 5 of adults, 4 marriages, and 90 communions. The Christians beg of us to prolong our stay among them, but it is impossible for us to do so; as we have not visited the places we passed through on the way; fearing that we should be again prevented this year from visiting Cuttack. We are obliged to repair immediately to Berhampore, where the cholera is making frightful ravages. Our Christians beg of us not to abandon them in the moment of danger, their request is too reasonable not to be attended to. We are then to leave Cuttack this evening, July 9th. Pardon me, my Lord Archbishop the length of my letter. Father Balmand and I cast ourselves at your Grace's feet, to beg your Grace's blessing, so that the Lord may deign to bless our feeble efforts.

I have the honour to be,
Lord Archbishop,
Your Grace's very respectful servant,
M. Tissot.

July 9th Cuttack.

ST. JOHN'S COLLEGE.

Lectures on Mechanics, by the Rev. Mr. Stephenson.

In continuation of his discourse on the three general laws of motion, the Lecturer on the morning of the 16th inst. again adverted to the first law of motion, which affirms, "*that a body would continue in its state of rest, or of uniform motion, in a right line until compelled by some external force to change its direction,*" from this the second law naturally followed as an easy inference. In the first was to be found nothing more than a clear explanation, of what we are to understand by the *vis inertiæ* of matter, which had been treat-

ed of, at some length in a former instruction, and as this property necessarily precluded motion or any change of the same, we must readily infer, that motion or change of motion in any body was the result of force impressed, and in correspondence with that force, which inference coincides with the second general law, "*that the change of motion, is proportional to the force impressed, and in the direction of that force.*" To these general laws, we are mainly indebted to the intimate and uniform connection, that is found to exist, in the physical world, between cause and effect. When motion is communicated, the effect is always found to correspond with the cause and as you vary or occasion any alteration in the cause, so in proportion you vary and alter the effect. And again, whatever effect is produced in one instance, the same will occur again and again unvaried, whilst the cause and circumstances continue the same; or, in other words, the same force acting freely for a given time will always produce the same effect in the direction in which it acts. Thus in regard to falling bodies it is found, that as in any one instance, a body will, after the first second of time, acquire a velocity which would carry it over 32 feet in the next second, so this will hold true in every experiment we may make. The same will be the result, should it be projected perpendicularly downwards, its velocity will be increased to 32, and should it be projected upwards, its velocity will be diminished in a like degree. The law furthermore states, that motion will be in the direction in which the force acts. Thus when any body in motion is impelled by another force, the change of motion will correspond to the impression received. Should it happen, that the impulse be received in the same direction in which it happened to be moving, then only its velocity will be increased, whereas, should it be in a contrary direction, its velocity will be accordingly diminished. When motion is the result of two or more forces acting on any body, the change effected must be divisible between its combined causes, and the line of motion calculated accordingly. Should these forces act equally, and at right angles, the motion must result in the diagonal of a square or parallelogram, and, when it happens that the motion is curvilinear, then, indeed it is the result of a continued external action, otherwise at the moment of cessation the body would move in a straight line. When we are desirous of calculating the effects of force, we must attend to two particular circumstances, first we must calculate the amount of force, actually impressed, and secondly the direction in which that force acts.

These calculations, the Lecturer illustrated by familiar examples, which at the same time served to prove, that in the composition of forces, motion was always lost, while in the resolution of the same, motion was gained. The allotted time having been devoted to the explanation of these and some few other interesting points; the instruction on the second law of motion closed.

Selections.

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COLONEL CURTIS' INTERVIEW WITH HIS HOLINESS, PIUS IX.

Our Summarists mention that an Indian officer has been most graciously received by the Pope. On looking over the *Daily News*, we found a letter from Rome, which tells us that the officer was Lieut.-Col. Curtis, of Commissariat celebrity. We extract the following account of the interview:—

"Among the many English visitors to Rome during the holy week, was Lieut.-Colonel Curtis C. B., an officer recently returned from India, where he served for many years on the staff, and had opportunities of rendering some service to Monsignor Carli Roman Catholic Bishop of Agra, successor of the well known Dr. Borghi, now Bishop of Cortona, and head of the Indian Roman Catholic Misson. The Colonel's kindness to the Indian Bishop was mentioned in letters which Monsignor Carli wrote to the Cardinals at Rome, intimating also that Colonel Curtis was about to leave India, and would probably visit the Holy City on his way to England.

"At the close of the holy week an invitation to a private audience with his Holiness was formally sent to Colonel Curtis, a most unusual proceeding at any time, but especially so in the present year, when audiences of any kind are granted with difficulty, and never unsought; indeed numberless applications have recently been refused. The hour for the interview specified in the major-domo's letter was 7 p. m., at which time Colonel Curtis presented himself at the Vatican, and in a few minutes was ushered into the presence of Pio Nono. The interview was entirely private, his Holiness and the Colonel being the sole occupants of the apartment. The Pope received his guest most graciously, and, simply, the ceremony of kissing the papal slipper being entirely dispensed with, intimating that he had sent for him to thank him in person for kindness shown to the Indian mission, about which, and India generally, he asked many questions. His Holiness then began, doubtless to his visitor's great astonishment, to speak fully and unreservedly about his differences with England justifying what he had done, earnestly disclaiming any intention of offending the English sovereign or nation, and expressing his anxious hope (his precise words were *spero sinceramente*) that the shadows (*le ombre*) which interposed

between the two governments might speedily be dissipated. Colonel Curtis left the Vatican impressed with admiration of his Holiness's urbane manner and unaffectedly dignified demeanor. A few days afterwards his Holiness sent the Colonel a very beautiful silver medallion, executed by M. Girometti, bearing on one side an admirable likeness of Pio Nono, and on the other a representation of the two colossal statues of St. Peter and St. Paul, placed in front of St. Peter's Church at the commencement of the present pontificate. The medallion was enclosed in a red morocco case, bearing the Papal arms impressed on it in gold. Considering that Colonel Curtis is of the Protestant church, and was known to be so by the Pope, his reception and its consequence cannot but be considered remarkable, reflecting credit on the feelings of his Holiness, and the gratitude he showed for kindness extended to his clergy in far and foreign lands."

From our knowledge of the Colonel, we surmise that the dispute with England was not a subject volunteered by Pio Nono, but rather suggested by his guest, who would be delighted to have the opportunity of pumping the Pope for the pleasure of relating the particulars to his noble patron at Tipperary.—*Englishman July*, 17.

THE MORMONITES.

All the Mormonites are not so absurd as the luminary that has so suddenly shone forth on the bank of the Hoogly. We have before us a London paper containing an account of a Great Mormonite Festival held there in the beginning of June, and attended, it seems, by "brethren from Scotland, Ireland, America, France, Belgium, Germany, Switzerland, and Sweden,"—at which, although a good deal of nonsense was spoken, yet it was not of quite such an outrageous nature as the outpourings of him of Calcutta. As the monites are really becoming numerous, both ngland and America, and as any religious ment that agitates a large number of men subject of interest, our readers will perhaps e no objection that we should cull from our London contemporary the leading particulars of the recent Great Festival of the Latter Day Saint.

The Conference Festival, as it was styled, was held at the Free Mason's Tavern, and came off with due Mormonite ceremony. Elder Eli B Kelsey presided; and both hall and galleries were crowded with a respectable and orderly assembly. There was a charge of admission, which varied from one shilling for adults to nine pence for children; but in return for this, cakes, buns and prauges were liberally distributed. Above a thousand person were present, and twice that number had been refused admittance owing to want of room. This circumstance shows that the Mormonites attract some attention at home. A unusual number of the body were, however, present in London at this time, having come from all parts of the world to visit the Great Exhibition.

The Proceedings of the Festival commenced in this wise:—

"As soon as the congregation had settled down to their places and perfect order prevailed the first procession was ushered into the hall by the Marshall of the day. It consisted of twelve presidents of branches, in plain attire, each carrying a long wooden staff; twenty-four young ladies, dressed in white muslin visites, and having the hair ornamented with blue ribbons; and twenty-four young men with blue scarfs. The procession having marched once round the assembly, their presidents took their places for the proper maintenance of order, and the young ladies and gentlemen seated themselves to the chairman's left, preparatory to waiting upon the assembly. Next came the second procession, which seemed to attract more attention than the first, and was composed as follows:—the twelve apostles or Fathers in Israel, all aged and grey headed men, each with a staff: twelve young men wearing large blue scarfs, and each carrying a Bible in the right hand, and a book of Mormon in the left; twelve young ladies, taller and better looking than the former, dressed in white muslin, wearing blue scarfs, and upon their heads wreaths of roses, and each carrying a bouquet of flowers. The assembly arose and saluted the procession. It then walked once round the hall and previous to being seated at the Chairman's right, sang with no lack of vocal power or effect, "the Mountain Standard"—of which the following is a specimen:—

Come, ye Christian sect, and Pagan,
Pope, and Protestant, and priest,
Worshippers of God or Dagon,
Come, ye to fair freedom's feast.

Come, ye sons of doubt and wonder,
Indian, Moslem, Greek, or Jew
All your shackles burst asunder,
Freedom's banner waves for you.

CHORUS.

For we're the true born sons of *Zion*,
Who with us that can compare,
We're of the root and branch of Joseph,
The bright and glorious morning star.

After this the choir in the gallery struck up another song—'O! the what is truth?'—and on its conclusion, Elder Thomas Squires, the chaplain, read the 6th Chapter of Nephi, in the book of Mormon, and the 10th chapter of St. John in the New Testament. He then offered up a fervid and eloquent prayer, and the whole assembly afterwards joined in a hymn—'Glorious things are sung of Zion.'"

"Then the Great Quns of the Mormons opened. Elder Cook delivered an animated address illustrative of the faith and obedience of Latter Day Saints, and expressive of their loyalty and determination to uphold the government of Queen Victoria; and among other things, on behalf of his brethren, who were aged sires and fathers of Israel, congratulating with the most ardent emotions of love and esteem, the president

cy of the Church of Jesus Christ of Latter Day Saints in this kingdom, and the brethren in the apostleship and ministry, on their assembling together on that happy occasion which would hereafter be remembered as one of surpassing interest to them as a people whose rising greatness had begun to dawn upon the world whose meteoric appearance above the moral horizon was regarded by the various classes of observers with mingled feelings of wonder, admiration, and fear; and though there were thousands who would not turn their faces to the quarter from whence the light came, its influences would nevertheless be universal, its rays would dispel the gross darkness which covered the minds of the people. The orator went on to say that the Mormonite prospects on every hand were most cheering, even in that country (United States) where the Latter Day Saints were cruelly and relentlessly persecuted, and where unrestrained mobs could assemble with impunity in broad day, and shed the blood of "the prophet Joseph" (Smith); and whilst other communities had been split up into fragments by internal dissensions and sectarian strife, their church presented a mighty phalanx of [illegible]le spirits, impregnable to all the assaults of earth and hell; and he predicted they would one day become a mighty people, whose influence should be felt, and faith propagated through all the nations of the earth.

Another of the Saints gave a detailed history of the body from the appearance of the Angel to Smith in 1823 down to the present time, including their terrible persecutions in Missouri, when, it appears, "the heavens opened and wept to see the atrocity of man, and a meteoric shower of shooting stars struck terror into the hearts of the persecutors of the saints." If the Mormonite statistics, as given by this speaker, be correct, there are now, in connection with that body, in the United Kingdom "42 conferences, 602 branches, 22 seventies, 12 high priests, 1,761 elders, 1590 priests, 1,226 teachers, 1582 deacons, and 15,454 members, making a total of 30,747 saints; and during the last 14 years more than 30,000 converts to the creed have been baptised in England.

Addresses followed by French, Italian, and Danish Elders, the purport of which was that the Mormonites were superior to every other sect in the world,—and that "the prophet," Joseph Smith was an intelligent and virtuous man, such as is not seen every day. A female Mormonite spoke on behalf of the young ladies. These addresses were varied by songs; one of which, commencing "I am a Saint. I am a Saint" and ending with the verse "I am sent! I am sent! flying Babylon to cry—I am sent! I am sent! take this warning," was sung with a plain forte accompaniment and was rapturously received by the assembly. While between the speeches, there was a vigorous attack on the cakes, buns and oranges.

Such is a specimen of the savings and doings of the Mormonites. It is undeniable that this strange body have, in their organizing undertakings in America, displayed much energy and good sense: neither do they, as far as we are aware, hold any of those wildly immoral doctrines which have distinguished some other fanatical sects. Yet it is surely impossible that a creed, based on such a shallow foundation as theirs is, can stand much longer in an age like the present. The followers of the "prophet" Joseph Smith will, we suppose, gradually dwindle away and sink into obscurity, as have those of the once supposed "mother of the Messiah," Joanna Southcote, and of the notorious and "divinely gifted" individual who signed himself—William Huntingdon, S. S. (Sinner Saved.) The temporary success of the Latter Day Saints appears to be one of the numerous symptoms, that are so strikingly apparent, of that religious fermentation which is now going on in the public mind, and which is perhaps preparatory to another Great Reformation.—*Bombay Gazette, July 9.*

PROTESTANT INTOLERANCE AT KURRACHEE.

(*From the Bombay Examiner.*)

To the Right Rev. Bishop Hartmann.

Most Reverend and Dear Lord.—I have received two Circulars and two letters and shall do my best endeavours to comply with your Lordship's wishes. The accompanying will show that I had to pass through a great deal of work lately. I said in my last that there were a few cases of Cholera in the Camp, but soon after it began to rage so bad, as to have six funerals in the same day; at present however the deaths are not so numerous, and if the Lord be so merciful as to bless us with a good shower of rain we hope to be free from this destructive disease. I also mentioned in my last that having received four Protestants in the bosom of the Catholic faith, two more were in course of instruction, and now I have the gratification to inform your Lordship that instead of two the Lord has been so merciful as to bring six to the flock, and three more will probably be received next Sunday. It is true that it has occasioned great excitement among Protestants and more particularly [illegible] Carr who has done all he could to turn the Commanding Officer against myself and the Catholic soldiery, as your Lordship will perceive from the documents I attach to this; but I think it will be all for the better. In consequence of the Commanding Officer H. M. 64 Regt. having issued a Regimental order prohibiting the Roman Catholic soldiers from attending Chapel unless accompanied by an Officer, their feelings became so exasperated that they resolved not obeying the order, and accordingly they came to Chapel in twice the number that were accustomed. The first evening whilst I was away at a funeral, the Sergeant Major and three other Sergeants, by order of the Commanding Officer made an attempt to force the men out of the Chapel, but to no purpose, the opposition of the men being decided. I then considered it my duty to interfere lest some act of mutiny might be the consequence, and accordingly the next day, I called upon the Commanding Officer and endeavored to persuade him to rescind the order. A long discussion ensued, and he con-

cluded by telling me, that what I had said he would see put down in writing, and see what could be done. I came home immediately and wrote the subjoined letter. Meanwhile the Soldiers came down to Chapel in the same manner as the previous evening, against orders. I told them I had just sent a letter to the Commanding Officer, and that pending an answer, I would wish them to obey the order. They offered no resistance but returned to Barracks. The following day I received a reply which I shall also annex for your Lordship's information.

MAJOR DRAPER,

Commanding H. M's 64 Regt.

DEAR SIR.—I am sorry to hear that something has been misrepresented to you in regard to a Society kept up at the Roman Catholic Chapel, which has been praised by many Commanding Officers because it tends to prevent the men from drinking and being idle. The Society to express myself in a few words is called the society of our Lady of Mount Carmel. The Members wear a mark of distinction made of two pieces of brown cloth, with an image, or the name of the Blessed Virgin on it, worn under their dress. They assemble every evening when duty does not interfere at the Chapel, for the purpose of offering some prayers together according to the advice of our Saviour who says "where two or three are gathered up in my name, there I am in the midst of them." The prayers begin as follow: 1st. The acts of Faith, Hope, Charity, and Contrition. 2nd. The Rosary of the B. V., and next a spiritual Lecture. These conclude with a hymn. A committee composed of some of the members and myself, meet every Monday after the third Sunday of each month, for the purpose of making up the accounts of expenditure for Oil, Candles &c., and all is put down in a Book, which you may see at your pleasure. In short I assure you dear Sir, that if I had ever seen or heard anything against military discipline or able to cause dissensions in the army, I would have been the first to put a stop to it, and in case of my inability I would have acquainted you. But now as the thing stands I am afraid that your order will destroy all the good that might be done by the above Society, and will not be conducive to military discipline. I leave the matter therefore to your consideration, because after my conversation with you this day, you must have perceived that my loyalty to our gracious Queen is sincere, and that I desire no more than to preserve peace and unity on the part of those who have one common duty and interest in serving and defending their Queen and Country. With kind regards,

I remain, Dear Sir,
Yours most truly,
Fr. IRENEUS,
R. C. Chaplain.

THE REVEREND FR. IRENEUS.

R. C. Chaplain.

DEAR SIR.—In reply to your letter of yesterday's date I have the pleasure to inform you that a memorandum to the following effect has been inserted in the order Book of the several companies of the Regiments, this day:—

"The Revd. Mr. Irenus, Roman Catholic Chaplain having by letter most positively assured the Commanding Officer, that he has never seen anything carried on in the Chapel that could in any way lead to insubordination, or in any way give offence, and has declared that he would be the first to put a stop to any irregularity occurring there, and has also explained the evening attendance of the Roman Catholics at the Chapel is solely for the purpose of attending the ordinaries of their Religion. The Commanding Officer on these considerations rescinds the order dated prohibiting the Roman Catholic Soldiers from attending Chapel, unless accompanied by an Officer."

Yesterday a Regimental order was issued prohibiting any Religious discussions amongst the Soldiers in their Barracks, under the penalty of severe punishments, trusting that you will see the necessity of enforcing to the utmost of your power an order so calculated to prevent misunderstanding amongst the Soldiers of the Regiments.

I Remain, Dear Sir, &c.,
J. DRAPER, *Major.*
Commanding H. M's 64th Regt.
Camp Kurrachee 30th May 1851.

A few days after, having been informed that the Major prevented the new Converts from attending Chapel on Sunday, I wrote to him again, the letter, which here follows with it, is its reply:

TO THE OFFICER COMMANDING.

H. M. 64th Regt.

SIR,—I have the Drummers Jeremiah ter; also Pvts. Bun (No. 7) who desire Faith, after having found prepar by n admitted as members

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honor to inform you, that Carman and Samuel Car- (No. 6 Comp.) and Nelson to embrace the Catholic been duly instructed, and e for the change have been of the Catholic Church.

ve the honor to be Sir,
r most obedient Servant,
FR. IRENEUS,
R. C. Chaplain.

Camp Kurrachee, 1st J 1851.

MEMORANDUM.

Page 219.—Queen's Rules and Regulations for the army—states, that no Roman Catholic is to be prevented from attending his Church at any time that does not interfere with his Military duties.—*Idem.*

REVEREND F. IRENEUS.

Roman Catholic Chaplain, Kurrachee.

SIR,—In reply to your communication of this day's date I beg to say, that your having assumed the power of permitting protestant soldiers to change their Religion, and acquiring upon that assumption that they should be allowed to at-

tend your Chapel as Roman Catholics, being an unheard of innovation upon the Established Church I cannot consistently with my duty, give the permission required, upon my own responsibility, but will forward your letter for the consideration of higher authority.

I have the honor to be Sir,
Your most Obedt. Servt.
DRAPER, *Major*,
Commanding H. M. 64th Regt.

Camp Kurrachee, 1st June, 1851.

We give a prominent place to the foregoing letters, both, as the subject they embrace are of passing importance to the exalted principles of Catholicity, and for the injudicious course maintained by men vested with authority, who might, without any impropriety whatever, have permitted a proceeding in no way bearing on the constitution of Military Discipline, to pass without offence to a large body of men, who are evidently not void of feeling, and giving rise to disturbance and cavillings when there existed no known reason for doing so.

How the Commanding Officer could consider the conversion of Protestant soldiers an "unheard of innovation" is a matter of mystery to us. We might very well turn his own verbose expression, "an unheard of innovation," as fit to designate his behaviour towards the converted soldiers, in preventing their attending a place of worship dictated by conscience. The army is not excluded from Religious Liberty. A soldier though he may be an automaton to the thraldom of Military discipline, is not denied the privilege of assuming any Christian process to secure spiritual safety which Reason might suggest. Let us ask if converted soldiers to Protestantism would be interfered with in the same manner as those we now speak of, are? No, we are confident they would not, but on the contrary, they would be wheedled to their new place of worship, if anything.

We cannot do better than annex some trite reasoning on the subject before us from the columns of a contemporary:—

"We hear with much regret (writes the *T. and C.*) that a good deal of dissatisfaction exists amongst the rank and file of Her Majesty's 64th Regiment now stationed at Kurrachee, and that a spirit of a very questionable character has been raised by some supposed grievance which is inflicted on the Sailors who profess the Roman Catholic Religion, viz the shape of a parade order, issued by the Commanding Officer, forbidding the privates who are Roman Catholics to attend their place of worship, unless accompanied by a Commissioned Officer.

"If this order is an innovation upon the established custom of the Regiment, or if it is rendered necessary for the purposes of discipline or the efficiency of the service, we apprehend there would be no difficulty in securing the willing obedience of the men; but if the order has been issued in a sectarian or narrow-minded spirit, nothing could have been more injudicious or ill-timed than such an attempt to interfere with the religious duties of the men. No matter whether the Roman Catholic Priests are active proselytisers, constantly encroaching on the domain of the Protestant Chaplain; or what is still less likely, whether the latter seeks to gain converts from the Roman flock; the evils to discipline and the bad and jealous feeling created thereby, are fatal to the efficiency of the Regiment.

"We sincerely hope that the Commanding Officer and the whole of the Commissioned Officers be their form of worship what it may—will see the importance of not permitting these dissentions to spread, but will afford every facility to the men under their command for attending their chapels without unnecessary impediments or restraint. No one, but the direct enemy of our common country would seek to raise a spirit of discontent, not to say worse, by infusing into the minds of the Roman Catholic Soldiers a distrust or jealousy of their Officers, and we trust the misunderstandings to which we refer will speedily subside.

"Since writing the above we have received a letter from a Kurrachee correspondent which confirms our previous advices.

CAPE PROTESTANT MISSION AND MISSIONARIES.

What was Sir Henry Pottinger's opinion of them, or, at least, of the good effected by them among the native tribes? In his Despatch to Lord Grey, Sir Henry, while Governor of the Cape, writes:—

"I do not mean to prejudge the question, nor to offer at present a final opinion on it; but it comes so much home to my labours and anxieties at this instant that I must candidly confess that I have as yet seen little proof (if any) of the changes wrought in the natives by our missionaries. Even at this station the whole population appears to me to be in a state of utter savagism; their residences are the same wretched huts they were a century ago; they cultivate maize and Caffre corn and pumpkins, as they did probably before the Cape of Good Hope was discovered, but they have nothing neat, or tidy, or useful. They neither know the use of a net or a fishhook. They have no fruit trees, for which the soil and climate appear to be peculiarly adapted, no gardens, in which every description of vegetables would be certain to flourish. Their huts are stuck down at random, surrounded by filth and cattle, and the inhabitants of all ages and sexes are seen toiling in groups in the sun in a state of almost perfect nudity. If this be a true picture, in the vicinity of this long established station, (Fort Peddie), what, I ask, can be anticipated at other places? I trust I may find things improved elsewhere, but I am led to declare, from all I have seen and heard, that no advancement has yet been made towards civilising or christianising the Caffres and other border tribes, as nations. Individuals may have benefitted, but the mass of the people are as we found them, with some of our worst vices added to their innate ones."

Yes, "the British people have spent enormous sums, and made fearful sacrifices to support Missionary schemes in Africa." But let the foregoing *exposé* from a person of enlarged views, and great experience,—who had, from his official position, greater facilities of arriving at a correct opinion on the subject, than any other man in the Colony say, with what result?

"The presence of the Rev. Mr. Renton in Graham's Town, still kept up the excitement of the public mind, and it was feared that unless he afforded some explanation

of the position he occupied with respect to the affairs of the Kat River, that a repetition of Saturday's proceedings would take place, and to say the least of it, that that gentleman's sojourn in town would be a source of continual irritation, whose climax appeared to be of doubtful character. To bring the matter to an issue a committee, consisting of Messrs. Cock, Currie, Elsine, W. R. Thomson, Franklin, Black, Nelson, Stubbs, Atherstone, and Godlonton, were chosen to communicate with Mr. Renton, and to endeavour to obtain from him the desired explanation. On Wednesday, this committee set about their object, and at the eleventh hour of their labours, it was found that Mr. Renton's attending a meeting, or giving any public account of his conduct, would be regarded by him coercive. The committee, of course, disclaimed all idea of constraint, and every properly left Mr. Renton to act as a free agent, he being cognizant of the state of the public mind from what had passed, but with which the committee were in no way identified."

Mr. RENTON, then endeavored to explain his conduct, but in such an unsatisfactory manner, that he is not altogether free from suspicion. The charges against him are grave, but his vindication is lame, and it must be confessed that the whole of the proceedings connected with this affair, leave an unfavorable impression against the Missionary. He belongs to the Scotch Church, and as his connection with the Kat River rebels, has brought odium on the Border Mission Settlements, great efforts will be made, in England, to exculpate him, and to excite public indignation against those whose exhibition of popular feeling, endangered his (Mr. RENTON's) personal safety, and which, we most deeply deprecate, as unjustifiable in the highest degree. Mr. RENTON and another are now preparing to leave the Colony altogether, whilst the public voice is as loud as ever calling on Sir HARRY SMITH to have them detained till the matter be properly examined into and cleared up. A memorial from the people of Grahams town, to that effect, together with a very sensible letter signed "*Justice*" for both of which we are indebted to the "*Cape Colonist*" will be found elsewhere in our columns.

How far there may or may not be any real grounds for this popular outcry, we are not in a position at present to say, nor do we feel inclined to saddle charges of such a serious nature on any body of men without the clearest proof, but certainly we are of opinion that, if it were only for the sake of their own character as honorable men, not to say Missionaries, they should not be in such haste to quit the place, till the matter would be satisfactorily cleared up. —*Madras Examiner, June* 20.

REVIEW.

Journal of a Tour in Italy in 1850, *with an Account of an Interview with the Pope at the Vatican.* By the Rev^d^ George Townsend, D.D., Canon of Durham. London: Rivingtons.

We pass on to quote at length Dr. Townsend's narration of his interview with the Pope:—

We were summoned to our long-expected interview at half past five o'clock. After traversing many more rooms, passages, and staircases, we arrived at the chamber of audience. No Quaker could have received us with more simplicity than Pio Nono—no Sovereign with more dignified courtesy,—no Presbyterian with more plainness. There were no lords in waiting, no tedious ceremony, no stains of state. The Pontiff was alone. The room in which he received us was about the size of a well-proportioned modern London drawing-room. The floor was brick, as is the custom in Italy. It was uncarpeted, except a small carpet on the dais on which the Pope was standing. It was unfurnished, except that two small ottomans were placed near an elevated seat, at which, close to a table resembling those in a merchant's counting-house, the Pope sate or stood. The dais was raised not more than a few inches above the rest of the floor. A canopy, not a very splendid one, was over the Pope's head. He was dressed in the long white fine cloth Dominican robe, reaching from the throat to the feet, and he wore the Dominican cap upon his head. We approached him, as to a temporal prince, with the courtesies we should have paid to our own Queen, bowing three times. He seemed to be about sixty years of age, of a fresh complexion, and with a benevolent expression of countenance. He gazed at us, as we might have expected, with intent curiosity as we approached him. It was the first time, perhaps, that a Protestant Clergyman, accompanied by his wife, had ever ventured to enter the Vatican upon such an errand as that which had brought me from England. On approaching close to him, he gave us his hand to kiss, in the manner which is customary with sovereign princes, and he then motioned, with an inclination of his head, to Mrs. Townsend and myself to be seated on the ottomans near the dais.

The conversation began on the part of the Pope, in Italian, addressed to Mrs. Townsend, as to whether she had ever been in Italy or Rome before? whether she admired the country? what objects in Rome had interested her most? and so on. To all such questions she replied in the same language. She had been my interpreter in French throughout France, and my interpreter in Italian throughout Italy; and she interpreted my expressions to the Pope on the present occasion when the difference of the Italian and English mode of pronouncing Latin made it necessary to require her assistance. When the conversation upon these indifferent subjects was over, the Pope inquired in what language he should converse with me. Mrs. Townsend answered that I wished to address him in Latin. He bowed. I then presented to him the letter of the Archbishop of Paris, and explained to him the object for which I had presumed to solicit that letter; that I was grieved to see the prevalence of modern infidelity resulting from the dissension of believers in the same revelation; that I had presumed, in conformity with the customs of the Primitive Church, to request a letter from the Archbishop of Paris, that I might, through his intervention, obtain permission to speak with the Pope on the subject of reconsidering all the past controversies among Christians in a general council. I related the correspondence, to which I have already more than

once alluded, between the Archbishop of Paris and Dupin, in the reign of Queen Anne, and told his Holiness the conclusion of the English Archbishop—that in a general council of the west we would give the Pope the first place of order, though not of jurisdiction. It was in his power, I added, to commence the movement towards the reunion of Christians, by summoning such council with a view to the reconsideration of the past; and the Princes of the Christian world would rejoice at the anticipation of peace among the nations on the basis of such reconsideration.

To all this, which was not, of course, said in a speech, but in reply to questions as a conversation, the Pope made the same reply which had been previously made to me by the Archbishop of Paris, the Cardinals Mai and Franzoni, and other Ecclesiastics of the Church of Rome with whom I had conversed on the subject. He urged the difficulty of calling such a council, from the expense, the difference between the opponents and the adherents of the Church, and the variety of opinions even on the subject of the Sacraments. The Church he remarked, as I had expected he would do, had already decided on the chief points; but that the several provincial councils which are now being summoned in various parts of the world would possibly prepare the way for the more general council which I desired.

This is the substance of the conversation which passed between us. It has been said, I know not why, that I alluded to the celibacy of the Clergy, and the giving of the cup to the laity. I said nothing of the kind. When our noble-hearted ancestors desired the removal of grievances under Charles I. they did not commence their exertions by entering into the detail of those grievances; they demanded, or they solicited, only a free parliament. They well knew, that if they once possessed a parliament which should frequently meet, all real grievances would be gradually and constitutionally redressed.

The earnestness and energy with which I spoke—the nervous agitation of the moment—the importance and solemnity of the occasion which had brought me to the Vatican—and, may I add, the inward prayer which I was offering that the God of Truth would change the policy of Rome, and give peace to the Church Universal, on the basis of the reconsideration of the past, which I was now soliciting, made my voice tremulous with emotion. I spoke from the heart, and I believe that my words went, therefore, to the heart of the Pontiff. I appealed to him as to the one chief person now on earth, who had the power to commence the appeal to the nations. I so proceeded in that appeal that the tears came into his eyes, and he declared with much animation—and I believed him—that he had prayed earnestly to the Omnipotent that he might be honoured as the healer of the wounds of the Church. I then placed in his hands the document which I had prepared; with the observation, that I had therein written the request which I had presumed to submit to him. "I am a Protestant," I said, "and I have always been an enemy to your Church; but there will not be found in this document any expression which will be personally offensive." The Pope looked surprised at my declaration; and Mrs. Townsend, observing his silence, confirmed the truth of my assurance by an exclamation. The Pope took the memorial, and said he would read it with attention. I then informed him of the subject of the paper, telling him that it contained the expression of my persuation that, as the Church of Rome could not conquer the Church of England, nor the Church of England conquer the Church of Rome, the time had arrived when the common enemy, Infidelity, must be met by an effort on the part of all Christians to reconsider the past; and that very many Christians in England would rejoice in the hope of the reunion of the Churches after this reconsideration of the past. "Yes," the Pope answered, "there are in England many persons of good will." "There are many good men there," I answered, "who would rejoice in peace on the basis of that reconsideration." Here, after some more observations which I do not remember, the conversation may be said to have ended. He asked me whether I knew Dr. Wiseman. I told him that I lived in retirement, and knew the literary labours of Dr. Wiseman, but that I was not personally known to him. I rose to take my leave, and, after briefly repeating my assurance that the Pope had the power to commence the repentant movement I solicited, we left his presence. The audience lasted for nearly forty minutes, though it is so briefly related here. We left his presence with the same observances which are paid to our own Queen, bowing towards the Pope till we reached the door of the room.—(Pp. 162, 169.)

Here we must close our notice of this singular volume. Dr. Townsend must excuse us for saying, that hostile as he is to the Catholic Church, utterly foreign to his tastes as are almost all her rites and observances, and intolerant as he appears to be of those of his brethren who approximate to them, his book, nevertheless, is another indication of the surprising way in which minds just now seem to be drawing towards Rome, flowing back towards that ancient source of unity. We reverence Divine grace, which leads him, like so many others, to feel the necessity of unity. He has mistaken the way of attaining it. Unity, like wisdom, is at his very doors, if he could but lift up his eyes and see it. The Church is One Holy, and Catholic, easily found by those who are humble, and not requiring to be reconstructed by theorists in the nineteenth century. May Dr. Townsend, who, in spite of ridicule, has sincerely endeavoured, though in a wrong track to seek for unity, soon be led to it where alone Almighty God has placed it.—*Tablet.*

The Rev. Mr. Bulger, for many years the respected and esteemed Catholic Curate of Borrisokane, has emigrated to America with a great number of his parishioners.—*Limerick Reporter.*

THE BENGAL CATHOLIC HERALD.

"One body and one spirit—one Lord, one Faith, one Baptism."

No 5] CALCUTTA: SATURDAY, AUGUST 2, 1851. [VOL. XXI.

THE

BENGAL CATHOLIC HERALD.

Calcutta: Saturday, Augt. 2, 1851.

CREED OF THE UNIVERSALISTS—MORMONITES &c. &c.

Their respective Creeds and Codes of Morality, proved by History to be an inevitable result of the primary principle of the Reformation.

(Continued from our last.)

In estimating the salutary or pernicious influence of a code of religious worship on Society it is proper to attend both to the tendency of its recognised principles and practices and also to those results, which as a fact shown to have arisen from them. In our judgment on this important subject we should hold in remembrance, that, as in the case of a particular individual it not unfrequently happens, that in spite of the just moral principles he professes to hold, he is led astray in practice, partly by human infirmity, and still more by the influence of evil associations, so too, it occurs with regard to numerous associations of men, that these, in a similar way, become sometimes, enslaved to bad habits, notwithstanding the opposition which exists between the moral maxims they acknowledge, and their perverse course of conduct.

But, nevertheless, there are always to be found, in such instances of moral aberration as are here spoken of, much grounds to hope that sooner or later, the transgressors will return to their duty and repent of their iniquitous [illegible] by means of the religious principles which they contradict while they profess to revere them, they are placed in a state of internal warfare with themselves and are forced, to confess, in those painful but salutary moments of reflection, which, in the intervals of guilt, every one is sure to experience, that they have departed from the right path, and that they have, for the indulgence of [illegible] themselves cistern [illegible], and wearied them [illegible] ways of iniquity. [illegible] troubled emotions of the spirit disclose in the midst of dissipation and like the hand-writing on the wall, compel them, however reluctant, to have recourse to their Daniel, like the Mordecai of old in order that by his wise counsels, they may through compunction and humble confession avert the judgments, which, they know too well, they have merited.

We read in the ancient Testament, that during the captivity of the Jews, the sacred fire used in the oblation of Divine Worship was converted into thick and muddy water. On its being exposed, however, to the sun, it was instantaneously ignited by the rays of

that celestial Luminary, and resumed at once its former activity and refulgence.

The miraculous occurrence here adverted to, is but a beautiful type of the glorious effects, which are every day accomplished in the Catholic Church upon her erring Children, when their consciences, hitherto dull and insensible, are first struck with remorse, and made alive to the perversity of their past conduct. In the first instant of their remorse, they feel their natural inability to return to the supernal life of grace and virtue, which they formerly enjoyed. They hesitate, they tremble at the thought of entering again on the path of virtue. But happily for them, they belong, whilst in the pale of the Catholic Church, to the Communion of Saints, and in the hour of their greatest need, the prayers of their Brethren for their conversion, ascend, as a most sweet odor before the Most High, and bring down the rays of divine light and strength to quicken, guide and support their repentance.

We are told in the Holy Scriptures, that a faithful Friend is the medicine of life and immortality, and that he that fears the Lord shall find him. How admirably has not the Divine wisdom arranged the economy of religion, so as to provide both for the Saint and the repentant sinner, the consoling and salutary remedy, which the Spirit of God so beautifully describes? For in what other light, can the sacred institution of Confession be viewed—an institution by means of which, easy access is opened to every child of Adam in the fold of Christ, however wretched, guilty, or unfortunate he may be, to a Friend, trained from youth in the virtues and learning of the sanctuary, consecrated and set apart by his ministry from the world and all its cares and concerns, in order that he may be wholly devoted to the welfare of his neighbour, to the instruction of the ignorant and erring, to the counselling of the doubtful, the consolation of the afflicted, and the reclaiming of the sinner. Yes, such is the faithful Friend, the medicine of life and immortality, which, in his Church, the Saviour has provided for all his children, without exception, for the wise and the unwise, for the Saint and for the sinner, for the rich and for the poor, the learned and the ignorant, that thus, as in the economy of nature, so too in the appointed means or medium for the communication of its benefits to us, there should be no room for flesh to glory in the sight of God.

It is a delightful occupation, for the educated and pious Christian, to trace out the occult, but yet oftentimes discoverable analogies, that exist between the natural or social condition of man, and the truths speculative and moral, that belong to the Christian dispensation. Of course, as in our present state, we can see but darkly, and as through a glass, we can hope to trace out in the things that appertain to our natural or social state, only the shadows and the outlines of the mysterious order, in which the truths of salvation and eternity are embraced.

Yet even in this faint delineation, there is much to enlighten and cheer the pilgrim in his journey to another life. In man's mortal career, it is so ordained, that for the relief of all his temporal wants or anxieties, he is obliged, however pre-eminent for rank, or for riches, to be dependent on others, even in cases where his honor, his life and all his worldly possessions are at stake, so likewise, in a similar way, he is, by the wise arrangements of his Creator in the order of Religion, under the happy necessity of distrusting the suggestions of his own wisdom or prepossessions upon the state of his conscience, and of recurring to an impartial and enlightened umpire, constituted by Divine authority, to pronounce in those things that appertain to God, to warn the Penitent against the illusions of self-love, and and to adjust, by the scales of the sanctuary, the measure and the weight of his obligations towards God and towards his neighbour.

For the sick man and for him who has to vindicate himself before a Court of Justice, the institutions of Civil Society have constituted competent Physicians and Advocates, to whom the patient and the client may unfold in strict confidence, all the difficulties and dangers by which they are respectively affected or menaced. And so sacred is the obligation annexed to the one profession and the other, of the Physician and the Lawyer, that the [illegible] breach of professional confidence even in a Society where religion has no place, brand the violator with disgrace, and force him to relinquish a vocation which he had thus unpardonably dishonored. If then in the social order, the Providence, to which that order owes its origin and conservation, has thus taught men to consult for each others temporal welfare, was it not worthy of the same Divine wisdom, to introduce into the order of Religion an analogous means, by recourse to which, man's moral welfare may be provided for, his conscience rectified, and the reparation necessary for his reconciliation with God, faithfully pointed out and determined.

(To be continued.)

CATHOLICITY—ITS PROGRESS AND PROSPECTS.

Our readers will hear with pleasure and with gratitude to God, that the Emperor of China has extended to Catholicity in China, his Imperial Licence. The new King of Siam has also re-called the French Catholic Missionaries to his capital and granted his protection to them. In America, the rapid increase of Catholicity has begun to excite alarm in the various classes of Protestant Sectarianism. In England, the Marchioness of Lothian and several other Protestants both Clergymen and Laymen have returned to the one Fold of the one Shepherd.

There can be no doubt, that the late wonderful change in England in favor of Catholicity began with, and is co-ordinate to the introduction of the devotions established by the Hon. and Rev. Mr. Spencer for the conversion of that country. We have reason to know, that even in India since the devotions we speak of, began to be practised by the faithful, the number of Conversions from Protestantism here has been greatly augmented. We mention this consoling fact, in order to encourage amongst our Brethren the still more general diffusion of these Devotions.

CORRESPONDENCE.

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THE HURKARU AND ITS SLANDEROUS ASSERTIONS.

To the Editor of the B. C. Herald.

Sir,—I regret, that I feel obliged to call the attention of your readers to the subjoined extract from the *Bengal Hurkaru* of the 24th July:—

"They have a free press and a Constitutional Government in Spain, and the world is edified with reports of the discussions of the so-called representatives of the Spanish people; yet amidst these institutions and indications of political and intellectual liberty we have an evidence before us, that in the matter of religion the minds of the population are much in the same condition that they were when Luther first launched the thunders of his eloquence against the sale of indulgences for crimes. We take the following paragraph from a letter of Spanish correspondent dated Madrid, 31st of May, and published in that paper of the 7th of June:—

"If we are to judge by the tariff of fees demanded by the Pope's Nuncio in lieu of dispensation for some crimes and deeds of a revolting nature, which tariff stands affixed in the hall of His Excellency's palace, it is evident that money being the agent through which all these things are obtained, it would have secured, if timely and properly employed much more favourable terms in the Concordat. I will not sully the paper by entering into details respecting some of the items included in the said tariff, but will state that it likewise, for a given sum, engages to confer the degree of Doctor in Theology, without previous studies, to such as will adduce some plausible excuse for not having acquired the necessary instructions. Surely truly respectable Roman Catholics cannot sanction these proceedings."

"Fancy, reader, a regular tariff of fees, in lieu of dispensations for some crimes and deeds of a revolting nature—a table of fees for such a purpose affixed in the hall of an Ambassador at a Christian court in the middle of the 19th century! What a notion such a fact conveys of the purity of the religion and the intelligence of the people. Why, if the heathen poet who some 2000 years ago exclaimed in his verse.

Quantum religio potuit suadere malorum

could rise from his grave and behold that curious *affiche* of the Nuncio, he would certainly judge that his exclamation was as applicable to the age we live in as to that in which it was written."—*Bengal Hurkaru.*

Had the Editor of the *Hurkaru* simply inserted, in his paper the remarks, which he quotes from the Spanish Correspondent of the *Times*, I would have remained silent. But not content with the publication of those remarks, he appends to them a commentary, at once false and slanderous. The Writer of the remarks, willing to hurt, but afraid to strike, deems it more prudent to insinuate calumny, in such a way, as will leave him some subterfuge to escape by; an advantage he would have forfeited, if he had openly and explicitly avanced his accusations in detail. With a assumed affectation of prudery, an attitude often in use with characters of little morality in society, the Writer for the *Times* declines to soil his page by the particular enumeration of the abominations, in which permission to indulge may be obtained for money, in the Nuncio's office of Madrid. The price for each such sinful instance is, we are told by him, stated in the Tariff, which, of course for the information of the public, is affixed in the hall of his Excellency's Palace.

Now, Mr. Editor, only think of the certainty, with which the Writer must have reckoned upon the vulgar prejudice and gross ignorance of English Protestantism, when he sat down to pander to its monstrous appetite, by sending it a supply of such moral garbage, as I have described. Let the Editor of the *Hurkaru*, who is not ashamed to co-operate in the same filthy enterprise, only take up the Catechism used even by the Infant Children of Catholics, and one moment's perusal of it will, if he be an honorable and just man, make him blush, for having co-operated, in circulating among the Indian Public so atrocious a misrepresentation as

that now spoken of. Yes, the least of the little ones of the Catholic Church, is taught in its first lessons of Religion, that no power, on earth or in Heaven, can sanction any deviation whatever from the morality taught by the Gospel.

But, whilst this is the uniform faith of the Catholic Church spread over the world, from the rising to the setting sun, her Children, at the same time, recognise in her visible head upon Earth, the power to relax, for just reasons, those disciplinary or merely Ecclesiastical regulations, which owe their origin to enactments, introduced by the Church, for the better government of the Flock of Christ.

Thus the Apostles in the Council of Jerusalem forbad to the Faithful the use of things strangled and of blood, and yet, their successors in after times, exempted Christians from the obligation thus imposed.

In a similar way, other regulations respecting discipline have been, from time to time, introduced by the Church, in matters appertaining to Fasting and abstinence, to matrimonial impediments, the publication of Banns &c. &c. and in all these and such like cases, in which particular parties, for causes peculiar to themselves, seek for an Exemption from any general Church law, they are required, when competent to do so, to compensate, as it were, for the injury which may be done by their deviation from established discipline, by alms or other good works suited to their circumstances.

When, moreover, parties such as are now spoken of, apply to the Roman see for a dispensation, through the official representative of the Pope in any country, there are certain charges made, in order to defray the cost of support of the Nunciature, and the expence of Correspondence.

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which, the cost for
Doctor in Divinit
Tariff at a certain
suffices to show at
the ignorance
that Writer.

For, as every
law knows, it is prescribed
cal dignitaries, such as
&c., should be graduates
in Catholic countries, before
any of his Clergy to such dignities preferred,
by personal examination or otherwise, the
theological qualifications of the person or
persons, whom he intends to select, to co-operate with him in the administration of his Diocess. The result of his enquiry, the Bishop officially reports to Rome, accompanied by testimonials of the faith and morality of the parties concerned, and, then, if the report be approved of, the desired distinction is conferred, on the payment of the usual fees to the University or faculty, by which the honor is granted.

I have selected the example, which furnishes the most ordinary illustration of the case mentioned by the *Times'* Correspondent, in his proof of the absurdity and profanity of the Spanish Nuncio's Tariff. In every other instance, in which there is question of obtaining similar literary honors, a process, in substance like that just described, is invariably adopted.

Now that I have disposed of the misrepresentation and calumny invented by the *Times'* Correspondent and propagated by the *Bengal Hurkaru*, I may here enquire, if the authors and Propagators of these slanders, could not find sufficient occupation for their learned leisure in exposing and censuring, not the fictitious and fabricated usages of Catholic countries, but those that are of known and avowed occurrence in British Protestant Ecclesiastical and Literary Establishments Why does not, for example, the Editor of the *Hurkaru* indulge his readers, by representing a portrait of the Tariff, which if not affixed in the Hall of the Protestant Bishop's palace of Calcutta, is as fully enforced, as if it were, and by which, Fees and Dues, compared to which the Spanish Nuncio's Tariff is but as a toything, are exacted, not for charitable purposes as in Catholic countries, but for the aggrandisement of men, who are already richly endowed, and who, in point of fact, have, at least, if compared with other servants of Government, nothing to do.

I hold in recollection a late instance, in which it happened, that, on occasion of the interment of the protestant wife of a Catholic, the appointed Protestant Minister was non-attendance, when the corpse reached the Cemetery. In consequence of this, another clergyman, who had just finished the Burial Service for a second party, being called to officiate, complied with the invitation. He hardly however begun, when the appointed clergyman arrived, but through a becoming courtesy, no interruption was given by him to the officiating clergyman. Both parties however sent in their Bills in the usual way to the Catholic Husband, and in virtue of the Protestant Tariff demanded payment. In the words of Sir J. Tennent, this might, it seems to me, furnish a good outrigger to the *Hurkaru's* Spanish Protocol.

Now, if from Ecclesiastical Tariffs, we pass to those of our universities, let me ask, who is ignorant, that for a due consideration in

money, a Medical Degree can be readily obtained in Canny Scotland, by a candidate worthy to rival, the Medecin malgré lui of Moliere, or the Sangrado of Le Sage? Who does not hold in memory the Doctor's Degree conferred by Oxford on the half savage Blucher and on a hundred others not so worthy of such an honor.

I myself recollect well, that, when after the passing of the Reform Bill, the right of voting for the representatives of the Dublin University was extended to the former alumni of the College, on condition of their presenting themselves for examination, before their names could be registered, one worthy rich old Protestant Squire came forward, and answered by rote to a set form of questions, whilst he held a volume of Homer turned upside down, or inverted, in his hand, and affected gravely to perase the text, with all imaginable facility. Nevertheless amidst the laughter of all present, the solemn sentence went forth "*Dignus es intrare in Nostro Docto Corpore:* he passed the ordeal, and was duly enrolled as a graduate of the so-called silent, but obstinately bigoted Sister.

I remain, sir,
Your's &c.,
A CATHOLIC.

Calcutta, July 31st, 1851.

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CATHOLICITY IN THE DARK AGES.

EXTRACTED FROM AN ADDRESS TO THE CATHOLICS, OF THE UNITED KINGDOM ON THE GOVERNMENT SCHEME ON NATIONAL EDUCATION, &c. &c. BY A STUDENT OF OSCOTT.

I would speak of Catholicity as it existed in that dismal and prolonged interval which has been emphatically termed the *Dark Ages*. Before Protestant England, I would thus publicly, in the avowed organ of my religion, place side by side the significant words—*The Catholic Church* and *the Dark Ages*.

Am I weaving my own snare in so doing? am I wilfully provoking derision, and obloquy, and contumelious treatment towards my faith, in the juxta-position of terms which have hitherto called down upon Catholicity nothing but deliberate opprobrium and intemperate vituperation? Assuredly not. Who shrink from the agitation of enquiry into the proceedings of our religious ancestors during the gloom and desolation of the middle ages, is unworthy to be a catechumen in the porch. Whoever regards the conduct of the Church throughout that period as dubious, or proceeds even so far as to deem it reprehensible, is ignorant of the very alphabet of history, and is unacquainted with the very outlines of hagiography.

So far, indeed, are educated Catholics from being daunted by the accusations levelled against our holy religion in regard to the behaviour of its priesthood during the centuries just mentioned, that I doubt not but that even my feeble utterances upon this particular will be welcomed as a tribute to our sublime creed; not—God knows!—as any extenuation.

Everybody is aware that the Catholic Church is branded by its opponents as being inimical to the preservation and extension of knowledge. Ignorance is declared to be its principal instrument of authority; and the darkness of the middle ages is attributed to its malign influence over the population of continental and insular Europe. Now, all the records and facts that can be accumulated, of an authentic historical character, prove exactly the reverse of this assertion. Instead of the Church having been the originator of the darkness peculiar to the mediæval epoch of Christianity, it is notorious, that the lights of knowledge were alone preserved, during that mournful hiatus in the annals of the human mind, under the shelter of the ecclesiastical edifices, under the auspices of their untiring inhabitants, under the ægis of the militant disciples of Christ.

When the barbarians descended from the mountains of Asia and from the forests of Northern Europe, bringing desolation into the pomp of Rome, when Alaric transformed the patricians into bondsmen, and Odoacer quaffed Falernian in the golden palaces of the Cæsars; when the Huns, and the Ostrogoths, and the Visigoths, and the Vandals, tasted the pleasures of the effeminate Italians, and trampled the anguish ---- of the imperial city in the dust, a moral deluge inundated the whole of the civilized world, and obliterated all the signs of intellectual cultivation. From the repetition of these incursions all the landmarks of learning were sent adrift in that ocean of ignorance; and all the achievements of ancient [illegible], all the systems of moral philosophy, all the effusions of the Roman and Grecian poets, all the masterpieces of oratory, were in imminent peril of being destroyed and forgotten. And they must inevitably have been so destroyed and forgotten but for the assiduous exertions of the monastic orders.

Happily there are not so many now-a-days as there were formerly to disabuse of the impression that the monasteries were tenanted by consecrated sluggards. Nor are there so many who are under a misapprehension as to the principles by which those reverend

scholars were actuated in secluding themselves from the world, and turning their minds to loftier objects of contemplation than the trivialities of a mundane existence. Even the disciples of the blessed Saint Ignatius de Loyola have latterly found panegyrists in the parliament of a nation whose religion is by *law* established; though scoffing spirits are still found to chaunt the numbers of Beranger:—

"Hommes noirs, d'où sortez-vous?
Nous sortons de dessous terre.
Moitié renards, moitié loups,
Notre règle est un mystère."

Time and history are revealing the truths which have been heretofore garbled and distorted. Instead of being regarded as the slothful voluptuaries of the cloister, every sane man sees that the monks of old were not less purified by their systematic macerations than they were distinguished by their perpetual activity; that they were not less the promoters of erudition than they were the spiritual benefactors of the community; that they were scarcely less ardent in their benefactions to their fellow-creatures, than they were earnest in their adoration of the Deity.

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monasteries and until the reign of Elizabeth, a poor law was not classed in the vocabulary or numbered among the pecuniary curses of England. Like the Queen's Old Courtier, the abbot had invariably—

"A large buttery-hatch to relieve the poor at his gate,"

and, what was better still, a sufficient extent of adjoining farm-land to give employment to the able-bodied destitute.

But actual testim re said to the value and ex the toil of our spiritual the Ch ing the prolonged It is certain that memories of the writers is solely owing to the self-imposed penances of the religious orders; who—not exhausted by their incessant orisons, by their mid-night watchings, by their early rising for the celebration of mass, by their long hours of office in their breviaries, by their attendance upon the neighbouring sick and dying, and their other manifold duties,—were wont each day to transcribe, with extreme care and extraordinary beauty of penmanship, from the Greek and Latin manuscripts treasured up in their libraries. By this heroic exercise of patience, and this wonderful sacrifice of bodily comfort on the part of the monkish caligraphers, were the heathen authors rescued from an otherwise unavoidable destruction, and posterity rendered in a manner independent of the art of printing. Nor does this by any means comprise a moiety of the labours for which we are grateful to these monastic disciplinarians. pp. 2 to 4.

(To be continued.)

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BENGAL CATHOLIC ORPHANAGE.

To his Grace the Most Rev. Dr. Carew, Archbishop, V. A. W. B.

My Lord.—This being the anniversary of my little girl's birth-day, I have the pleasure herewith to enclose a draft for 25 Rs. for the use of the Orphans under your care, as a *thanksgiving* to the Almighty for having spared her to me, and begging your Grace's prayers (together with those of the Orphans) for the future well doing of my only child.

I remain,
Your Grace's humble servt.
A CATHOLIC.

POETRY.

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FROM THE REV. FATHER BARON GERAMB'S VISIT TO ROME.

My curiosity led me to visit the curiosities of Avignon. I went first to the chapel of *La Misericorde*, where there is an ivory crucifix of rare beauty, which Canova himself admired. A porter introduced me into the chapel, where he left me, telling me that the sister, who had charge of the crucifix, would come immediately. She was one of those virgins who devote themselves to the care of the sick. After having prostrated herself before the tabernacle, she made a sign to me to follow her to the sacristy, where she showed me this *chef d'œuvre*, which struck me with admiration, and from which I could scarcely turn my eyes.

The crucifix was designed and sculptured in this city in 1620, by Jean Gillermain. He gave it as a ransom for his nephew, who had been condemned to death for a capital crime.

Look on that cross where shame and agony,
Meek as a lamb, He underwent for thee.
Gaze on that brow, pierced by the cruel thorn,
Those hands, those sacred feet by rude nails torn;
Those eyes, now dim, that heart with sorrow riven,
Ay, pale those lips that wooed our race to heaven,
Look through thy tears upon those streams that gush,
From every wound, and through the swell'd veins rush;
Each streaming wound, each pang the Saviour feels,
The depth of human agony reveals.

Yet turn again—behold that air divine,
Where mercy, love, and majesty combine,
Goodness ineffable, the peace of heaven,
And pity, for a sinful race forgiven,
All blend in that sweet look he casts on thee;
Each trait reveals the hidden Deity.
Then own thy King—adore thy Saviour God;
To die for thee he left his bright abode—
The prince of darkness from his kingdom hurl'd,
O'erthrew the powers of hell and saved the world.

OBITUARY.

Died in the 21st year of her age, in the Novitiate at the Loretto House, Chowringhee, on the 26th ultimo, *Feast of St. Anne*, Miss Agnes Healy, called in Religion, *Sister* De Sales. *Requiescat in pace.—Amen.*

Selections.

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ANOTHER SCHISM AMONG PROTESTANTS.

The *Christian Advocate* states that the Congregational and Baptist Churches in England have resolved to hold no fellowship with the Christian bodies in America who sympathize with slavery, and that they have refused the use of their pulpits to all ministers visiting England who uphold the "domestic institution." This is right, and as it should be, and we only wonder they did not reach the conclusion they have arrived at much earlier.

The London *Patriot* contains a digest of the religious bodies in America who hold property in the flesh and bones of their fellow-men, which we have transferred to our columns, and from which it appears that Methodists, Presbyterians, Old and New School Baptists, Campbellites, Episcopalians and others, hold not less than 660,563 human beings in slavery. What a crying shame, and what a libel is this on the Gospel they profess to preach and propagate to the ends of the earth. Well might the heathen say to them—"Physician heal thyself." Some of the sentiments which are recorded by the *Patriot* are such as we should never have expected would have fallen from the lips of ministers of the Gospel. They are better adapted to the state of things on the coast of Africa than to a country that opens its arms to receive expatriated Germans, Poles, and Hungarians. One minister is reported as saying—"That there were no evil in slavery but such as were inseparable from any other relation in civil or social life." Another—"That if by one prayer he could liberate every slave in the world, he would not dare to offer it." A third says—"When the slave asks me to stand between him and his master, what does he ask? He asks me to render a nation's life; and I will not do it, because I have a conscience, and because there is a God:"—and he calls upon the citizens to arm, "and, if ordered to take human life—in the name of God to take it." We will not quote more the remainder of the monstrous document, it will best tell its own tale. What can we expect from the laity, when their guides and teachers utter sentiments so opposed to every dictate of reason, humanity, and the Word of God. It is not improbable that, this slave question will rend the Union asunder, and it appears to have reached a crisis when something must be done. It never can be that the friends of the slave in America will allow their fellow-creatures to be hunted like wild beasts, and be made the prey of every speculator in human beings. There is no greater enormity in the conduct of the nations of the earth than this of America in reference to slaves. It is worse than the slave-dealers on the coast of Africa, for they are so far ashamed of the practice, and have such wholesome dread of the cruisers, that they are at least modest enough to cover it with the semblance of fair trade; but our American friends openly and unblushingly defend it, not only by the press, but from the pulpit. They talk of the nation's life depending on the continuance of slavery, and vindicate it by a reference to the rights of conscience and the Word of God. What a life that must be which depends for its continuance on the existence of slavery, and what a conscience which will not allow a Christian minister to offer up a prayer for the liberty of the slave, and how much that man must have learned of the Gospel who can counsel his fellow-citizens to arm—to take human life in a cause which all civilized nations have united in condemning and putting down.—*Englishman, July* 23.

INTOLERANCE IN THE ARMY.

We remember recently of hearing something of religious differences in Kurrachee, in reference to some Roman Catholic proselytyzing going on in one of H. M's. Regiments there; but know not how far the correctness of the following passage from the *Madras Examiner* may be depended upon—'By private letters from Bombay, we have learned, to our great regret that a mutiny has lately taken place amongst the Catholic Soldiers at Her Majesty's—Regt. now stationed at Kurrachee in Scinde. It took place it seems, in consequence of an order having been issued (for what reason we know not) forbidding the Catholics to go to the Church at *any time*, even to say their prayers together, except accompanied by a Commissioned Officer. This order the men took no notice of; but on the very next occasion (so at least we have been informed) went to the Church as usual. The consequence is, that a number of them are, at present, being tried by General Court Martial? and about a dozen who had some time since become converts to the Catholic Faith, have been put back again on the Protestant muster roll, and are regularly marched to the Protestant church *against their will.*

'We are sorry that the entire details of this very painful affair have not reached us. Something must surely be very questionable in proceeding that could drive men, proverbially so obedient and regular in every thing that concerns military discipline as the Catho-

lics in the British Army are, to an act the nature and consequences of which they, must have foreseen so very well.'

That there have been conversions from Protestantism to Catholicism among the soldiers there, the following extract from the Kurrachee *Advertiser* of the 2nd instant will show:

"*To the Editor of the Kurrachee Advertiser.*"

'DEAR SIR.—I shall esteem it a great favor by your giving this insertion in your valuable journal. I humbly hope that by the Blessing of Divine Providence similar examples may continually occur. Twenty individuals since last Christmas have abjured Protestantism and professed the Roman Catholic Faith, in St. Patrick's Church before the Roman Catholic Chaplain of this Station, and a numerous congregation—others will shortly follow their example, and I hope I may be able to give in their names likewise in due time.

"The names of the converts are as follows viz.—

"D. A. McDonald, George Fairey and wife, W. Jordon, H. M.'s 83rd Regiment, W. Hayes, J. Mahoney J. Carman S. Carter, R. Gatiwell, W. George Sun, Alex Nelson, H. Willis and H. Jordon, H. M.'s 64th Regiment.

Your's Obediently,
A. SUBSCRIBER.

Camp Kurrachee, 30th June 1851.

"We insert the foregoing as an item of intelligence and one likely to prove of interest to our readers of both the Protested and Roman Catholic persuasion. We cannot however hope with our subscriber, the Protestant faith having our best wishes by right, and we feel it incumbent on us to add that tho' the list of secessions to Romanism, we have just published is large, yet, (leaving aside the competency of the parties in the present instance to judge such a difficult matter) it does not argue the superiority of that faith. All protestants were originally Romanists, if the number of secessions from one Church to the other is taken as a criterion of superiority, protestants would so long as they existed have it.—We possess liberality enough to wish both to prevail.—ED.

We can scarcely agree in the opinion that "all Protestants were originally Romanists" but we are willing to admit that their first Protestant ancestors were so: and it is the idea involved in this, we presume, that was in the learned head of our esteemed lithographic contemporary of Kurrachee. Then again as to his admirable liberality—"liberality enough to wish truth to prevail!"—we wonder if any one, by his own account, has not liberality enough to wish that!—*Bombay Gazette, July* 14.

CHINA.

CATHOLIC INTELLIGENCE.

Extract from a letter of His Lordship De. Perrocheau, Bishop of Mazula and Vicar Apostolic of Su-Chuen, to the two Councils (at Paris and at Lyons) of the Society for the Propagation of the Faith.

SU CHUEN, *5th September*, 1850.

GENTLEMEN.—You have already without doubt been informed of the death of the Emperor, Tao Kouong, which took place on the 24th of February last: and of the accession of his Son, Hau-Foung, a youth of nineteen, to the vacant throne.

About a month before the death of the late Monarch the great Mandarins of Pekin presented him with a request to the effect that he would give orders for the apprehension and expulsion of all Europeans who might then be in China, with the exception of those in the five exempted sea-ports. This request the old Emperor however refused to grant. Soon after his death they again and again and with redoubled earnestness presented their entreaties to the young Prince, begging that the European Missonaries might all be expelled, adding at the same time calumnies and other charges against them as false as they were vile. Nevertheless the young Emperor has constantly continued to refuse their requests, for he himself sees that their accusations are all quiet destitute of proof: and not only has he thus continued to refuse their unjust demands, but, behold in the month of June last he expedites an edict to all the Mandarins of the Empire, granting formal permission to the Christians to build Churches not only in the capital but throughout the entire empire in order therein to *pray* and *preach* according to the rites of their religion. In addition he declares that it is his good will and pleasure to retain at Court for his own service, the four European Missionaries who having been apprehended in Mongolia the year before had been sent thence to Pekin.

Let us praise the Lord for having thus inspired sentiments so favourable to his holy law into the heart of this young prince, and let us pray that he will in his mercy vouchsafe to complete the work he himself has begun, by affording to Hau-Fouang the power and the means of enforcing his edict throughout all the provinces of the Empire, and by inspiring him with the faith, the virtues and the qualities of a Constantine.

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These favourable dispositions towards our holy religion owe their orgin to a circumstance which would seem to have been an evident interposition of Divine Providence. The Emperor Tao Kaung, much afflicted by the death of his three elder sons, placed a Christian woman, in whom he had the greatest confidence, as governess over the fourth (the present emperor.) He required that by day and by night, at his meals, his studies, his recreations and his repose, in a word at all times the young prince should ever be in her sight. It is now ten or eleven years since I became aware of this circumstance I did not consider it necessary however to make it public before, but now the Mandarins them-

selves talk openly of the thing. It is then under God, to this pious Christian woman that the young prince owes those good dispositions of which I have been speaking. * * *

With sentiments of the most lively gratitude and of the most profound respect,

I have the honor to be Gentlemen.

Your most obedient and humble servant,

✠ J. L, Perrocheau.

Bishop of Maxula and Vicar Ap. of Su-Chuen.

UNITED STATES.

Protestant tribute to the Catholic Church.

The religious enthusiasts of the whole continent of America assemble in New York at this season. I attended at one of these gatherings—the American Home Missionary Society, and heard Rev. Dr. Riddle, of Pittsburg, deliver the annual sermon. At the close of his discourse he paid the following tribute to the Catholic Church in the United States, and especially in the west:

"In addition to all that I have said there is another reason for our exertions. There is a systematic and powerful, and well-directed effort, to bring this country under Catholic dominion, and to make the Church of Rome supreme in the United States. I do not blame them for this; on the contrary, we ought to honour their zeal. They believe that there is no salvation out of their own church, and their acts are in conformity with this principle. What else would they naturally do than to strive for the preponderence? They know that this country is destined to be the greatest the world ever saw, and that its influence over the whole human race is beyond calculation. They have faith in its perpetuity, and they are making their preparations on the grandest scale. They are anticipating the future extension of the country in the structure of their cathedrals and churches. They know that the west is destined to be the seat of empire.—God grant that it may not be the seat of the beast. At Pittsburg they are erecting a Cathedral 400 feet long, standing, somewhat like Paul on Mars Hill, overlooking the whole city. They spare no effort—they despise no avenue to human affections. It will not do to be quarrelling with Catholics, and moaning and groaning at their success. Let us emulate their labours and aspirations. To cope successfully with the Jesuits we must have their spirit, and labour with their zeal and self-denial. We must personally labour every one of us; we must learn the luxury of carrying money to give away for Christ, that we may counteract the influence of Anti-Christ. Roman Catholics are in earnest. Some years ago a Catholic publication said, 'We must make haste; America shall be one day the centre of the world. If Protestants are beforehand with us, and secure a preponderating influence in the country, we should lose the opportunity God has placed in our power of extending his true religion over the world.' Yes, and Catholics are united too. Would to God that Protestants were also united. To Catholics there is but one Faith, one Lord, one Baptism. Protestants are divided into numerous sections—one has his psalm, one his interpretation, one his doctrine, and all do not speak with one accord. This is deplorable, and many Protestants weep over it. God is not the author of confusion, and we should pray for more harmony in doctrine and in action, and and not allow non-essentials to prevent our co-operating in the advancement of the religion of the Bible in the far west, instead of permitting the errors and superstitions of Popery, in consequence of our divisions and apathy, to gain a head-way in the west, and thus to supersede the faith of the Gospel of Christ."

—New York Correspondent of the *Freeman's Journal.*

THE EDINBURGH PRESBYTERIAN CLERGY AND THE ANNUITY-TAX, OR CALVINISTIC TARIFF.

The inhabitants of Edinburgh will be about equally pained and surprised to learn that the City Clergy have resolved to offer an uncompromising and intolerant opposition to the plan for the adjustment of the Annuity-tax lately agreed to unanimously by the Town Council to be laid before the Select Committee of the House of Commons at present sitting, and which seemed at last to afford some hope of the settlement of a question so long a source of discomfort and disturbance. The objections of the clergy, as formally stated by their agent, are, we hear, some half-dozen in number. One applies to the proposal to fix the stipend of each minister at the average of the last seven years—which would give, we believe, about £[illegible] to each. We thought this too good a bargain for the clergy, remembering that a very large proportion of the arrears which had accumulated during the non-intrusion distractions have been got in under the new state of things and the new collector during the last seven years, and have swelled the average of the period very considerably beyond the sums actually belonging to the years it includes. But the clergy, it appears, calculate on a future increase of rental within the city some few pounds more than equal to the increasement which has arisen from the source just mentioned, and for the chance of this are resolved to go on with

the jailings and roupings! Another objection, we hear, applies to the proposal of making up £2000 of the future fund out of the seat-rents. The clergy say they do not feel that the seat-rents are a good security for that sum, and, moreover, that it is against their principles to accept payment from such a source. Surely eighteen of the picked and best paid ministers, of the Establishment, in saying that they cannot trust to drawing LIII. each as seat-rents, pay themselves rather a left-handed compliment; but we must maintain, and we hope the Select Committee will agree, that they form too humble an estimate of their usefulness. If they are correct and in earnest when they say that it is 'against their principles' to be paid in part from money willingly contributed by their hearers, rather than from money wrung from non-adherents by the terrors of jail, then, indeed, it is difficult to imagine what is to be done or said. They object, too, on the grounds that it is unlikely that the City will be allowed anything from the Crown Teinds that it is improbable that the City creditors will concur; and that it is not right to bring the members of the College of Justice under the tax. They also add that they will not submit to any decrease of their number, and that they will insist on the whole funds of Trinity College Church being expended on a new building—points on which the Town Council declared its willingness to leave to the decision of the Parliamentary Committee. In short, the clergy not only muster every objection they decently or indecently can on their own part, but suggest a manner of objections for others. The adoption of such a course in such circumstances, by men sacredly bound to the profession of peace and good-will, cannot fail to rouse a strong feeling of disapproval among the citizens of all churches and parties. If in a question causing so much heart-burning and animosity, and in which they themselves possess the most potential voice, the City Clergy had come forward long ago with some plan of conciliation and peace-making, it would have been no more than the community had a right to expect. But now—when a plan has at last been concurred in by the representatives of all parties at the Municipal Board, when the Government is holding forth a helping hand, when a committee of the Legislature is undertaking to hear and judge—to come forward now in a more obstinate spirit and with more unreasonable demands than ever, is an absolute outrage on the public feelings and interests. Outrageous as it is, it may have enough of influence among members of the Legislature to turn the scale against a plan of adjustment which would have had difficulties enough to get over, even if the clergy had concurred, instead of violently opposing. But the benefits of such a victory would not only be unreal, but merely momentary. Do the clergy forget that we are to have a new Reform Bill next year, and, the year after that, a tribunal not likely to be too partial towards such claims as theirs, nor at all unlikely to grant the citizens a more sweeping and thorough measure than they would at present compound for?—*Scotsman, May 31.*

THE HON. AND REV. MR. SPENCER.

To the Editor of the Tablet.

John-street Chapel-house, March 31, 1851.
Jesu Christi Passio.

Sir—I desire not to lose a day in putting the accompanying, to me most important document, before the eyes of the Catholics of Dublin.

For nearly ten years I have been leaving no stone unturned, which I was able in any way to move, to excite the Catholic people of Ireland to devote themselves, with all the energies of their soul, to the enterprise of converting England to the Catholic Faith. I have written, I have preached I have talked to an extent which, in the recollection, almost astonishes myself. I have always been listened to with favour, often with enthusiasm, but the grand united movement has not yet taken place. I believe the time for it is now approaching, is actually come. Hitherto I have felt myself as one tossed, as it is said, from pillar to post, in a strange way. I first appealed to the Catholic Prelates of Ireland. They commended the thought, but judged it not prudent to take the initiative in this new enterprise. They gave me leave, however, to address the people. I did so, when ever I could. I was well received, but was always told, you must persuade the Clergy to speak; then we will move in earest. I have turned to the Clergy. They have said, we will do all you wish, when once we have authority from the Bishops. Returning to the Bishops, I was again directed and encouraged to speak to the people. Thank God, I persevered; and thank God for this also, that I have not given way to the temptation—at least I hope very little, as little as could be expected in a most eager agitator—of speaking against the rulers of the Church. I have directed all my invectives for indifference, apathy, &c., all my threats of the consequences of inaction, to the poor people, who are so thoroughly accustomed to rough dealing from all sorts that they can bear it wonderfully well, especially when they see and feel that he who is upbraiding them loves them from the bottom of his heart. I have always said that the Prelates will wisely refuse to commit themselves to the undertaking till they see you are disposed to carry out and persevere. On your indifference will lie all the blame. At last, after a siege almost as long as that of Troy, the walls are beginning to totter, and I hope I am getting possession of the heart of Ireland. I am now entering it, not by a bye path; round about; but by the most legitimate road, by the door, the great door. The first man, I believe, who has committed his name to the great work is the Catholic Lord Primate of all Ireland, Paul, Archbishop of Armagh. My letter to him, and his remarks upon it, which appeared in his Lenten Pastoral, you have already inserted. My great point, after him, was the Catholic Archbishop of Dublin. Glory be to God, I have him now as an avowed crusader. I must be permitted to speak with some freedom in a moment of triumph like this. I renewed my often-repeated appeal to his Grace last week, begging him either to speak in his own name, or to write me a letter of which I might make use. His Grace wrote to

me as follows, and has since consented to my turning what he wrote to the best account. Let not the people of Dublin look for peace from me if they will not now stir themselves like men.

And how do I feel myself after this? I cannot get out of my head the first words of the famous French revolutionary song, *ça ira*. Oh! let them, if they please, take hold of this, and say I want to revolutionise England. I do; I do; but I hope not in the sense, nor in a like direction, to that in which Marat and Robespierre were then driving France.—I am, Sir, your obedient servant.

IGNATIUS OF ST. PAUL, Passionist.

"Mountjoy square, 22nd March, 1851.

"Dear Father Ignatius—I have had the pleasure of receiving your very kind letter, in reply to which I beg once more (since you require it), to express my entire approval of that earnest charity which prompts your untiring efforts to unite the Faithful, as much as you find it possible throughout the world, in one common appeal to the Father of Mercies, that He may vouchsafe to pour down his richest gifts on our beloved brethren in England, and especially to move the hearts of those who are wandering from the Faith through the mazes of error, and to lead them back by His grace to the bosom of the Catholic Church. Faith, we know, is not the fruit of human wisdom. It is, as St. Paul teaches, the gift of God. That prayer, which is strong enough to remove mountains, can accomplish your holy purpose, and obtain that gift, the example which you mention of the Chananean woman inspires hope. Go on; my best wishes and humble prayers are with you.

But while, in the spirit of the Gospel, we thus interest ourselves, as we ought to do, for the happiness of others, let us not omit to look inwardly, with peculiar care, upon ourselves. Let it be our first study, and that of our faithful people, to keep our own lives free from stain, and to render them in all things conformable to the pure dictates of the Faith which we profess. A course like this would procure for our prayers, through the merits of Christ, a readier access to the Throne of Grace, would be a sure path to lead ourselves to salvation, and would hold out to others an edifying example of Christian virtue, which none need be afraid to follow.—I have the honour to remain, with much respect, dear Father Ignatius, your faithful servant in Christ.

✠ "D. MURRAY.

"Rev. Father Ignatius of St. Paul."

[*Tablet.*]

THE GREAT EXHIBITION AND AMERICAN SLAVERY.

(*From the Anti-Slavery Reporter, May* 1.)

The following circular addressed to the several great religious organizations of this country, as well as to the committees of the Bible, Missionary, and Tract Societies, has been issued by the Anti-slavery Society.

The number of human beings held in slavery in the United States is upwards of 3,000,000; and of these it is estimated that more than 660,000 are held by the ministers and members of various sections of the Protestant churches; viz.—Methodists, 619,523; Baptists, 125,000; Campbellites (Baptists), 101,000; Episcopalians, 88,000; Presbyterians (Old and New School), 77,000; and other denominations, 50.000. So melancholy and startling a fact as this requires no other comment than your own thoughts and feelings will readily suggest, but they would remind you that these wretched creatures, no less the great bulk of their fellow-sufferers, are held as property, and subjected to all its revolting incidents; that they are denied the sacred rights of marriage and parentage, and vast numbers of them are kept in a state of profound ignorance of their nature, and of their duties and destiny as rational and immortal creatures.

The Committee would further add that, if an additional motive were required to justify the course which they recommend, it will be found in the recent legislation of the United States, by which not only has the area of slavery been greatly extended, but the re-capture of fugitive slaves, or of coloured persons suspected of having been slaves, in a summary manner, provided for. This latter enactment violates every principle of justice humanity, and religion. It makes beneficence, a crime, and the Christian charity, which gives aid to a slave in his struggles for freedom, an offence punishable by heavy fines and lengthened imprisonment in the Penitentiary. It has already broken up several coloured churches; dispersed many coloured families; driven these poor fugitives, during an inclement winter, from the homes which they had made, into Canada; and already thrown many slaves back again to all the horrors of their former condition, aggravated by the fact that they had once tasted the sweets of liberty, and were now restored to their infuriated and brutal masters.

Yours faithfully,

(Signed), JOHN SCOBLE, Secretary.

RESOLUTION.

At a special meeting of the Committe of the British and Foreign Anti-slavery Society, held at No. 27, New Broad Street, on Monday, the 21st of April, 1851, GEORGE W. ALEXANDER, Esq., in the Chair.

It was resolved,

"That this Committee, in view of the anticipated large influx of American citizens into this country, of various religious denominations, feel it to be their solemn duty to call upon every section of the Christian church in the United Kingdom to discriminate, in their of Christian fellowship, either in respect of church communion, occupation of pulpits, or other intercourse between those who are either directly implicated in the system of American slavery, which mercilessly consigns upwards of three millions of human beings to hopeless degradation and misery or who by their guilty silence or apologies indirectly sustain it; and those faithful brethren who, in the spirit of the Gospel, are earnestly labouring to remove, from the churches and from their country, the guilt and reproach of this atrocious iniquity. And, further, this Committee would respectfully but urgently recommend

to British Christians to unite in a solemn protest against American slavery; and to press upon American visitors, as they have opportunity, the obligation of promoting, by all the means in their power, its immediate and complete abolition."

At a Meeting of the Birmingham Ladies' Anti-Slavery Society, held April 14th, 1851.

Resolved,—"That the members of this Society regard it of great importance, at the present juncture, to elicit an expression of British feeling on the wrongs and outrages, of American slavery, more especially as respects the Fugitive Slave Bill, recently passed into a law by the Legislature of the United States.

"When they consider that this measure has received not merely the acquiescence, but the public sanction of many of the most eminent ministers of the several churches in America, to an extent which it is painful to contemplate, they conceive that a solemn duty attaches to the ministers of all denominations in this country, and especially to those about to meet so many of their American brethren in London, to refrain from inviting to their pulpits those who are known to have supported the system of slavery, and, above all, this iniquitous enactment.

(Signed) L. E. Sturge,
Secretary.

THE BATTLE OF A NAME.

(*From the Atlas, May 17.*)

The lawyers find little difficulty in showing up the Ecclesiastical Titles Bill. Its purposes are anything but what would be recognised by a matter-of-fact man of the law. It is a measure simply intended to prevent things from being called by their right names. It is an object singular and almost unique in political history—not one whit the less absurd because it happens to be strictly and inevitably necessary. The world chose to take the new christening of an office many centuries old as a thing full of import. The Roman Catholics boasted of their new names as evidence of the progress of their religion; the world in general regarded these names as an act of defiance; and it was in no way the fault of the Ministry that, having a name to combat, they combat it by a name. They oppose spectre to spectre. The most unreal things are often the most troublesome, and can only be combated by their own weapons. What avails sword or pistol against the goblin king?

The very idea of a bishop implies the existence of his territory. A bishop without a territory would be much the same thing as a field without acres. The duties of a bishop have not a spark of generality about them. The lawyer may, as in America, go practising from town to town; Doctor Dulcamara roams the world behind his cream-coloured horses; the Methodist clergyman, after the fashion of the monk of old goes, round the country preaching, and edifying his flock. The duties of all those consist in practises, rules, or exhortations of general applicability. But a bishop has nothing to do with generality. His authority, as a bishop, is as strictly limited by place as the authority of a gaoler. The trigonometrical survey cannot define more accurately the local boundries of a county than circumstances define the local bundaries of the authorities of a bishop. He is made up of city, town, and villages. Without place he is an unreal and unsubstantial shadow—an ecclesiastial contradiction—a forest without trees—a river void of water. A bishop, abstractedly, is nothing but a metaphysical idea; it is only when we speak of the Bishop of Blank that we give substance and actuality to our words.

To a power so essentially local it has been necessary to forbid a local name. An idea made up of places is strictly debarred from defining itself of any one of the places composing it. It is even difficult, under the circumstances, to empower the use of any name whatever to the Roman Catholic bishops, for the Ecclesiasticle Titles Bill prohibits the Roman Catholic episcopate from assuming the title of any place in England and Wales. Suppose that they bow meekly to the law, and provide their bishops with the distant titles of Siga or Annopolis; and suppose, further, that any litigious enthusiast should build a dozen cottages, and call the hamlet thus created by the name Siga or Annapolis, what, in that case, becomes of the provisions of the act? True, the thing is unlikely enough; still we have an act framed in such a way as to place it in the power of any blockhead to throw serious complications in the working of an established State, and to turn religion into a legal jest.

All this difficulty and absurdity arises from the Romanists themselves, who have chosen to turn a matter of course into an engine of aggression and to make it a subject of boast and triumph. But in such a case it is little wonder if men, like our Kellys, our Brodies, or our Baddeleys should be able to make out a set of sufficiently serious objections to any bill that could be devised. The legal opinion quoted on Monday night with so much ecstacy by the Irish members was clear and easy; it contained objections which any one could have foreseen, without summoning a consultation of the highest practitioners at the English bar. With a proceeding commenced and carried on under principles as opposed as well may be to those usually recognised by the law, the law will of course readily find fault. Making enactments on the Papal Aggression is like making out a deed of title to the Tower of Babel. Notions jostled against facts—realities jumbled amongst shadows—a mere name, invested with all the importance of a great ecclesiastical movement—an inroad composed of words and letters—all these things to be met by an Act of Parliament is no easy matter. A band of spirits had been summoned against us, and it was necessary to conjure them back, and conjurations have never yet been effected by wise or even intelligible sentences. An unmeaning abracadabra has been found to be the only formula effectual on such beings from the time of Simon Magus downwards.

It has, in short, become the duty of a great nation to pass an act with more circumstance and ceremony than usual, to forbid things from being called by their right names. It is not a

dignified thing to do, and the way of doing it—however it is done—will be subject to ridicule and abuse. No one can help this. In society, the principle has been recognised long enough; we daily allude without scruple to things which, if called by their broad names, would subject the speaker to be kicked out of the room. To apply this social prescription to the grave proceedings of a nation is a new thing. Hitherto Ministers have left to grammarians and college examiners to wrangel about definitions. Our actual Government have been forced to combine the drawing room delicacies of a fine lady and the scholastic refinements of an Oxford fellow, to make out of them an act of Parliament which shall at the same time check the most dangerous religion on earth, and suit the prescriptions of Westminister. To do both is impossible, and Lord John Russell must be satisfied if he can effect the first. The business of the lawyers is with other titles than the ecclesiastical, and we must be satisfied to deal with a matter so utterly beyond the legal pale without much reference to legal authority. The House of Commons will have something to do with the Ecclesiastical Bill, if their debates are to be thrown into confusion every time an Irish member chooses to spend a guinea upon legal opinions.

OPINIONS OF AMERICAN PROTESTANT MINISTERS ON SLAVERY AND THE FUGITIVE SLAVE BILL.

SELECTED FROM RECENT AMERICAN PUBLICATIONS

The Rev. Dr. Gardiner Spring, an eminent Presbyterian clergyman, of New York, well known in this country by his religious publications, lately declared from the pulpit that 'if by one prayer he could liberate every slave in the world, he would not dare to offer it.'

The Rev. Dr. Parker, of Philadelphia, affirms in a recent Thanksgiving sermons.—'That there were no evils in slavery but such as were inseparable from any other relation in civil and social life.'

The Rev. Moses Stuart, D. D. (late Professor in the Theological College of Andover, in his vindication of this Bill, reminds his readers that 'many southern slave holders are true Christians.' That 'sending back a fugitive to them is not like restoring one to an idolatrous people.' That 'though we may pity the fugitive, yet the Mosaic Law does not authorise the rejection of the claims of the slaveholders to their stolen or stayed property.'

The Rev. Dr. Spencer, of Brooklyn, New York, has come forward in support of the 'Fugitive Slave Bill,' by publishing a sermon entitled the 'Religious Duty of Obedience to the Laws,' which has elicited the highest encomiums from Dr. Samuel H. Cox, the Presbyterian minister of Brooklyn, (notorious both in this country and America for his sympathy with the slave-holder, and also from the Hon. Daniel Webster, who says that 'Is quite refreshing to read a production which, founding itself upon the express injunctions of the Holy Scriptures, goes back from theory to commandment—from human hypothesis and speculation, to the declared will of God.'

The Rev. W. M. Rogers, an orthodox minister of Boston, delivered on the last Thanksday a sermon, in which he says 'When the slave asks me to stand between him and his master, what does he ask? He asks me to murder a nation's life; and I will not do it, because I have a conscience,—because there is a God.' He proceeds to affirm, that if this resistance to the carrying out of the Fugitive Slave Law should lead the magistracy to call the citizens to arms, their duty was to obey, and 'if ordered to take human life, in the name of God to take it; and he concludes by admonishing the fugitives to 'hearken to the Word of God, and to count their own masters worthy of all honour.

The Rev. Wm. Crowell, of Waterfield, State of Maine, has printed a Thanksgiving sermon of the same kind, in which he calls upon his hearers not to allow 'excessive sympathies for a few hundred fugitive to bind them so as that they may risk increasing suffering to the millions already in chains.'

The Rev. Dr. Taylor, Episcopal clergyman, of New Haven, Connecticut, made a speech at a late union meeting, in which he deprecates the agitation on the new law, and urges obedience to it, asking,—"Is that article in the Constitution contrary to the law of nature, of nations or to the will of God? Is it so? Is there a shadow of reason for saying it? I have not been able to discover it. Have I not shown you it is lawful to deliver up, in compliance with their laws, fugitive slaves, for the high, the great, the momentous interests of those (Southern) States?"

The Right Rev. Bishop Hopkins of Vermont, in a lecture at Lockport, on the 13th of January last, while admitting that slavery, from its inherent nature, had in every age been a curse and blight to the nation which cherished it, throws the sacred mantle of the Scriptures over it. He says, 'It is as warranted by the Old Testament;' and in fine, 'What effect had the Gospel in doing away with slavery? None whatever.' Therefore, he argues as it is expressly permitted by the Bible, it does not in itself involve any sin; but that every Christian is authorised by the Divine law to own slaves, provided they were not treated with unnecessary cruelty.

The Rev. Orville Dewey, D. D., of the Unitarian connexion, is maintaining, in public lectures, that the safety of the Union is not to be hazarded for the sake of the African

race. He declares that, for his part he would send his own brother or child into slavery, if needed to preserve the Union between the Free and, Slave holding States; and counselling the slave to similar magnanimity, thus exhorts him:—'Your right to be free is not absolute, unqualified, irrespective of all consequences. If my espousal of your claim is likely to involve your race and mine together in disasters infinitely greater than your personal servitude, then you ought not to be free. In such a case, personal rights ought to be sacrificed to the general good. You yourself ought to see this and be willing to suffer foe a while—one for many.'

We understand that the following Bodies have expressed their determination of not obeying the Fugitive Law:—

Methodist Episcopal Church; The Associated formed Church; Presbyterian Synod of Opio; New York Congregational Convention; the Free Baptist General Conference, and some others.

	Slaves.
The Methodists own, ...	219,563
Presbyterians, Old and New School.	77,000
Baptists	125,000
Campbellities..	101,000
Episcopalians.	88,000
Allow for the denominations.	55,000
	660,563

These facts rest on the evidence of the Rev. W. G. Keppart, of the American Missionary Association.—*Patriot, May* 26.

ITALIAN BEGGARS IN THE UNITED STATES.

We translate from the New York *Eco d' Italia* an intersting article on the professional beggars, commonly known among the Italians under the name of *catenoni*. These vagabonds arrive by hundreds from Genoa, and having been provided by special agents with false papers and certificates, purporting to be genuine documents they visit every corner of our country, and after a few years of begging, return to their villages, and become landholders, with the money obtained from credulous Americans. The *Eco d' Italia* contains the following on the subject:—'Every year there arrive in this country on board Sardinian vessels, not less than 800 professional beggars, known among us under the name of *catenoni*. These people come from Borzonasia, La Croce, Fontana, Boura, Chiavari, and from the neighbouring towns. In these cities there are special agencies corresponding with those in the United States, through whose medium a heavy per centage is realised on the money collected by the *catenoni* in America. These professional beggars are all landholders in their own country, and mortgage their properties to the captains of Vessels, to pay their passage to the United States. The captains and the owners of the vessels in Genoa trading with this country, assisted by skilful agents, visit the abodes of the *catenoni*, and by exaggerated tales entice these people to leave their native land with the assurance of finding as much gold in the United States as in the mines of California. A few months after their arrival, they are generally able to redeem their mortgaged estates, and send money home, either to induce others to come to this country, or to buy more land. The agents of these professional beggars in New York, Boston, New Orleans, and other cities, having ascertained the departure from Genoa of such and such a vessel, and the precise number of *catenoni* on board are always present at their arrival, to provide them with board; and as soon as they are landed on American ground, they are provided with false printed papers, bearing the signatures of imaginary merchants, or the counterfeited seals of foreign consuls or Italian government, stating that the bearers are men or women of good moral conduct, who have been victims of incendiarism or inundation, of commercial misfortunes, shipwreck, or the like. The recent political events in Italy having caused a great number of exiled patriots to leave their native land, the agents of the professional beggars being aware of the sympathies of American people for the oppressed in the cause of freedom, they introduce these *catenoni* to the public as political refugees, or else as collectors of money to revolutionise Italy once more' The Sardinian brig Arbace, Captain Preve, says the *Eco d' Italia*, arrived at New York on the 11th of April, 1851, having 83 professional beggars as steerage passengers, among whom were two infirm old men, eight infants, and two helpless cripples. We trust the city authorities will concur in assisting the editor of the *Eco d' Italia* to suppress so base an imposition on our fellow-citizens.—*New York Herald.*

LIND'S WIND GAUGE.—A singularly ingenious and simple contrivance, as a substitute for the log for determining the speed of vessels at sea, has of late been resorted to. Most of our readers are probably familiar with the form of Lind's wind-gauge. It consists of a glass tube bent like the letter U, and each of the extremities of which are turned outwards. The one leg of this is fitted with a spindle around which it may revolve. —the other has a vane or network; so that the open work of one of the legs may always be turned towards the wind, the other away from it. When about to be used, as much water is poured into the bend as ascends to the zero of the scale, with which one of the legs is provided. The weather—cock directs the open aperture to the wind, by the force of which the water descends in the windward limb and ascends in the leeward one, the amount of this indicating the force and velocity of the wind. A vessel at sea is provided with a tube of considerable diameter arranged on the same principle, with a flute hole on one side facing the line of the ship's progress—the water rises in this to a height proportioned to the speed of her advance, and can be indicated at all times in the cuddy, or in any other part of the ship, by a float and an index string and pulley—so that there seems to be no occasion for the use of any sort of log whatever.—*Bombay Times, July* 17.

THE BENGAL CATHOLIC HERALD.

'One body and one spirit—one Lord, one Faith, one Baptism.'

No. 6.] CALCUTTA: SATURDAY, AUGUST 9, 1851. [VOL. XXI.

THE

BENGAL CATHOLIC HERALD.

Calcutta: Saturday, Augt. 9, 1851.

CREED OF THE UNIVERSALISTS—MORMONITES &c. &c.

Their respective Creeds and Codes of Morality, proved by History to be an inevitable result of the primary principle of the Reformation.

(Continued from our last.)

In our preceding number, we traced out briefly, the happy analogy, which has been established by the Almighty, between the Natural and Supernatural order, and we showed that by a wise Providence, things have been so disposed, as that, the same principles, by which man is taught to consult for his natural welfare, are also designed to enlighten and aid him, towards the attainment of the end, for which Religion declares, that he was created.

We adduced in illustration of what we then advanced, the remarkable similarity which exists, between the course, which reason and the usages of Civil Society dictate to the sick man, as well as to him, who is accused of crime before a Court of Justice and that, which the Saviour established, for the reconciliation of the penitent sinner to his offended Creator.

By means of this wise ordinance, we argued, that persons, on whose minds and hearts, sound principles and just impressions of Religion and virtue had been inculcated in early youth, would, in numerous instances, be afterwards reclaimed from vice, and induced to make suitable reparation both to God and man, for their past misconduct.

The experience of every Catholic, whether Priest or Layman will prove, that the practical result of the theory here advanced, is in perfect harmony with our principles. Protestant testimony may be also adduced in favor of our conclusion.

Our grand object in pursuing this line of observation, was to impress upon our readers the unspeakable importance, of upholding with inflexibility those maxims of faith and morality, which Religion sanctions, and which the Church of God therefore recognises and enforces.

Nothing can afford better proof, of a shallow and unreflecting character, than for a Christian, to affect to disregard as trivial the knowledge of the limits, to which these principles are to be extended, or within which they are to be confined. In a religious dispensation so mysterious as ours confessedly is, a dispensation in which we are taught, that for the eating of an apple in disobedience to the Divine Precept, not only Adam, but also his posterity were condemned to temporal and eternal death, because

together with his nature, Adam's posterity were to partake of his sin—in a dispensation, in which this malediction could be averted, only by the Son of God, equal to the Father in all things, God of God, offering himself up, as a bleeding victim on the ignominious cross of Calvary for Man's Redemption—In a dispensation, in which, notwithstanding the infinite worth of the sacrifice of Redemption, millions of our fellow-creatures will, nevertheless, be lost for eternity, for culpable neglect in complying with the conditions of Salvation, whilst numberless others, for example, Infants who die unbaptised, will, because born of the flesh, and not regenerated in water and the Holy Ghost, be excluded for ever from the beatific vision, —, in a dispensation, of which, as of its Divine author, it is true,* "that darkness is its covert and its pavilion round about" in such a dispensation, it is we repeat it, worse than absurd, for one who professes his belief in it, to assert, that whilst he acknowledges its Divinity, he regards, on his own private authority, this or that dictate of its code, as of little moment, and of no importance in the order of salvation.

For, in arriving at such a conclusion, the party of whom we speak, must have deduced his inference, not from the premises, furnished either by the particular terrific truths we have referred to, or by the others not less alarming, which compose and constitute the Summary of Christian Revelation. He must, on the contrary, sustain his judgment, solely by an appeal to what he will call reason or common sense, and to the concurrence in his views, of other men, who, like himself, have formed conclusions upon religion on human grounds, on principles, which Christianity not only does not recognise and approve of, but which it disavows and abhors.

For, of the whole dispensation of the Gospel, as well as of each minute part of its Economy, the words spoken by God, in Isaias, are true, whether there be question of Faith or discipline, of the belief of the Trinity and Incarnation, or of the universal regulations of the Church with respect to the Devotional or Penitential Exercises, the Fasts or the Abstinences recommended to, or enjoined on the Faithful. "My thoughts are not as your thoughts, nor your ways, my ways, saith the Lord. For as the Heavens are exalted above the earth, so are my ways exalted above the ways of men and my thoughts above their thoughts.

The very abstract of Christianity furnished by the Star of Bethlehem, by the poor Carpenter's shop at Nazareth, by the lowly condition in life of Christ himself and of those whom he chose as his Apostles proclaims, at once, the introduction of a new order of things, totally opposed to Flesh and Blood, one, to pronounce upon which safely and justly, men must be guided by wholly different ideas and principles, from those, to which, in the concerns of life, they had been hitherto accustomed.

In his sublime Sermon on the Mount, the Saviour clearly intimates this grand truth not only to the Gentile world, which acknowledged no code of Revelation, but even to the Jews, who had been for ages the depositary of the Scriptures, and amongst whom, the grand fundamental truths of Religion were thus made familiar, and the worship of the true God celebrated, with a pomp and solemnity, which the Almighty himself had minutely dictated to Moses.

In the grand discourse of the Saviour to which reference has just been made, our Lord prefaces the introduction of the exalted morality, which was to be characteristic of the Gospel dispensation, by certain words, in which he intimated, that his doctrine was to be estimated by a *Standard*, entirely different from the received popular notions of those whom he addressed. Under the new and eternal dispensation, even an angry emotion against a brother, given way to, for a moment, in the inmost recesses of the heart, and known not to men, but only to the "Searcher of the reins and of the heart" becomes now liable to that judgment, to which the man actually guilty of homicide was formerly exposed. But, furthermore, according to the Gospel Code, if the angry emotion were allowed to manifest itself, by the expression of an insulting epithet "Thou fool" nothing less than Hell-fire is the punishment, to which the transgressor may be subjected.

If we pass from one species of sin to another, we shall find the same awful *Standard* always adopted by the Saviour, without the least regard, or rather, we should say, in open disregard to all the suggestions, of what the world calls common sense and reason. Of old, said the Saviour, adultery was prohibited. "But, I say to you, the Saviour continues, that whosoever shall look on a woman to lust after her, hath already committed adultery with her in his heart." What is this, but another mode of announcing, that an immodest look accompanied with a carnal desire, subjects the offender in the new law, to a punishment as terrific as that, with which according to the popular impression, actual adultery only was to be visited. In fine, even for one idle word, the Saviour declares, that

* Psalm 7.

the speaker shall have to render an account in the day of judgment.

(To be continued.)

INTRODUCTION OF SCHOOLS OF INDUSTRY, FOR THE YOUTH OF THE EAST INDIAN COMMUNITY.

From a letter which we publish to-day from the Bishop Vicar Apostolic at Vizagapatam to the Archbishop, we learn with satisfaction that the importance of providing for the industrial education of the Youth of the East Indian Community, is duly appreciated by the excellent Prelate, whose communication we insert. We hope, that the other Catholic Prelates of India will turn their attention to the same subject.

For it would be to hope against hope, to expect, that, the numerous East Indian Youth under their care, would prove useful or virtuous members of Society, unless, at their departure from School, they be provided with some honest means of earning a livelihood.

Without this precaution, all the care, which may be taken by their Pastors, to have them instructed and trained up in the duties of religion during their early life, will be in many, very many cases so much labour lost, or unprofitably expended. In effect, we may add, that without the precaution just mentioned, what we may call the mere School education of the East Indian Youth, will not unfrequently instead of being of advantage, only furnish them with a mischievous and dangerous facility, of committing fraud, or forgery, or of circulating by anonymous letters falsehoods and calumnies, for the annoyance of those, by whom they may imagine, that their pride or self sufficiency may have been in some way wounded.

Every one in Calcutta knows, moreover, that there are not a few of the Class in question, engaged, either in writing mendicant and mendacious letters for Impostors, or in some of the low discreditable occupations to be met within the purlieus of the Police Office or of the Small Cause Court.

We speak thus, from a knowledge derived from a rather familiar intercourse of several years, with the class of persons for whose welfare we are so much interested. We could point out numerous instances in that class, of young men, who received all the benefits of what is termed absurdly, in their regard, a liberal education, and who are nevertheless, worse than mere drones in Society, for they not only live without shame on the fruits of other people's industry, but they also strive to inoculate, often with two much success, those with whom they associate, and the number of these is legion, with their idle, extravagant and vicious habits, as well with their own preposterous and ridiculous notions of the constituents of respectability.

Until these notions and habits be totally changed; until they give place to ideas and usages of a wholly opposite character to those now cherished, the East Indians, as a Class or Community, never can become really respectable. They may have amongst them, as they actually have, several Individuals of great worth and deserving of all commendation for those good qualities, that in every country are appreciated, but however numerous these respectable Characters may be, so long as they are to be considered, not as the rule, but as an exception to the rule of their Community, that Community will be held in disrepute, and will not and ought not to have influence in the public concerns of Society, whether national or municipal.

We are fully alive to the numerous difficulties, which will have to be encountered and overcome, before such a change as is required, can be accomplished. Much time, much patience, great exertions and general co-operation are indispensable for its happy and successful achievement. But the end to be attained, is well worthy of the cost of the undertaking. So far as concerns the most numerous portion of the class we speak of, viz. the Catholic East Indians, there are many difficulties to be overcome, which the aid of a partial Government and the great pecuniary resources of Protestantism, will enable those interested for the Non-Catholic East Indians to avoid or subdue.

But in other respects, there are advantages on the side of the Catholic East Indians, which are not attainable by their Protestant Brethren, and which eventually are likely to prove of greater moment towards promoting their welfare, than those of which, their adversaries in religion are possessed. If on the side of the latter there be wealth and the certain patronage of Government, the Catholics have on their part a numerous, hard-working, widely diffused and disinterested body of Clergy and of Religious, both Male and Female, all of whom are united as one person, and animated with the same generous desire of labouring together for the welfare of every portion of the flock confided to their care, glorying like the Apostle Paul, that they are content with having food, and wherewith to be covered.*

* Tim c. 6. v. 8.

In the hands of labourers animated with this spirit, the scanty means at their disposal will multiply, under the Divine Blessing, like the loaves and fishes in the wilderness, so that even after having fed the multitude we now treat of, there will still remain fragments enough to supply the other wants of their people.

VIZAGAPATAM.

Translation of a letter from the Right Rev. Bishop Neyret,—Vizagapatam, to the Archbishop V. A. W. B.

My Lord Archbishop,—My gratitude for your Grace's letter of the 5th instant is so much the more lively as your Grace's leisure moments are the more rare and precious. I take a very great part in the consolations with which the Lord blesses your Grace's pious zeal. I sincerely hope that the establishment you have in view may be realized to your Grace's entire satisfaction. I have no doubt but that a religious institution, devoted to the charitable employment of teaching different trades to young persons, would be of great benefit to this poor country, particularly to the East Indians. Oh how many times have I deplored the sad future which awaits this interesting but unfortunate portion of the Christian community in India! But in answer to your Grace's question on this subject I regret to say that I know of no religious congregation, proper to second your designs.

The congregation of St. Francis de Sales, of which I am a member, has long been occupied in endeavoring to establish an Institution similar to the one your Grace has at heart, but without success, for want of candidates having a vocation for such a life. I shall beg of all my Priests to collect for your interesting College the curiosities they shall think calculated to figure in a Museum. I admire more and more your Grace's pastoral solicitude in attending to all the wants of your flock. I hope the Seminary for foreign missions at Paris will accede to your request. As for me, the desire I have to oblige your Grace shall make me feel happy when I shall have it in my power to place a priest at Cuttack. I expect new co-operators, it is true, but the Sacred Congregation having expressed a desire that we should commence the Mission of the poor Kondahs, I cannot say for certain, when I shall be able to serve the Mission of Cuttack. I have had the pleasure to hear from Messrs Tissot and Balmond, who have just terminated their visit comformably to what I mentioned in a preceding letter to your Grace; the two

DISTRICT CHARITABLE SOCIETY.

We have been requested to republish the letter of Justice on the District Charitable Society:—

To the Editor of the B. C. Herald.

Sir.—As there is no reasonable prospect of the Catholics of Calcutta obtaining redress from the District Charitable Society, by any other means, than compulsion, I would suggest, that a subscription be opened, for the purpose of instituting such legal measures, as may, after due enquiry and consideration, be recommended by Counsel learned in the law. I shall be happy, if this suggestion be approved of, to send you my Contribution of Rupees twenty-five in the first instance, and to continue, if necessary, to do the same quarterly for one year, from this date, towards defraying the legal expences, which may be attendant upon the proceedings to be adopted in the proposed undertaking. The matter at issue is of the greatest moment to the numerous Poor of our Community. I trust, therefore, that every one of our brethren who feels interested in their welfare, will co-operate, according to his ability, in the generous effort to recover for them, whatever portion either of Mrs. English's, or of any other Charitable Bequest, they may be justly entitled to.

I remain Sir,

Your's faithfully,

JUSTICE.

Calcutta July 24, 1851.

NOTICE.

Subscriptions will be received at the Office of the *Bengal Catholic Orphanage, Printing Press*, for the purpose described in the preceding letter.

SUBSCRIPTION.

JUSTICE,.....Rs. 25 0

CATHOLICITY IN THE DARK AGES.

EXTRACTED FROM AN ADDRESS TO THE CATHOLICS, OF THE UNITED KINGDOM ON THE GOVERNMENT SCHEME ON NATIONAL EDUCATION, &c. &c. BY A STUDENT OF OSCOTT.

(Continued from our last.)

Those who had deliberately taken the three vows—the three sublime vows—voluntary poverty, perpetual chastity, and entire obedience, were in a peculiar manner fitted to become, not, as is preposterously maintained, the useless clogs and drones of the community, but, on the contrary, its most invaluable members, the true labourers in the vineyards of piety, and science, and art, and literature. While the rest of our ancestors were engrossed in sordid occupations or frivolous amusements, the denizens of the monasteries: were nourishing the vestal fires of knowledges and those fires were kindled by the lamp of the sanctuary. It is absurd and contrary to all reason, to stigmatize the Catholic Church for inasmuch as it did not enlighten the minds of the multitude by education. Why, the education of the "commonality" was not one jot more feasible than the squaring of the circle—until such time as the printing-machine was invented. And the printing-machine, be it observed, was never dreamt of till about the middle of the fifteenth century, when, in 1430, Laurentius of Haerlen first constructed his clumsy types of wood. We distinctly repeat our observation, that until the birth of this wonderful and glorious discovery, the enlightenment of the populace by effectual education was impossible. Were the rabble who were the contemporaries of Demosthenes, of Euripides, of Cicero, and of Horace, think you enlightened or educated? It has yet to be proved that our insular forefathers, during the obscurest period of the dark ages, were intellectually inferior to the plebeians or manumitted bondsmen of the palmiest days of antiquity. Instead, therefore, of being grateful to the denizens of the olden monasteries for the priceless benefits conferred upon mankind by their noble and thankless industry, our religious antagonists cavil at them because they did not achieve impossibilities. As far as scholarship, unaided by the ingenuity of Guttemburg, could promote education, the scholarship of the beneficent hierophants of Christianity extended. The monasteries became academies, the monks became teachers, the porch of the divine temple became in a manner the school of that Hellenic philosophy which had once emanated from the lips of Plato, of Epicurus, of Socrates, of Aristotle.

The infinite charities of the spouse of the Emmanuel embraced even the goodness which had flowed from Paganism. The plenary sympathies of Catholicity extended even to the profane achievements of an idolatrous race. Virgil and Homer were treasured up by the priesthood of the ONE GOD, although Æneas and Achilles were the worshippers of the dæmons of mythology, and they were treasured up because of the genius by which this now innocuous pantheism was there encompassed. Horatius Flaccus and Anacreon, despite their panegyrics upon drunkenness, were preserved because of the music of their bacchanalian verse. Catullus and Ovid, although marred by the wantonness of their imaginations, were rescued from oblivion because of the dainty intonations of their metre. Terence and Aristophanes were cherished because of their matchless drolleries and sarcasms; Juvenal and Persius, for their satires upon depravity; Sappho and Pindar for the pathetic ardour of their inspirations; Demostheness and Tully, for their impassioned eloquence; Æschylus and Hesiod for the sublimity of their conceptions: Propertius and Tibullus, for the sweetness of their elegiac strains; Plautus and Martial, for the incidental refinement of their wit; Euripides and Sophocles, for the graces of their diction, and the grandeur of their declamatory rhythm; Pliny, for the amplitude of his investigations; Democritus, for the beauties that sparkled out in the very ghastliness of his merriment; and even the dismal but bewitching Lucretius, for the natural flowers of poetry that sprouted through the chinks of his sterile creed, and bloomed in the wastes of his desolate materialism. Beyond all these imaginative classics there were the voluminous creations of the so-called historians; there were Tacitus, and Livy, and Herodotus, and Curtius, and Sallust; there were the profound and picturesque narratives of Polibius and Thucydides; there were the descriptive commentaries of the accomplished conqueror, the great Julius; there were the fabulous chapters of the Argonautic expidition by Apollonius Rhodius, and the kindred memorials of Ammianus Marcellinus, Diodorous, and Dionysius of Halicarnassus: and all these did

the discerning ecclesiastics garner up at a period when, but for their interference, the manuscript originals would have been fuel for the baking of a kid or the kindling of a casual bonfire. For the riches of antique literature, therefore, mankind is indebted to the reviled wearers of the cowl and of the girdle.

(To be continued.)

OH FAIR! OH PUREST!

SAINT AUGUSTIN TO HIS SISTER. (*)

By the Bard of Erin, T. Moore Esq.

Oh fair! oh purest be thou the dove
That flies alone to some sunny grove,
And lives unseen, and bathes her wing,
All vestal white in the limpid spring.
There, if the hovering hawk be near,
That limpid spring in its mirror clear
Reflects him, ere he reach his prey,
And warns the timorous bird away.
Be thou this dove;
Fairest, purest, thou this dove.

The sacred pages of God's own book
Shall be the spring, the eternal brook
In whose holy mirror, night and day,
Thou 'lt study Heaven's reflected ray;—
And should the foes of virtue dare,
With gloomy wing, to seek thee there,
Thou wilt see how dark their shadows lie
Between Heaven and thee, and trembling fly!
Be thou that dove;
Fairest, purest, be thou that dove.

(*) In St. Augustin's Treatise upon the advantages of a solitary life, addressed to his sister, there is the following fanciful passage, from which, the reader will perceive, the thought of this song was taken:—"Te, soror nunquam nolo esse securam, sed timere semperque tuam fragilitatem habere suspectam, ad instar pavidæ columbæ frequentare rivos aquarum et quasi in speculo accipitris cernere supervolantis effigiem et cavere. Rieti aquarum sententiæ sunt scripturarum, quæ de limpidissimo sapientiæ fonte profluentes," etc., etc.—*De Vit. Eremit, ad Sororem.*

Selections.

FORTIFICATION OF THE CHURCH.

We need scarcely describe the different sections into which the Church of England confessedly stands divided—the Puseyites, the Evangelicals, the Platonizers, the Orthodox, or the many minor divisions, all of which are as properly *sects* as any without the pale. There is, for example, less real distinction between a Low Churchman and a Wesleyan Methodist, between a Spiritualist and a Platonizer, between a Puseyite and a Roman Catholic, than there is between any of those two parties within the Church.

But, irrespectively of those divisions on doctrinal grounds, the Church of England is at this moment stirred by a much broader division on the ground of policy. The non-decision in the Gorham case, the hope on the one side to drive forth the Puseyites and on the other establish for them a stronger position than before, the genuine doubts among many as to the fitness of the existing statutes of the Church for the time, or the logical-legality, if the term may be allowed, of the Gorham judgment by a lay tribunal, have begotten a desire, common to many sections, of arriving at a clear understanding. Of course each section is animated by the more inward wish that such established convention should accord with its own view; but the desire for some treaty stands before the desire for any specific stipulation. On the other hand, many who are hearty enough in their conviction on doctrinal points, so much dread the effect of *any* movements, that they are for not interfering at all, lest mischief ensue. Thus, the Convocation of the clergy adjourned with abruptness, on purpose to avoid the question. The Bishop of Exeter, disappointed of a prelatical synod, convokes a synod of clergy within his own diocese. Forty-four of his clergy, formally, earnestly, and publicly deprecate that diocesan synod, as schismatical and dangerous tending even to disruption. The Church Union of Chester and Manchester encourages the Bishop, and hints at new ecclesiastical laws to purify the Church of Gorhamites; while it is well known that eager men of high Protestant principles are doing their best to bring about a purification in the very opposite sense—a new stringency of laws which would exclude the Puseyites; yet we see eminent clergymen usually ranked among the Puseyite party making concessions to Quietism, and helping the majority of the Prelates to throw a veil of silence over the intestinal discords of the Church.

In this remarkable and wholly unprecedented state of ecclesiastical affairs, the choice of a policy appears really to be limited to the usual "three courses"; and our present object, without advocating either one of those courses, is to see whether we can descry the ulterior consequences of each.

One course would be, to let matters go on without interference; trusting that they will "right themselves,"—that some happy suggestion will turn up, or some blessed opportunity of reunion offer itself. Now of that course, we believe that the most learned and farseeing man must be wholly unable to foresee the consequences, even such as may not be distant. We should be far from denying that things may not "right themselves," as they so often do; or that angry doctrines may not once more subside within the peaceful influence of a common faith, even as the parted waves of the stormy sea sink into the broad level of the calm, and the turbid waters again reflect with one clear expanse the blue of the heaven above. But we, who are in the storm, can scarcely believe in that restoration; and while we remember that churches are, in their material parts, human, we remember also, that though the calm always does return, the storm does not always pass without shipwreck, nor do rocks always withstand the raging of the floods. We do

not foresee the consequence of a merely passive policy.

A second course might be, asking light from Heaven, to revise the records, the laws, and statutes of the Church, in order to correct what has in the lapse of time been warped, to renew what is decayed, to eliminate what is corrupted; to define, restore, and purify, making the Church true to its standard of the Apostolical Succession. This course would be the most satisfactory to two very numerous classes,—those who are more content with a theoretical perfection than a practical optimism, and also those who might obtain the largest share of success in directing the revision so as to favour their own doctrines. We will note two of the most important consequences inherent in such a course. It would, since even ordained servants of the Church are human, be instituted with foregone conclusions; it would be only by a miracle that the most pious entreaty for Divine enlightenment could quite exclude the previous aspirations of the investigator; nay, the fervour of his own convictions might be mistaken for an inward revelation of "*the* truth"; and in such an instance, bigotry would rush in where purest faith would fear to tread. After all, by every practicable test, the judgment would be but that of fallible mortals determined by a *vote!* Beyond that stage, the most important practical result is not difficult to discern: whichever party predominated in the vote, that party would define "the Church of England" in its own sense; and then the parties most antagonistic to that definition would have no resource but *to secede*. This is the very consequence dreaded by the Quietists, and reasonably dreaded. Whether the residuary Church should be "the *true* Church" or not, it is not in human wisdom to pronounce; but there is much probability that it would be "the High Church of England" or the Low Church of England"; far more limited in numbers than the existing Church; Dissent largely recruited, and joined by great influential bodies possessing traditional claims on the Church and its inheritances, spiritual as well as material. We need scarcely carry the anticipatory view further: nor have we any desire to parade a spectacle in which one half of the Church may be painfully seen contending for the disestablishment of the other half, to solace disappointment, not diminish feeling of wrong, with revenge.

The third course would be one demanding boldness in any who should adopt it, a faith sincerity above the fear of misconception and reproach. It would be to institute a diligent and a thorough revision, not of the doctrine, but of the defining words and sentences of the Church, in order to eliminate those endless and dangerous controversies which [illegible] *shall* not affect the conditions of membership as a national [illegible] [illegible] ly; that was the effect of the decision in the Gorham case; [illegible] sinical declaration or subscription—having no positive and compulsory effect in prohibiting contestation by annulling the possibility of victory—it still leaves men to act on their own convictions, be those convictions sound or wayward, thus Gorham has triumphed over Exeter whilst Exeter still has hopes of reversing the triumph. A revision of the Church's statute-book, with the object of declaring that all the disputed points are matters of conviction, not affecting the legal footing of any member, would at once remove the customs-guard of the Church to its outermost boundary, and would simply deprive the disputants within of boundaries, for which to fight by abolishing those subdividing boundaries. Such a course might waive for "the Church of England" its theoretical perfection; might forego the claim to assert that she is "the Church" exactly as she has come down to us by an Apostolical succession—which is so disputed among the successors themselves; and it would less proclaim her to be the Apostolical "Church of England" than the Church of the Christians, in England. Such a course would be less likely to be followed by secessions than by accessions; for any broadening of the ground would *ipso facto* admit important bodies already anxious to be reunited. It would also much facilitate other stringent reforms, which indeed ought to accompany it, and in part must do so. For example, all who could then conscientiously enter the pale of "the Church as by law Established" would, *ipso facto*, obtain that which has so long been sought by another process for Dissenters, and may possibly be obtained by another process—admittance to the great Universities. Such a course would not presume to say what the Church *ought to be*, but would most incontestably declare what the Church *is*; politically a far more impregnable position.—*Spectator*.

THE PROTESTANT AND ROMAN CATHOLIC CLERGY IN INDIA.

From Kurrachee we learn that the Roman Catholic Priests in Scinde, are making rapid progress in the conversion of Protestant Soldiers to their own faith. The zeal, energy, and devotedness of the Romish Priest in every part of the world, contrasts most strangely with the coldness and indifference of a large majority of the Protestant clergy. We would willingly conceal this fact, but being a fact so glaringly conspicuous, we are, with pain, obliged to acknowledge it. The Romish Priest is the poor man's counsellor, the keeper of his conscience, the arbiter of his actions, the repository of his secrets, the dispenser of his consolation, and the last prop upon which he leans on the brink of eternity. His priestly office, his sacerdotal robes, his boasted apostolical succession, and his life of self-denial, invest him with a degree of sanctity of which even the grossest misdeeds cannot entirely divest the most unworthy in the eyes of a vast majority of their fellowers. Contrast this position with that of the highly paid functionaries of our established Protestant Clergy. We shall not pretend to condemn all or dishonourable exceptions on either side, but take the vast majority as they are. The majority of the Protestant clergy of the establishment, are of that aristocratic class between whom and the people there is little or no sympathy. This class of the Protestant Clergy

receive their pay independently of their congregations: they perform their allotted duties with a stiffness and formality which courts not the approbation of the multitude, nor willingly seeks out the sons and daughters of affliction in the haunts of wretchedness, the abodes of destitution, or the scenes of sickness, sorrow, and death. An allotted amount of duty is performed for a certain stipulated amount of salary; the greater part of the people hardly know what they believe, and the clergy themselves are undecided as to what they ought to teach! Is this an overdrawn picture, or is it a truthful delineation of things *as they are?*

Turn we now to the non-conforming portion of our Protestant clergy. We applaud no sect, neither do we commend the peculiar dogmas of any. Viewing the whole as they affect the moral and religious condition of the great body of the people of Great Britain, they stand out before us as the clergy of the people's choice, and as those who labour most zelously for the instruction and enlightenment of the country.

It will appear that we have wandered rather far from the Kurrachee converts, and taken rather a long stride to have a glance at the Protestant clergy of Great Britain. We have done so for the purpose of asking the representatives of the two great classes alluded to, why permit ye the wolves to devour your flocks? The one does what the State requires them to do. This answers all enquiries—cease thou restless spirit, and trouble us not. Well, what are our missionaries doing? One takes a flying visit through Scinde to meet a distinguished friend; flourishes a trumpet and proclaims—"*Behold me!*"—"The first missionary that ever preached the gospel in Scinde!!" A couple more, weary of the *ennui* of Bombay, sally forth on a pleasure trip during the cold season—a relaxation which many hardworking men would be glad of but can't afford to enjoy—well, on their return out comes "*A tour*" "*A missionary tour through the Deccan*" Here is material for an *Annual report*. What more is needed? Two hours a day in the *School*, the *Institution*, the *College division*; and other educational terms, and a quiet comfortable tea-party of pious friends to while away the dull evening, and an enquirer to converse with during the tedious hours of the morning, and then we have "a man with his life in his hand going forth to the heathen!" We are not blind to the danger of touching upon these subjects. The man who does is, to a dead certainty branded as impious, or to go the full length of pious charity "tinctured with infidelity." Careless about these matters we again ask "why permit ye the wolves to devour the flock?" Verily these things ought not to be so.—*Bombay Telegraph, July 24.*

THE HON. AND REV. MR. SPENCER.

TO THE EDITOR OF SAUNDER'S NEWS-LETTER.

John-street Chapel-house, Dublin,
April 10, 1851.

Jesu Christi Passio.

Sir—The day before yesterday I read in our paper of April 5, the report given of the Rev. Mr. Fleury's speech, delivered on the previous day at the Rotundo, in which he professed to give an account of a conversation held with me on Tuesday, April 1. I am glad that I have delayed till now writing my remarks upon it, because this delay has led to my taking a more favourable view, or rather, I should say, a less unfavourable view of this performance of his than I did at first, and I am spared applying to it the terms which I should then have used—I thought it best to see Mr. Fleury a second time before writing. The conversation led to my conceiving it possible that he had not deliberately meant to give a false account of our meeting. Why he should have given the account which he did I could not well understand. I supposed the case might have been that, as he states himself, he did not know what he should talk about when he went to the meeting on Friday; that finding his speech was coming to a close a little too soon, he thought he would entertain the ladies and gentlemen for a little longer at my expense, and that their plaudits carried him forward, perhaps unguardedly, into making up a story perfectly suited to their taste. Yesterday evening a circumstance occured which seemed to throw some further light on the affair. I was told that a report had been circulated among the Protestants of Dublin that, owing to my conversation with some Clergman, I was going to return to the Church of England, and that a public declaration to this effect was to be made by me in the Rotundo, on Wendesday evening, on occasion of Mr. Nangle's repeating, as he had promised, his account of my meeting with him and the four other Clergymen, on March 25.

Now, did Mr. Fleury put about or sanction this report? And if so, did he really think, or pretend to think, that my intention in coming to him was to enter on negociations of this kind? Did he really think that I was moved by his exhortations and denunciations? He might, under such an illusion, have taken the view which he did of my conversation, and possibly have imagined that he was speaking truth in his report of it. In that case, he was only much mistaken, not dishonest. Let his own conscience decide which was the case. The object of my visits to these gentlemen has been to try if they would acknowledge the importance of a reunion of the differences in religion which are threatening manifold ruin to these Kingdoms; and whether, as a step towards effecting this reunion, they would agree to press upon their hearers the duty of every man who believes in God to pray daily that God would heal our divisions by bringing all to unity in the truth; and, moreover, tha

in those points of difference in which any one acknowledges to himself a possibility of being in error, he would daily pray for light that his doubts might be removed. I declare most unequivacally that I am convinced, such prayers as these would lead to the return of all into the bosom of the Catholic Church; but I do not allow this conviction of mine is a just reason why others, who do not agree with me, should not attend to and embrace the proposal. I maintain that all ought enter into it, and I accuse of culpable indifference, or of dishonesty; any one who, understanding what I propose, does not agree to it. I have devoted myself to the salvation of England, by labouring to bring her people to union in the truth. It is more than twenty-five years ago since I set myself on this object, seeing the incalculable evils which our division occasioned. It was in following up this enterprise, and endeavouring to move others to join me in it, as I had been doing for three or four years, that I was led myself to know the truth of the Catholic religion, and I do not now intend to be turned either from my Faith or from my great pursuit by the like of Mr. Fleury or Mr. Richey another Rev. gentleman, who I see has been amusing a set of ladies over me in that same Rotundo, a few days before Mr. Fleury. Please God if I live, I intend to furnish these adversaries, if they choose to be so still, with enough to occupy them. Let them have meetings to laugh at me every day; they will only doing my work, and end by being apostles of those prayers which, if they become general, will quickly deliver out of their hands the souls which they are leading captive. I have confidence in the good sense of the Protestants of Ireland, as well as those of England. If I can keep moving, and these gentlemen will be so good as to publish my movements, however falsely they may represent me, their hearers will at last inquire for themselves what it is that I mean; and when they do they will see what sort of guides they have been blindly following. I have not time, nor can I expect you, Sir, to give me room to explain in detail all the misstatements in Mr. Fleury's speech, or in Mr. Richey's. I will only say that in the reports of them the general purport of my conversation with them is wholly misrepresented, that I hardly see one sentence in which facts are not distorted, and that there are numerous positive falsehoods.—I am, Sir, your obedient servant,

IGNATIUS OF ST. PAUL, Passionist.

April 12.—P. S.—As the insertion of the above letter has been postponed, I beg you to add another sentence. I have been seen Mr. Fleury's speech, No. 2, about me on Thursday last. He gives what he calls an account of my second conversation with him. I simply declare, concerning this, as I did concerning the other account, that it is not true.

CAUSES OF PROTESTANTISM.

(*From the Cape Colonist.*)

When I see Luther, mad with pride, commit those extravagances which were the subject of so many lamentations on the part of his friends—when I see him grossly insult all who oppose him, put himself in a passion, and vomit forth a torrent of impure words against all those who do not humble themselves in his presence, I am scarcely moved by any other feeling than pity. This man, who had the extraordinary mania of calling himself the NOTHARIUS DEI, became delirious; but he breathed, and his breath was followed by a terrible conflagration; it was because a powder magazine was at hand, on which he threw a spark—nevertheless, like a man blinded by insanity, he cried, "Behold, my powers! I breathe, and my breath puts the world in flames!" But you will ask me, what was the real influence of abuses? If we take care not to leave the point of view where we now are, we shall see that they were an occasion, and that they sometimes afforded food, but that they did not exercise all the influence which has been attributed to them. Do I wish then to deny or excuse them? Not at all; I can appreciate the complaints of some men who are worthy of the most profound respect; but while lamenting the evil, these men never pretended to detail the consequences. The just man, when he raises his voice against vice, the minister of the sanctuary, when he is burning with zeal for the house of the Lord, express themselves in accents so loud and vehement, that they must not always be taken literally. Their whole hearts are opened, and influenced as they are with a zealous love of justice, they make use of burning words—men without faith interpret their expressions maliciously, exaggerating and misrepresenting them. It appears to me to be clear, from what I have first shewn, that the principal cause of Protestantism is not to be found in the abuses of the middle ages. All that can be said is, that they afforded opportunities and pretexts for it; to assert the contrary, would be to maintain that there were always numerous abuses in the Church from the beginning, even in the time of her primitive fervour and of that proverbial primitive purity of which our opponents have said so much; for even then there were swarms of sects who protested against her doctrine, denied her divine authority, and called themselves the true Church,—the case is the same, and the inference cannot be denied. If you allege the extent and rapid propagation of Protestantism, I will remind you that such was also the case with other sects; I will repeat to you the words of St. Jerome, with regard to the ravages of Arianism. "All the world groans,

and is full of astonishment at finding itself Arian."

I will repeat again, that if you observe any thing remarkable and peculiar belonging to Protestanism, it ought not to be attributed to abuses, but to the epoch when it appeared. I believe I have said enough to give an idea of the influence which abuses could exert, yet as it is a subject which has occupied much attention, and on which many mistakes have been made, it will be well to revert to it once more, to make our ideas on the subject still clearer. That lamentable abuses had crept in during the course of the middle ages—that the corruption of manners had been great, and that, consequently reform was required, is a fact which cannot be denied. This fact is proved, to us, with respect to the 11th and 12th centuries, by irreproachable witnesses, such as St. Peter Damian, St. Gregory VII., and St. Bernard. Some centuries later, even after many abuses had been corrected, they were still but too considerable as is witnessed by the complaints of men who were influenced with a desire of reform. We cannot forget the alarming words addressed by the Cardinal Julian to Pope Eugeniess IV., on the subject of the disorders of the clergy, especially that of Germany. Having fully avowed the truth on this point, and my opinion that the cause of Catholicity does not require dissimulation or falsehood to defend it, I shall devote a few words in examining some important questions. Are we to blame the Court of Rome or the Bishops for these great abuses? I venture to think that they were to be attributed to the evils of the time alone. Let us call to mind the events which had taken place in the midst of Europe—the dissolution of the decrepit and corrupt empire of Rome; the irruption and inundation of northern barbarians; their fluctuations, their wars, sometimes with each other, and sometimes with the conquered nations, and that for so many ages; the establishment and absolute reign of feudalism, with all its inconveniences, its evils, its troubles, and disasters; the invasion of the Saracens, and their dominion over a large portion of Europe. Now let every reflecting man ask himself whether such revolutions must not of necessity produce ignorance, corruption of morals and relaxation of all discipline. How could the ecclesiastical society escape being deeply affected by this dissolution, this destruction of the civil society? Could she help participating in the evils of the horrible state of chaos into which Europe was then plunged? But were the spirit and ardent desire of reforming abuses ever wanting in the Church? It can be shewn that they were not. I shall not mention the Saints whom she did not cease to produce during these unhappy periods: history proves their number and their virtues, which so vividly contrasting with the corruption of the age, shew that the divine flames which descended on the apostles, had not been extinguished in the bosom of the Catholic Church. This fact proves much; but there is another still more remarkable, a fact less subject to dispute, and which we cannot be accused of exaggerating; a fact which is not limited to individuals, but which is on the contrary the most complete expression of the spirit by which the whole body of the Church was animated; I mean the constant meeting of councils in which abuses were reproved and condemned, and in which sanctity of morals, and the observance of discipline, were continually inculcated. Happily this consoling fact is indisputable; it is open to every eye, and to be aware of it, one only needs to consult a volume of ecclesiastical history, or the proceedings of the councils. There is no fact more worth our attention, and I will add, that perhaps all its importance has not been observed.

THE NEW ROMAN CATHOLIC ASSOCIATION.

(*From the Daily News June* 4.)

The committee established in Dublin are working very zealously the project for a "Catholic Defence Association," and it is announced that they are making preparations for addressing the clergy and leading Catholic laity of each parish with respect to the details of the association now being formed for the protection and increase of Catholic freedom. Amongst the letters received is the following, from Archbishop M'Hale, who urges an agitation against "the enormous evils of the Established Church:—

"St. Jarlath's, Tuam, Feast of the Ascension, 1851.

"Dear Sir,—There cannot now be any discrepancy of opinion regarding the necessity of a Catholic organization to repel the compact and formidable hostility with which our liberties are threatened. The eyes of the most sanguine votaries of religious liberality are at length open to the persecuting spirit which it never fails to develop towards the stern and uncompromising believers of the ancient faith. By the treachery of the foes of Catholicity, which they scarcely took the trouble to disguise, and the lavish accomodation of professing Catholics to every novel experiment which was adopted for the gradual extinction of their faith the catholic people find themselves, to their utter amazement almost in the same situation from which they were freed more than twenty years ago by the powerful confederation which O'Connell had organised and sustained. This sad condition illustrates the truth of the remark that every empire must be sustained by the acts by which it was acquired, and if now the enemy gathers courage to assail the Catholic religion and its hierarchy, we may thank the indefference which seems to have seized the Catholic body, and the apathy with which they witnessed—nay, some seemed to welcome—unwarrantable inroads upon our religious rights, which should have long since alarmed any other

people less confiding, or whose confidence had not been so often abused by the implacable enemies of their creed. It is only by an association confederated under the banners of Catholicity, and linked together by its holy and unconquerable spirit, we may hope to regain what has been lost, and oppose an effectual barrier to the kindred aggressions of Whig liberality and Whig persecution. I hope soon to see that day when such an effective body, for the defence of the religion, shall have acquired a safe and legal organisation. With such a body it would give me the most lively gratification to co-operate. The enormous evils of the Established Church—evils that have to active a malignity to be denominated a mere nuisance—should no longer be spared; for if it had not been for the unwise forbearence with which they were treated when the Catholic interest was strong enough in Parliament to annihilate them for ever, Christendom should not now be obliged to witness the renewal of a persecution in Ireland, which, if not met by a courageous resistance, may surpass in its progress the most atrocious doings of former times. From such an association as you contemplate the noble advocates of our creed and country in Parliament would derive fresh spirit, and its seasonable rebuke would not fail to strike terror into the hearts of those shameful men, miscalled representative, who are betraying the dearest intrests of their constitutions. Under its grave and authoritative censorship no Irish Catholic member would have the hardihood to link his character and fortunes with those of an avowedly persecuting Ministry; and the devoted men who are now against the fearful odds of hosts of enemies and numbers of mercenary deserters, asserting the eternal rights of truth and justice, would be cheered in the discharge of their arduous duties. Longing for the formation of such a body, of which the stability and influence are likely to be secured by the fulness of its materials and the prudence of its management, I have the honour to be, my dear sir, your faithful servant,

JOHN Archbishop of Tuam."

Almost all the Roman Catholics, bishops and clergy have already sent in their adhesion.

"WHICH IS THE CHRISTIAN HERE AND WHICH THE JEW?"

When our Catholic fellow-subjects asked our Prime Minister to permit the Pope to appoint Roman Catholic Bishops in England, he intimated to them that if the Pontiff asked such permission of the Queen, it would be refused. Who, *beforehand*, intimated to our fellow-subjects that he would not suffer his Sovereign to hold any dealings with, or grant any concession to, their spiritual head? The Christian, Lord John Russell. Who, professing the faith of Him who taught, "Do unto others as ye would that they should do unto you," asked the sublime Porte to allow the supreme head of *his* Church to appoint and send Anglican Bishops to minister in his territory? Even that same Minister, who refuses that request to the Pope, and persecutes his fellow citizen for desiring for themselves that which he solicits on behalf of their Protestant fellow countrymen in Syria. Who *granted* to him that permission which *he* refuses to the Pope? The Grand Turk, the spiritual head of the Mohammedan religion, and the temporal sovereign of a nation of Mussulmen. It is not long since Priestly escaped with the bare life from the fangs of his fellow Christians (!) at Birmingham—that, with the connivance of the Sovereign and part of the Government, London was in the possession of the Gordon mob, the Catholics maltreated, their churches burnt, their property stolen, and their houses gutted—that nunneries in America have been razed to the ground, and the unoffending nuns abused by the Christian blackguards of the States—that the poor Mormons have been driven from their homes, and stripped of their freeholds, without the active interposition, scarcely with the verbal condemnation, of a Christian Government. And now, the whole country, hounded on by demagogue rescripts from the chief Minister of the Crown, have cast upon the Catholics every epithet of insult; in the pay of a well-dressed mob, have burned the chief of their religion and his vicar in effigy, amidst brutal jests—have encouraged their buffoon of the fourth estate to ridicule their most sacred convictions, and lacerate their most sensitive feelings by weekly caricatures—have poisoned the equal justice of the Judicial Bench, from the Lord Chancellor down even to Alderman Challis, by partial counsel and unfair pre-judgments—and have deluged Parliament itself with petitions to banish from the realm all who shall exercise even the *office of Bishop*, without the permission of the Sovereign. Such is *our* Christianity; and it is not to be doubted that a considerable portion of the constituency and the Government are restrained only by their fears of the formidable power of eight millions of Catholics, from carrying into action the worst crimes that the malice of bigotry can suggest. At Aleppo the Christians are few in number, and insignificant in power. A sudden outburst of the fanaticism of the Turkish mob, unknown to and unforseen by the Government, ended in the death of five Christians, the wounding of six more, and the pillaging of a hundred houses and five churches. The Sultan, by his local Prime Minister, Mahomed Pacha, shot 600 of the mob, condemned 390 to the galleys, and put 150 more on their trial; he has restored all the property he could recover to the Christians to whom it belonged, and has made up the rest of the loss to the sufferers out of the slender purse of the Sublime Porte. With such facts as these to draw conclusions from, it is necessary to ask any candid and reflective reader, whether the *public* acts of the British Sovereign or of

the Emperor of the Tu[illegible] (we say nothing whatever about their respective *individual* lives) are the most in harmony [illegible]th the spirit, or express precepts, of Christianity? Can any man with a tea-spoonful of brains hesitate to say, contrasting our dealing with the Catholics, and those of the Aleppo mob with the Christians, whether Lord John Russell or Mahomed Pacha has borne himself most worthily in the character of an adviser of his Sovereign, or the chief impartial ruler of a people? Shakspeare bids the shrewd Shylock shame us even now:—

> Oh father Abraham, what these Christians be—
> Whose own hard hearts teach them to suspect
> The thoughts of others.

The Turk recieve our Christian Bishops, recognizes their titles and authority, protects their flocks in the free exercise of their religion—himself the father of the faithful frees and defies the natural prejudices and bigotry of his whole subjects—punishes the persecutors, and relieves the persecuted who deny his faith, out of his own impoverished exchequer. The Christian after he gives the signal of intolerance to the governed—refuses to recognize or tolerate the Bishops of those different form of his own religion gives legislative effect to the will of the mob, which in the name of justice, good government and religion, he should have defied at every hazard—and in place of protecting the property of the Queen's subjects from plundery or their persons from contumely, he inserts a clause in an Act of Parliament confiscating all bequests or donations given to the Catholic hierarchy, finding them as felons for doing that which he asks the Sultan's permission for the Anglican Bishops to do, and permits, without rebuke, the well dressed clerical rabble of Exeter to enact a mock trial and sentence of the Pope and the Cardinal, within the precincts of the State cathedral. Is that other homo-thrust of our great dramatist yet obsolete among us, in which, when Jessica, says, "I shall be saved by my husband; he hath made me a Christian," he makes Launcelot Gobbo retort. "Truly the more to blame him; we were Christians enough before; even as many as could well live, one by another." By the providence of retributive, almost of political justice, the poacher upon the manor of spiritual liberty has at last been caught in his own snare. The glaring partiality and iniquity, as between subject and subject, of the principles asserted in this agitation, render ridiculous the figment that all Englishmen are equal in the eye of law. "The United Church of England and Ireland as established by law" is by the constitution, strictly confined to the territory of the two islands. The Queen is the supreme head of that United Church, so restricted. Yet she has appointed Bishops in all our colonies, in Syria, in Malta, in Gibraltar, where no established churches existed; or if they did, were Catholic. In short she has recognized the principle that she may exercise a foreign, an universal Pontifical function, confer titles where there is no legal recognition of her Church as an establishment, and place herself at the head of an Anglican propaganda, extending over all the earth. Her power to confer ecclesiastical titles has not, therefore, been restricted, even to the co-ordinate political supremacy of her civil rule, as it extends into the territory of a Turkish Sovereign; and it is thus no longer open for us to contend, that it is unlawful for our subjects to take titles from a foreign Prince, or that it is unreasonable for him to claim an extra-territorial spiritual authority, seeing the flock of our Jerusalem Bishop are the subjects of Grand Turk, while their Bishop takes the title from the Queen of England. But, as if on very purpose to expose the gross partiality of this attack upon the rights of the Catholics, the Ministerial Bill covers the suppression of the sees and titles of the Scottish Episcopal Bishops, and confiscates all bequests to them. A barrister from "Pump Court in the Temple" appeals, in dolorous howl, against dealing out equal justice, by mistake, to Papists and Prelatists alike, while Mr. James Stuart bustles about in the House of Commons, a very incarnate point of interrogation to the Prime Minister, and with feverish pomposity "puts a question to the Noble Lord" as to the effects of the Ecclesiastical Titles Bill upon the functions and rights of "that very deserving body of men the Bishop of the Scottish Episcopal Church." As yet he has received no answer that can be called an answer. The minister is only beginning to find out the difficulties of the inconsistency which he confesses and has resolved to underlie. If, in a country having a Presbyterian establishment, the integrity of which is guaranteed by the Queen's Coronation oath, and from which the ex-Premier has banished the life and soul, into dissent, because the recusants presumed to interfere with the civil rights of patronage, he alters his Bill so as to permit the Scottish Episcopal sect to usurp its ancient titles which were suppressed by Acts yet unrepealed, he will bring the Presbyterian establishment down upon his measure with the just charge of gross partiality, in protecting the English hierarchy against Papal aggression, while he leaves the sister establishment open to Prelatic encroachment. If, on the contrary, he alters as to the details of his Bill, he will, by the broad arm of the law, summarily quash and suppress a whole society of Protestant Dissenters, of whose spiritual profession episcopacy is the essence. We suspect this is, to a great extent, the secret of the demand of the *Times* for the extension of the measure to England; and if that requisition is obeyed, what is the Ministry to say to the Irish branch of the "United Churches of England and Ireland?" We leave the Premier the choice of which of the half dozen horns of the three dilemmas he will prefer that he should be stuck upon—any one of them more formidable than the horns of the Papal Bull, and long enough and sharp enough to gore him right through.—*Weekly Despatch.*

MASSACRE OF FRENCH SEAMEN BY CANNIBALS.

(*From the Nautical Standard, May* 31.)

Private letters have been received in Paris from the corvette Alcmene, commanded by Captain d'Harcourt, which mention an incident of a

horrible kind. It appears that about the end of November last the Alcmene reached the bay of Balade, one of the Ports of New Caledonia, in the Pacific. On the 29th an armed boat, under the orders of the Second Lieutenant Dèveresme, was sent to find a passage for the corvette on the western side of New Caledonia. The boat that was to be absent only eight days, had not returned on the 10th, and serious apprehensions began to be entertained on board the corvette. On the 11th, the barge, under the orders of First Lieut. Ponthier, reached Boulabio, to look after the boat, and the crew soon learned that the tribes of Menema and Bellep, the most savage amongst the savage, had massacred the crew of M. Dèveresme's boat, and that that seamen only had escaped death. This was the more strange, as the young officer and his men had been perfectly well received at first by the natives of Hienguebune, and it was only at the moment they were preparing to return to the corvette, that, all of a sudden, and at a signal from one of the natives, they were fallen on and massacred, without having a moment to make use of their arms. Three men attempted to escape by throwing themselves into the sea. They were, however, dragged back, and, naked and bleeding from many wounds, they were forced to remain on the spot while the bodies of their comrades were devoured by the savages. For nine days they lived with them, and to all appearance were reserved for the same fate, when, at the last moment, the barge providentially approached Hienguebune, but still kept at some distance from the shore. *The only person that landed was a priest, one of the members of the mission in these islands, who courageously advanced into the midst of the savages, and assuming a bold attitude threatened them with destruction if the surviving seamen were not instantly restored.* The cannibals, finding the boat's crew preparing their arms, gave up their captives. On the 15th the Alcmene quitted Balad, the men burning with desire to take vengeance on the savages. On the 17th the whole of the huts at Tuba were razed to the ground, the plantations destroyed, the canoes of the natives captured, and 20 of the tribe shot. At Hienguebune and Puba, the huts and plantations were also destroyed. On the 2nd of January the Alcmene quitted New Caledonia.

MR. WALPOLE'S HOPES.

On Monday night Mr. Walpole, in yielding some of his clauses "to the better judgment of his hon. friends," "hoped that if he yielded to their wishes neither the Government nor the country would find another Brief come into the country next autumn."

Poor Mr. Walpole! Fond Mr. Walpole! Credulous Mr. Walpole! "Another Brief," and "next autumn." Why, before the summer is well over—before Parliament is up—we can answer for half a dozen at least.

Why, first, there is the Bishopric of Killaloe. Dr. Vaughan is nominated Bishop, and the Bulls have not yet arrived for his consecration. But they *will* arrive; Dr. Vaughan *will* be consecrated; he *will* take a territorial title; four or five indictable offences will be committed, and all with the most frank, cheerful, and inveterate disregard of the contemptible enactment which they are pretending to pass at St. Stephen's. We think we can vouch for half a dozen, if not half a thousand, misdemeanors in and about Killaloe.

Then come the English Bishoprics. Letters have just arrived from Rome, saying that four of the new Sees are already filled up—one of the four being Southwark. About the fifth there is some doubt. But taking the four: every one of the four will require a separate Bull to be received; a Bishop elect to receive it; a person to deliver it; three Bishops to commit misdemeanors by consecrating the new Bishops; and dry Priests, Acolytes, and attendants to take part in the ceremony. It is with beating hearts and wet cheeks that we set down two hundred misdemeanants as the minimum for every one of the four Bishoprics. Here alone we have actually on hand five Bulls as the supply for the next two months alone; and these five Bulls will carry in their tails at least a thousand indictable offences! All the while Parliament will be sitting and spending its time in notable attempts to vindicate the majesty of British law—or rather in notable pretences to appear to do the same. And all the while the Catholics of these Islands, lay and Clerical, are laughing at the Legislature, breaking the law, and making fools of the whole Imperial Parliament, with Speaker and Lord Chancellor to boot. What a repulse given to territorial aggression! What a slave to the dignity of the British Lion! What a fool, by the way and in conclusion, the said British Lion must be!—*Tablet.*

DEATH'S FRANCHISE.

(*From the Spectator, June 7*).

Universal suffrage exists for all, if not in all: we are all of us, at one day or other, called to a better place; and with that draft from our world our institutions are ever shifting. Writs have just issued for two of our public men; the return has been made, and Shaftesbury and Sheil have bidden us farewell.

Although still young enough to have served upon Committees of the House of Commons, Richard Sheil was virtually dead to public life. His utility had gone, his faculties had dimmed. "Brilliant", is the quality universally applied to his oratory, and the unbroken currency of the epithet attests its appropriateness. Sheil was brilliant in the sense that by a peculiar nicety of apprehension, strengthened with scholarly though not erudite accomplishments, he was able to present ideas already perceived by most men, in a light so startlingly emphatic and vivid, that he flashed upon duller souls a sight of their own half-latent convictions, and animated sluggish conviction into action. At this day we are inclined to underrate both the character and the value of the man. Forgetting that in Catholic Emancipation and in the Reform Bill he had not only done his work, but that in having those two great opportunities, he, as an Irishman, naturally conceived himself under a heavy debt of gratitude to the men who brought both about, we reproached him too narrowly with being a retainer of Whigs. A hearty and affectionate

he wore around his neck the mark of the dollar, and never forgot the hands ened it—not even when *they* forgot their own traditions. Because we have had no recent occasion to value the light cavalry of his rhetorical forces, we too forgetfully overlooked the services which he rendered in less pladding times. Yet who does not remember the startling effect of his sudden appeal to Sir Henry Hardinge, in one of the debates on Ireland, calling upon the Tory soldier to say, if on the field of Waterloo—"Tell me, for you were there" Irish [illegible] before the enemy or fallen

not, cons but undoubtedly they strengthened convictions, alres days have long passed: we are no longer [illegible]long for the Reform Bill; and if the [illegible]s are now going back from their Catholic [illegible]ses, no spiritual freedom is seriously endan[illegible]. To their retrospective policy the faithful lent the undeserved brilliancy of his [illegible]cal rhetoric, and in helping them he un[illegible] the general advancement. Even his ap[illegible]priate" appointment to a diplomatic mission [illegible] Florence, with instructions for Rome, was a questionable advantage to the public: a Liberal, a Roman Catholic, a man disposed to fall in with policies and oblige his friends, and yet frank because sincere in his own intent, Sheil was just the one to be used by harder heads in working [illegible]t discreditable manœuvres with an outward [illegible]ew of credit. Personally, few public men will [illegible]e more regretted.

[illegible]E CRIME—THANKS BE TO GOD.

[illegible] well-informed correspondent of the [illegible] *Chronicle*, speaking, we believe, on authority from the *Dublin Evening Post* and its informants, communicates the following interesting intelligence, which we are happy to say is in the main authentic—

THE POPE AND THE QUEEN'S COLLEGES.—I have understood to a certainty, that the decrees of the Thurles Synod, condemning the Colleges as institutions "dangerous to [illegible] morals," have been sanctioned by the Pope, without any change or qualification. Some slight alterations have been made in the wording of the Synod, respecting matters of Discipline in the Colleges; but those which refer to the Colleges have been received without any modification whatever. The answer, addressed, forwarded to Rome by thirteen of the Roman Catholic Prelates, has consequently been altogether unavailing. After the promulgation of the Rescript, the Roman Catholic Clergy must [illegible] their decision, and the Colleges will be left [illegible] with the Catholic laity. As regards the attendance of Roman Catholic laity at the Colleges, [illegible] recently made by the Papal sanction of [illegible] decrees of the Thurles Synod. There is no actual prohibition, but after the withdrawal of the Clergy of Residence from those institutions, the Prelates opposed to them will doubtless exercise their utmost influence in preventing the children of Roman Catholic parents from attending.

There is no positive excommunication issued against the refractory laity; but the Clergy are withdrawn as an evident token of the hopelessly immoral and irreligious character of these "seminaries of sin," and that layman or lay-boy who enters them, or remains in them, after this plan warning, with his eyes fixed on the board which contains the legible inscrip

ware of "the everlasting bonfire" own course, runs his own risk, and has full liberty, as we said, to walk along the primrose path as long as he pleases, and, perhaps, a little longer.—*Tablet.*

CLERICAL MUTINY.

(*From the Examiner, May* 31.)

Forty-four of the beneficed clergy of the diocese of Exeter have formally spurned the advice recently given to them by the twenty-four Bishops of England and Wales, and have refused to be guided by their Ordinary with respect to the appointed Synod. They conclude a protest against their Bishop's proposed proceedings, with a declaration of their unfeigned respect and honour for the character of the present Archbishop of the province, and their deliberate opinion that his Grace has not "forfeited his right to Catholic Communion." This is an act of double mutiny, the Archbishop having exhorted these reverend gentlemen to defer implicitly to the views and opinions of their Bishop, who has so authoritatively instructed them that the Primate has forfeited his right to Catholic Communion. All the eloquence of the Archbishop has been thrown away if these protesting clergymen choose to think for themselves in defiance of their Bishop, and thus contumaciously hold the belief that the Primate does not merit

NATIONAL SOCIETY.—On Wednesday the National Society held its annual meeting at the Central School-room, in Westminster, the Archbishop of Canterbury in the chair. Above 1,000 gentlemen were present, most of them Clergymen of the Church of England. The greatest interest and excitement prevailed in consequence of a long expected resolution moved by the well-known Mr. Denison, expressive of the society's regret that government continues to refuse to grant state assistance to founders of "church schools," who place their schools under the management of the Clergymen of the parish and the Bishop of the diocese; and further declaring, that whilst the meeting was ready to [illegible] assistance, this should be on the understanding—"That such co-operation and such assistance involve no interference, direct or indirect, actual or virtual, with the doctrine or the discipline of the Church." After a long discussion, Mr. Denison's motion was negatived by a large majority.

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'One body and one spirit—one Lord, one Faith, one Baptism.'

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FLORENCE.

COUNT GUICCIARDINI AND THE BIBLE.

THE Protestant Press of England has been of late much engaged, in lamenting the hard fate of Count Guicciardini and his Companions, who, they tell us, have been condemned to six months' exile or imprisonment,' simply for reading the Bible. Poor dear Babes in the wood, to be thus treated by their Catholic Sovereign, and this too, notwithstanding the exertions made in their favour by the English Catholic Ambassador at Florence, the late Right Hon. R. L. Sheil; Credat Judaeus.

An anecdote is related of a poor Countryman of our own, who, on meeting with a Neighbour, took occasion to pour forth his lamentations, for the recent premature death of a common friend, who he said, had been hanged for stealing a Bridle. Hanged! exclaimed the sympathising listener for stealing a Bridle! Are you sure, that that was the full amount of his crime? Indeed then, that was all, answered the ingenuous mourner, only and except, that there happened to be a Horse at one end of the Bridle. Just so, is it, doubtless with the would-be Biblicals of Florence. The Bible was their Bridle, to the end of which would in due time be attached Rebellion, red Socialism, or one or other of the frantic Schemes, which now agitate the peace of Europe, and over which, it is convenient for the present to throw the Veil of Protestantism, in order to enlist the sympathies of those, who are weak enough to let themselves, be thus imposed upon. Since the getting up of the Guicciardini Bugbear, for the purpose of exciting the pious alarm of the old women of either sex in Exeter-Hall and its ramifications in Calcutta and elsewhere, an appropriate commentary on the text of Guicciardini, has been discovered by the Police of Florence, whilst in course of preparation, under the auspicious care of three hopeful Scions of the too well known House of Aldborough—a Family, whose noble title only serves to give to its misdeeds, a notoriety, from which it might, otherwise, have escaped, and thus doom it to enduring evil fame. Happily for the interests of truth and of Society, the detection of the Aldborough Bible Commentators has been effected in such a way, as must convince every sensible enquirer, that the free use of the Bible is but a pretext resorted to now for the purposes of Anarchy, as it was formerly in England and Scotland, in the days of the Covenanters, in order to dethrone and behead Charles the 1st. and to plunder and massacre both Protestants and Catholics, who remaining loyal to their Sovereign, refused

to adopt the impious interpretations given by fanatics to the Scriptures, for the justification of rebellion, rapacity and cruelty.

"The misinterpretation of Scripture," says Dr. Hey (an English Protestant Divine) in his Theological Lectures,* brought on the miseries of the Civil War;" and Lord Clarendon, a Protestant also, in his History of the Civil War shows, that there was not a crime committed by the Puritan Rebels in the course of it, which they did not profess to justify by texts and instances drawn from the Sacred Volumes.

The authors of the unhappy revolution, misnamed the English Reformation, appear to have early foreseen these consequences, and to have been anxious to guard against them. Bennet, in his "Memorial of the Reformation," a work, in which, the Anti-Catholic Spirit of the writer is conspicuous in every page, states, that in the year 1549 the 35th of Henry the Eighth, "all the Books of the Old and New Testament of Tindal's Translation (which is called crafty, false, untrue,) are forbidden to be kept, or used in the King's Dominions, and though other Bibles were allowed under certain Restrictions, yet no woman, nor artificers, apprentices, journeymen, serving men, under the degree of yeomen, no husbandmen, nor labourers might read them."

In the reign of Henry's Successor, the Boy-King Edward, this act was repealed and an order issued that a large copy of the Bible should be set up in every Parish Church.

By the repeal of Henry's act "all men" says Doctor Heylin in his History of the Reformation, "may seem to have been put into a liberty of reading Scripture, being in a manner their own Expositors, and of entertaining what opinions in religion best pleased their fancies, and promulging those opinions, which they then entertained."

In his Sketch of all religious, Evans, a Protestant, thus describes the precautions adopted by Bonner, Bishop of London to prevent the evils, which he feared would arise from an undisciplined use of the Bible.

"When the Reformation in England first took place, efforts were made to promote *the reading* of the SCRIPTURES among the common people. Among other devices for the purpose, the following curious one was adopted: Bonner, Bishop of London, caused six Bibles to be chained to certain convenient places in St. Paul's Church, for all that were so well inclined to resort there; together with a certain admonition to the readers, fastened upon the pillars to which the Bibles were chained, to this tenor:—"That whosoever came there to read, should prepare himself to be edified, and made the better thereby; that he bring with him discretion, honest intent, charity, reverence, and quiet behaviour; that there should no such number meet together there as to make a multitude; that no such exposition be made thereupon but what is declared in the book itself; that it be not read with noise in time of divine service, or that any disputation or contention be used about it; that in case they continued their former misbehaviour, and refuse to comply with these directions, the king would be forced against his will to remove the occasion, and take the Bible out of the church."—*Evan's Sketch of the Religions of the Christian World*

These were precautions suggested merely by human policy, and proved therefore, as in religion all dictates of worldly wisdom always prove, fallacious, and of no enduring effect. The storm of religious revolution it was not difficult to evoke, but, once that it was aroused, and the order established by Christ subverted, none could be found able to guide the tempest or ride upon the whirl-wind. The bad seed of heresy had been profusely sown in the soil of England, and like every noxious and worthless production in the order of nature, only a short interval was necessary, to cause it to shoot forth with pestilential fecundity. A century had hardly elapsed since Henry's Thomas Cromwell had begun the work of Sacrilege, when a second Cromwell, (Oliver) rose up to destroy the Protestant Fabric raised by the former, and substitute in its place another, more in accordance, as the Puritans boasted, with the simplicity of the Gospel. Our readers will be gratified with the following graphic portrait of the second Reformation drawn by the pen of the late talented William Cobbett. We may here remark, that Cobbett, as well as all the other authorities to which we have made reference on this occasion are exclusively Protestant:—

Both Reformations had a Cromwell.

"366. "It was," says Cobbett a pair of "Reformations," as much alike as any mother and daughter ever were. The mother had a Cromwell (see paragraph 157) as one of the chief agents in her work, and the daughter had a Cromwell, the only difference in the two being, that one was a *Thomas* and the other an *Oliver;* the former Cromwell was commissioned to make "a godly reformation of errors, heresies and abuses in the church," and the latter was commissioned to make "a thorough godly reformation in the church;" the former Cromwell confiscated, pillaged and sacked the church, and just the same did the

* Vol. 1. p. 77.

latter Cromwell, except that the latter did not, at the same time, rob the poor, as the former had done; and, which seems a just distinction, the latter died in his bed, and the former, when the tyrant wanted his services no longer, died on a scaffold.

367. The heroes of "Reformation" the second, were great Bible-readers, and almost every man became, at times, a preacher. The soldiers were uncommonly gifted in this way, and they claimed a right to preach as one of the conditions upon which they bore arms against the king. Every one interpreted the Bible in his own way: they were all for the Bible without note or comment. Roger North (a Protestant) in his "Examen" gives an account of all sorts of blasphemies and of horrors committed by these people, who had poisoned the minds of nearly the whole of the community. Hence all sorts of monstrous crimes. At Dover a woman cut off the head of her child, alleging that, like Abraham, she had had a particular command from God. A woman was executed at York, for crucifying her mother. She had, at the same time, sacrificed a calf and a cock. These are amongst the horrors of that "thorough godly reformation," only a specimen. And why not these horrors? We read of killings in the Bible; and, if every man be to be his own interpreter of that book, who is to say that he acts contrary to his own interpretation? Why not all these new and monstrous sects? If there could be one new religion, one new creed made, why not a thousand? What right had Luther to make a new religion, and then Calvin another new one, and Cranmer one differing from both these, and then "good Bess" to make an improvement upon Cranmer's? Were all these to make new religions, and were the enlightened soldiers of Cromwell's army to be deprived of this right? The former all alleged, as their authority, the "inspiration of the Holy Ghost" What, then were Cromwell and his soldiers to be deprived of the benefit of this allegation? Poor "godly" fellows, why were they to be the only people in the world not qualified for choosing a religion for themselves and for those whom they had at the point of their bayoners? One of Cromwell's "godly" soldiers went, as North relates, into the church of Walton-upon-Thames with a lanthern and five candles, telling the people, that he had a message to them from God, and that they would be damned if they did not listen to him. He put out one light, as a mark of the abolition of the sabbath; the second, as a mark of the abolition of all tithes and church dues; the third, as a mark of the abolition of all ministers and magistrates; and then the fifth light he applied to setting fire to a Bible, declaring that that also was abolished! These were pretty pranks to play; but, they were the natural, the inevitable, consequence of "Reformation" the first.

Bible-reading, and its consequences.

368. In one respect, however these new reformers differed from the old ones. They did, indeed, make a new religion, and command people to follow it; and they inflicted punishments on the refractory; but, those punishments were beds of down compared with oak-planks, when viewed by the side of those inflicted by "good Bess" and her Church. They forbade the use of the Common Prayer-book in all churches and also in private families; but, they punished the disobedient with a penalty of five pounds for the first offence, ten pounds for the second, and with three years' imprisonment for the third; and did not hang them and rip out their bowels, as the Church of England sovereigns had done by those who said or heard mass. Bad as these fanatics were, wicked and outrageous as were their deeds, they never persecuted, nor attempted to persecute, with a hundredth part of the cruelty that the Church of England had done; aye, and that it did again, the moment it regained its power, after the restoration of Charles II., when it became more cruel to the Catholics even than it had been in the reign of "good Queen Bess"; and that, too, *notwithstanding* that the Catholics, of all ranks and degrees, had signalized themselves, during the civil war, in every way in which it was possible for them to aid the royal cause."—*Cobbett's History of the Protestant Reformation.*

Punishment inflicted on those who did not conform to the new religion

But to return to the point from which we first set out—the exile or imprisonment of Guicciardini and his associates, for reading the Bible. In adverting to the misrepresentations and calumnies poured forth so abundantly on this subject, by a bigotted, and in what regards Catholicity, an ignorant Press, an educated Catholic is forced to call to mind and apply to his Church, the inspired words of the Royal Psalmist "Deliver *her* not over to the will of them that trouble *her*, for unjust witnesses have risen up against *her*, *and Iniquity hath lied to itself.*

It would indeed not be easy to select a case, *in which Iniquity hath lied to itself*, more palpably, than it has in that on which we now treat. And yet although the proof of the falsehood be at hand, for every one desirous to know the truth, Exeter-Hall will nevertheless send its tribute of condolence and praise to the would-be Martyrs in the cause of the

Bible, and the rabid Doctor Candlish will profit of the occasion to eulogise a deceased Catholic Official (Mr. Sheil,) in order to denounce the more effectually, to his fanatical hearers, the Pope as the man of sin.

It would be hopeless to lay before parties thus demented with bigotry, any arguments, for the purpose of correcting their prejudices and enlightening their understanding. Speaking of similar characters, the Saviour said "Let them alone; they are blind and Leaders of the blind." Guided by the wisdom of this advice, we shall pass by unheeded these incurables, and for the information of such as may be disposed to receive instruction, we subjoin the annexed authentic documents, issued in their respective Pontificates, by the late Popes Pius the Six and Pius the Seventh. Our readers will observe, that the letter of Pius the Sixth was addressed nearly a century since, to the Archbishop of Florence, the very locality, in which, the bigots of the present day would persuade their dupes, that the mere reading of the Scriptures is in itself deemed a transgression worthy of severe punishment.

The following Letter of his Holiness Pius the Sixth, to the Most Rev. Anthony Martini, Archbishop of Florence, on his translation of the Holy Bible into Italian, shews the benefit which the faithful may reap from their having the Holy Scriptures in the Vulgar Tongue:—

POPE PIUS THE SIXTH.

"Beloved Son, Health and Apostolical Benediction! At a time that a vast number of bad books, which grossly attack the Catholic religion, are circulated even among the unlearned, to the great destruction of souls, you judge exceedingly well, that the faithful should be excited to the reading of the Holy Scriptures; for these are the most abundant sources, which ought to be left open to every one, to draw from them purity of morals and of doctrine, to eradicate the errors which are so widely disseminated in those corrupt times: This you have seasonably effected, as you declare, by publishing the Sacred Writings, in the language of your country, suitable to every one's capacity; especially when you shew and set forth, that you have added explanatory notes, which, being extracted from the Holy Fathers, preclude every possible danger of abuse. Thus you have not swerved either from the laws of the Congregation of the Index, or from the Constitution published on this subject by Benedict XIV. that immortal Pope, our predecessor in the Pontificate, and formerly, when We held a place near his person, our excellent Master in ecclesiastical learning,—circumstances which we mention as honourable to Us

We therefore applaud your eminent learning, joined with your extraordinary piety, and We return you our due acknowledgments for the books which you have transmitted to us, and which, when convenient, we will read over. In the mean time, as a token of our Pontifical benevolence, receive our Apostolical Benediction, which to you, Beloved Son, we very affectionately impart.

Given at Rome, on the Calends of April, 1778, the fourth year of our Pontificate.

PHILIP BUONAMICI."

Latin Secretary.

To our beloved Son, Anthony Martini at Turin.

RESCRIPT OF

Pius the Seventh to the Vicars Apostolic of England.

"In a Rescript addressed by his Holiness Pius the Seventh, to the Vicars Apostolic of Great Britain, dated the 8th of April 1820, his Holiness exhorts them to take care that "the faithful abstain from reading wicked books, in which, in these calamitous times, our religion is attacked from all sides; and that they should be strengthened in faith and good works, by the reading of pious books, and particularly the Holy Scriptures, in editions approved by the Church;—you preceding them by word and example."—"Ut a perversorum librorum lectione, quibus calamitosissimis hisce temporibus sancta nostra religio undique impetitur, abstineant; ut piorum librorum, præsertim sacrarum scripturarum lectione, in editionibus ab ecclesiâ approbatis, in fide et in bonis operibus, vobis verbo et exemplo præeuntibus, confortentur."—*Butler's Reminiscences.*

We cannot close the present article with a more apposite and telling conclusion, than the following passage, extracted from the admirable reply of the learned Doctor Lingard to the Episcopal Charge of Shute, Bishop of Durham:—

"But," observes the writer of the Charge, "the Scriptures themselves were, at the time of the Reformation, removed from the reach of the common enquirer, and concealed in the obscurity of an unknown language."* Certainly the Bishop of Durham cannot be ignorant that the art of printing was then in its infancy, and the art of reading confined of consequence, almost exclusively, to the learned. Would he then have had the Ca-

* Charge, p. 17.

tholic Prelates to publish versions of the Scriptures for the very rational purpose of putting them into the hands of those who could not read?

The Bishop proceeds to describe the Catholic Church as an enemy to biblical learning, and to the study of the languages in which the Scriptures were originally written. To the truth of this assertion I cannot subscribe; its refutation has been already anticipated by many Protestant writers * The odious task of comparing the Protestant with the Catholic universities I willingly leave to others;† but I must say, that I am probably as well acquainted with the latter as he is, and have no hesitation to assert that his statement is uncandid and unjust. I would ask, from whom it was that the first reformers acquired the knowledge of the oriental languages, if not from the catholic monasteries, and catholic universities? I would ask, who published the Complutensian Polyglott? a Catholic Cardinal. The Antwerpian Polyglott? a Catholic King. The Parisian Polyglott? a Catholic gentleman. All these were published before the English Polyglott; and are we to be told that Catholics are enemies to biblical learning? The first editions of the Samaritan Pentateuch and of the Greek Testament were given by Catholics: the Greek, Syriac, Arabic, and Ethiopian versions of the Bible, and the Chaldaic paraphrases, were first edited by Catholics: and are we still to be told that Catholics are enemies to biblical learning?"

ASSAM MISSION.

To His Grace the Most Rev. Dr. Carew, Archbishop, V. A. W. B.

My Dear Lord,—I am now at the station of Nowgon-Assam, I reached this on the 17th June, on my arrival I found that our faithful Catholics were hungry and thirsty after justice (Matt. chap. 5, v. 3,) and earnestly desired as they greatly needed the visit of a Catholic Priest. They were in the same state as nearly all the Catholics I visited in the Districts of Mimensing, Dacca, Burrisaul, Jessore, Jeeridpore and Pubna; God has favored the Catholics of Nowgon in sending them a Priest, and I can say, that they did not harden their hearts at the voice of God, Doctor Pingault gave me *un pied à terre* and offered me kindly a beautiful room for a Chapel where since my arrival we assemble every day, twice in the morning for prayer and mass, and in the evening for instruction and night prayer. A Protestant lady attended all my instructions, at first only to see what the Catholic religion was, and what its Priests taught, without the slightest intention of changing her faith: when I had finished my lectures and explanations of the Catechism, she said to me

Reverend father I have listened to your instructions and am now fully convinced that the Catholic religion is the true religion established by Christ, I therefore desire to be received into your faith, I pray every day to God to direct me and every day my desire increases, the resolution of changing my religion has given me much peace and content of mind. On the 13th July, the ceremony of the reception of this lady took place into the Catholic Church, the baptism of the children and the first communion of others who had not yet received our Lord.

Our congregation is composed of twenty-four Members, 16 children and 8 adults, all the adults have received the holy Sacraments. I see in all the most pious dispositions, they are about building a Chapel at their own expense and are now raising Subscriptions for that purpose. Could your Grace procure for the Chapel 1 good sized crucifix, 2 Candlesticks, 1 Statue of the Blessed Virgin, and two other Statues of Saints.

I believe the government, is more liberal towards the Hindoos, the Mahomedans, and the Hill Tribes, than they are to the Catholics. But (according to my judgment) the government is partial, I must say and I say it with the greatest pleasure that all the Protestants I have met with since I came to India and particularly in Assam have been not only polite, but most kind. I believe that I have amongst them many very good and sincere friends, I respect and love them from all my heart, they give me every assistance in their power to help me in my travels.

I am happy to have this occasion to pay my humble and best respects to your Grace, and to thank you for that *cordialité* you showed me during my stay at Calcutta.

I am, your Grace's humble servt.

Nowgong-Assam, N. M. Krick.

28th July, 1851. *Miss. Apos.*

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* "A single benedictine monastery, says Gibbon, has produced more valuable works than both our universities. Notwithstanding the Codex of Dr. Kipling, and the Septuagint of Dr. Holmes; notwithstanding Bampton Lecture, and Seaton Prize Poems; notwithstanding even the Strabo with which the Clarendon press has been 30 years parturient, the assertion of Gibbon remains true."
Aikin's Annual Rev. 1802, vol. 1, p. 1579.

† I will only recommend to the Bishop's attention, a short passage, which I have extracted from a *Charge*, composed by an old heathen:

"Ye Popish blockheads," mitred Durham cries,
"Begone; I, and my friends, alone are wise.
"Rich with the spoils of Babylon, 'tis fit,
"That we should claim monopoly of wit"——
Whoe'er adopts this idle vaunting strain,
Shews but the vapours of an empty brain:
For, spite of party rage, the gifts of heaven,
To every sect, with equal hand are given.

NOTICE.

To the Pious Catholics of Western Bengal under the sanction of the Archbishop, V. A. B. W.

DONATIONS of Money, Sacred Pictures, Vestments and other requisites for the erection and furnishing of a Chapel at Nowgong, will be gratefully received by any of the Catholic Clergymen of Calcutta.

ST. JOHN'S COLLEGE.

LECTURES ON MECHANICS, BY THE REV. MR. STEPHENSON.

On the morning of the 29th ult. the Lecturer having passed some moments in the examination of his pupils on the subject of the preceding instruction, proceeded to explain the third general law of motion, viz, "*action and re-action are equal and in contrary directions.*" By action, they had already been given to understand moving force, which was to be estimated by the momentum generated in a given time. Re-action was the resistance which any body made to a force impressed upon it.

In the case of two bodies at rest, reaction was opposed to pressure and prevented motion, by a force equal and in an opposite direction; this reaction was always found to act perpendicularly to the surface of the body, as in the case of a body at rest on an horizontal plane, where the tendency to perpendicular descent is counteracted by a perpendicular reaction.

But although the truth of what has been just advanced is more apparent in the instance now adduced, yet the same principle or rule is not less true, in the reaction met with, when motion is impeded by two or more forces.

For instance, let us suppose a body supported on an inclined plane, to which it is attached by a chord. We see at once, that this body acted upon by the force of gravitation will describe in its descent a curve line, but this curve will be found to be perpendicular to the surface at the point of contact, at which point, motion is prevented by an opposite and consequently perpendicular reaction. When bodies are considered in motion, reaction is then said to arise from percussion, impact, or collision; percussion being considered as the impression made by a body striking or falling against another when at rest, or as the shocks between two bodies when these are in motion. Reaction so far was in accordance with the teaching of our senses, since the experience of each one teaches him, that to the action of one body on another there is always some reaction or resistance offered, as when for example we press our hand against a table, we feel that the table makes resistance.

The horse drawing a load is as much drawn back by it as he draws it forward, which will presently be comprehended, when we explain that part of the law, which states that the reaction is equal.

When we say that action and reaction are equal, nothing more is meant, than that the acting or moving body loses as much of its force, as it communicates to the body moved, or which is the same thing that the resistance of the body moved is always equal to the force communicated to it.

Now as in another case above adduced, when a horse draws a load, in proportion as he communicates motion to the load, so much is he retarded in his own progress, for were he to exercise the same force unencumbered by any load, he would proceed to a far greater distance, a result which clearly shows, that he is drawn back by the load as much as he draws it forward.

The same may be fully demonstrated in every case of action, in which one body communicates motion to another. Having established, by this and numerous other familiar illustrations, the truth of the third general law of motion, the Lecturer concluded his discourse by proposing as the subject of the following instruction, a general view of the objects and advantages of that branch of Mechanics styled *Dynamics.*

CIRCULAR.

To the Benefactors and Subscribers to the Bengal Catholic Orphanages.

DONATIONS of Clothes are respectfully solicited from the Friends of the B. C. Orphanages, in order, to provide for the health and comfort of the Wards of these Institutions, during the next cold season. The number of Male and Female Orphans in them at present is one hundred and fifty.

Benefactions will be gratefully received by the Clergymen at the Catholic Cathedral House, Moorghyhutta Street; by the Rev. Mr. Mascarenhas, Vicar of the Durrumtollah Church; and the Rev. Gentlemen of St. John's College, 10, *Park Street.*

Aug. 15, 1851.

SUBSCRIPTIONS FOR CLOTHES.

Madame De Souza,... ... ... Rs. 25 0

CATHOLICITY IN THE DARK AGES.

EXTRACTED FROM AN ADDRESS TO THE CATHOLICS, OF THE UNITED KINGDOM ON THE GOVERNMENT SCHEME ON NATIONAL EDUCATION, &c. &c. BY A STUDENT OF OSCOTT.

(Continued from our last.)

Had it not been for their beneficent interposition, the compositions of the illustrious dead must not only have perished, but the very fact of their existence in time have been forgotten; or, supposing an august recollection of the ancients had still survived the destruction of their works, that barren remembrance must have remained only as a mockery and a derision. Like the Gymnosophists of old, the fame of departed genius would have haunted the world in nakedness and degradation. Our ideas of a remote literature must have dwindled down into a mere vocabulary of names. Instead of possessing the soul, as it were the glorious and deathless soul,—of an antique poet, in his books,—we should have retained a fruitless consciousness that such an one lived, had written, and had disappeared. A mortal and impenetrable darkness would have descended upon the constellations of the Past, such as enveloped the hideous phantasm conjured up in the morbid reveries of Byron, when

> "—— the stars
> Did wander darkling in the eternal space,
> Rayless and pathless, and the icy earth
> Swung blind and blackening in the moonless air."

No voice could have sounded to us, as now, from the distances of the vanished days. The ideal form of antiquity—that gigantic form which beams even now into the future with such majestic and immortal beauty—must, but for the perpetuating influence of the mediæval priesthood, have shrunk into a corpse; the glory of its solemn eyes extinguished; the melody of its thrilling words forgotten; the freshness of its eternal bloom obliterated. The result of that annihilation must have proved disastrous, if not, for many centuries at least, irreparable. Without, for example, the geograhic lucubrations of Ptolemy, of Strabo, of Pomponius Mela, and of their associates, little enterprise in territorial or marine discovery could possibly have existed, unless accident had revealed the wonders of terrestrial creation, or science had soon conquered the difficulties in the way of locomotion. No ignoble impulse alone, such as cupidity, could have actuated adventurers like Marco Polo, or John Maudeville, or Martin Behem, or Antonio Sanchez, or Sebastian Cabot, or—greatest of all—Christopher Columbus. Distraught as the intellects of those remarkable navigators were by a passion for physical research, they had each of them imbibed the first enthusiasm for such enquiries from the incomplete dissertations of the travelled Grecians, or from the kindred writings of the Arabic Alfraganus. That is indisputable: and it is equally indisputable, that those incentives which are discoverable in the ancient geographers, were granted to the more modern aspirants in navigation by the anointed denizens of the cloisters; that, in short, the geographers as well as the historians, and the bards, and the philosophers of Paganism, were preserved in the Ark of the Church throughout the universal flood of Vandalism and ignorance, and released again, for the adornment and improvement of the earth, upon the Ararat of Catholicity. Through the interposition of our Divine religion, these and a multitude of other advantages were realized in abundance. Encouragement was afforded in domestic difficulties by the commonplace truths that glittered in the amber of Phœdrus and Æsop. Pleasantry was diffused by the remembered jocoseness of Menander and Persius Flaccus. Courage was imparted to the ardent youth of the million by the biographies of Plutarch and Suetonius: and even the angelic tenderness and purity of Christianity ware revealed in a more significant manner by juxtaposition with the sententious morality of Xenophon and Seneca. So conspicious was the generosity of the men who were consecrated to a higher ministry than that of Melchisedech, that it embraced alike the spiritual and mental welfare of the multitude; it conduced at once to the enforcement of the sublime truths contained in Tradition and the Gospel, and to the preservation of whatever was deserving of remembrance in profane literature.

But the intellectual assiduity of the monastic orders was by no means restricted to the multiplication of the copies of compositions that had already been procured—wonderful as such a *manual* undertaking was in itself. The clerical scholars were originators as well as perpetuators.

(To be continued.)

POETRY.

ON THE CATHOLICITY OF THE CHURCH.

By T. Moore Esq., the Bard of Erin.

Awake, arise, thy light is come; (1)
The nations, that before outshone thee,

(1) "Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee."—*Isaiah*, lx.

Now at thy feet lie dark and dumb—
The glory of the Lord is on thee!

Arise—the Gentiles to thy ray,
From every nook of earth shall cluster,
And kings and princes haste to pay
Their homage to thy rising lustre. (2)

Lift up thine eyes around, and see,
O'er foreign fields, o'er farthest waters,
Thy exiled sons return to thee,
To thee return thy home-sick daughters, (3)

And camels rich, from Midian's tents,
Shall lay their treasures down before thee;
And Saba bring her gold scents,
To fill thy air, and sparkle o'er thee; (4)

See, who are these that, like a cloud, (5)
Are gathering from all earth's dominions,
Like doves, long absent, when allow'd
Homeward to shoot their trembling pinions.

Surely the isles shall wait for me, (6)
The ships of Tarshish round will hover,
To bring thy sons across the sea,
And waft their gold and silver over.

And Lebanon thy pomp shall grace -(7)
The fir, the pine, the palm victorious
Shall beautify our Holy Place,
And make the ground I tread on glorious.

No more shall Discord haunt thy ways, (8)
Nor ruin waste thy cheerless nation;
But thou shalt call thy portals Praise,
And thou shalt name thy walls Salvation.

The sun no more shall make thee bright, (9)
Nor moon shall lend her lustre to thee;
But God, Himself, shall be thy Light,
And flash eternal glory through thee.

Thy sun shall never more go down;
A ray, from heaven itself descended,
Shall light thy everlasting crown—
Thy days of mourning all are ended. (10)

My own, elect, and righteous Land!
The Branch, for ever green and vernal,
Which I have planted with this hand—
Live thou shalt in Life Eternal. (11)

(2) "And the Gentiles shall come to thy light, and kings to the brightness of thy rising."—*Ib.*

(3) "Lift up thine eyes round about and see; all they gather themselves together, they come to thee: thy sons shall come from afar, and thy daughters shall be nursed at thy side."—*Ib.*

(4) "The multitude of camels shall cover thee; the dromedaries of Midian and Ephah; all they from Sheba shall come; they shall bring gold and incense."—*Ib.*

(5) "Who are these that fly as a cloud, and as the doves to their windows?"—*Ib.*

(6) "Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them."—*Isaiah*, lx.

(7) "The glory of Lebanon shall come into thee; the fir-tree, the pine-tree, and the box together, to beauty the place of my sanctuary, and I will make the place of my feet glorious."—*Ib.*

(8) "Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise."—*Ib.*

(9) "Thy sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the LORD shall be unto thee an everlasting light, and thy GOD thy glory."—*Ib.*

(10) "Thy sun shall no more go down; for the LORD shall be thine everlasting light, and the days of thy mourning shall be ended."—*Ib.*

(11) "Thy people also shall be all righteous; they shall inherit the land for ever, the branch of my planting, the work of my hands."—*Ib.*

The prophecies recorded in the Old Testament, from the time that the promise first went forth that the women should crush the serpent's head, * down to the coming of Christ, had all combined in foretelling the unlimited extension of the Christian Church. To Abraham it was said: "and in my seed shall *all the nations* of the earth be blessed;"† and the same promise was subsequently renewed to Isaac and Jacob. In the memorable prophecy made by Jacob on the eve of his death, it was foretold of the Messiah: "and he shall be the expectation of nations"‡ This same magnificent promise was re-echoed through all the long ages of anxious expectation which preceded the advent of the Saviour. The royal prophet, penetrating with the glance of inspiration through the dark shadows of the future, saw it already fulfilled in the subjection of all nations to the dominion of him who was to spring up "a flower from the root of Jesse;"§ and he heard the eternal father thus addressing his beloved son; "Ask of me, and I will give thee *the gentiles* for thy inheritance, and the *utmost parts of the earth* for thy possession."¶

The prophet Isaias, as we have already seen, beheld, in advance, "*all nations* flowing to the house of God prepared on the top of mountains, and exalted above the hills."‖ Filled with joy and gladness at the glorious prospect thus opened out before his prophetic vision, he had broken forth in this canticle of triumph: "Arise, be enlightened, O Jerusalem: for thy light is come, and the glory of the Lord is risen upon thee. . . . . And *the gentiles* shall walk in thy light, and kings in the brightness of thy rising. Lift up thy eyes round about and see: all these are gathered together, they are come to thee: thy sons shall come from afar, and thy daughters shall rise up at thy side. Then shalt thou see and abound, and thy heart shall wonder and be enlarged, when *the multitude of the sea* shall be converted to thee, and *the strength of the gentiles* shall come to thee."**

All the prophets had borne evidence to the same glorious characteristic of the Christian Church. The last of them, whose prophecy is recorded in the Old Testament, says: "For from the rising of the sun to the going down, my name is great *among the gentiles*; and *in every place* there is sacrifice and there is offered to my name a clean oblation; for my name is great among *the gentiles*, saith the Lord of hosts."** —*Spalding's Evidences of Catholicity, pp.* 147,148.

* Genesis xxii. 18. † Genesis xlix. 10.
‡ Isaias xl. 1. § Psalm ii. 8. ‖ Isaias ii. 2.
¶ Isaias lx. 1—5. ** Malachy i. 11.

Selections.

THE ROMAN CATHOLIC CHAPEL AND THE GOVERNMENT.

The Head of the Catholic Community in Western Bengal, (the Roman Catholic Bishop of Calcutta,) has applied to Government for

some more spacious and commodious place of Worship in Fort William than that now occupied as a Chapel by the Clergymen and soldiers of that persuasion; and, in case of there being no such building available, for such a spot of ground in the enceinte of the Garrison as would be suitable for the erection of a Chapel which could accommodate the soldiers of that religion, now, or likely to be, on duty in the Fort. We believe there never before has been a Regiment in the Garrison containing such a preponderance of soldiers of the Roman Catholic belief, as does the Royal Irish; but we are informed that under all circumstances and at all seasons, the building now occupied as a place of worship by that body of our fellow Christians is most insalubrious unventilated, and to persons not in rude health intolerable. There are now eight hundered soldiers of the Roman Catholic pursuasion in the Fort, and the accommodation for their religious worship is inadequate numerically speaking, leaving out of the question its being intensely hot, so low as not to allow of punkhas being properly worked in it, and what is more than all, mean and unbecoming as a place of worship dedicated to the Almighty God under a Christian Government.

We do not think our Roman Catholic brethren will obtain the grant of a plot of land in the garrison upon which to erect a chapel, but we do hope and believe that they cannot fail to obtain a decent, capacious, and well ventilated place of worship. The Government of this country being wedded to no state religion, can afford to indulge in the liberality and munificence in these matters for which it is so much distinguished in the other branches of its administration, and we are certain that the Roman Catholic Bishop's application will meet with the most favourable consideration, and be productive of some measures of ameliorative change. These we hope will give satisfaction, and ensure the possession of such a place of worship to our Roman Catholic soldiers as will enable them to attend divine service after their own fashion and creed in a commodious building, and with every possible alleviation of the heat, and other annoyances of this country and climate. We shall be glad to hear of the success of the Roman Catholic Bishop's application, or of any having for its object the worship of the Supreme Being with every possible accompaniment that can tend to invest it with decorum and solemnity, be the creed of the suppliant what it may.—*Morning Chronicle Aug.* 11.

CATHOLICITY AND PROTESTANTISM.

A SAILOR'S FUNERAL.

(*From the Citizen, August 9, 1851.*)

Nothing can be more saddening than a poor man's funeral on a day "set in wet," in Calcutta. We were once witness to that of a Sailor. There had not been half an hours's intermission in the fall of rain during the preceding twenty-four, The Streets were almost clear, and though the sun could not have set, night appeared to be rapidly striding on. Ten or a dozen men followed a coffin borne on the shoulders of four comrades, and on the bier lay what had been a wreath of roses, but the rain had washed the delicate petals off, and they streamed in appropriate melancholy array in various directions. Curiosity—and we would fain flatter ourselves, a less selfish impulse—led us to follow, as the occasion which called us out on so pitiless an afternoon had ceased. The men trudged on with no indecent haste, and passed close to a shop whose tempting display of glasses on the board, we thought would suggest a temporary halt. One man, a pale sickly-looking creature, who looked more fit for the hospital than the street on such a day, was urged by his companions to go in and take a dram. He did so, but seemed ashamed of the weakness that seduced him to comply with their desire. At length, the cemetery was reached; an inquiry was made for the Clergyman who was to have been in attendance. "You don't suppose he was coming out on a day like this to bury a sailor" was the purport of the reply of the official. A prayer book was borrowed, without further speech, and one of the men read the service over their departed Comrade, while the rest stood bareheaded, though the rain never flagged for an instant. When the ritual was over, the party walked slowly away. "He had been a Gentleman, Sir, and desired that a bunch of roses might be put into his coffin in memory of his native Worcestershire. We put a wreath of them outside also. He was the best of us, and though he didn't mix much in our jollifications, there was never a poor fellow sick or in a scrape who wasn't the better for his nursing or his counsel." Such was his unwritten epitaph in answer to a query of ours addressed to one of his shipmates. He had shunned all confidences, but in the delirium that supervened before dissolution, it was gathered from his unconscious ejaculations, that some unhappy love affair, and a parents ungovernable temper had led the heir of an old family to ship before the mast, and perform more painful penance than ever eremite of the desert did. Alluding to the absence of the Clergyman, the spokesman sailor said. "Ah, Sir, if he had been a Roman; he wouldn't have wanted a holy burying if there had been an earthquake and a hurricane to the tail of this rain." This is the feeling that so strengthens the hands of the Catholic Missionaries in the world, their sympathy their religious offices are always to be relied on in the "wet days" of life. We wish the moral were not disregarded. Last year, a very dear friend fell a

victim to small pox. When his recovery was no longer considered possible, and he was acquainted with his state, he asked to see a Clergyman; one was applied to. "Do you know Sir," said the good Samaritan on hearing the circumstance, "that I am a family man?" No persuasion could make him budge. On return to the sick bed, delirum had come on, and death closed the sufferings of the unfortunate man, unrelieved as they were by the balm of spiritual consolation.

We have rambled on in a gossipping mood further than we intended. The remembrance of that melancholy interment, and the practical decision of the mourners upon the relative characters of the Clergy will never be effaced from our memory, and often when our pen has yearned to trace strictures upon the ambition of the Roman prelacy, and the dogmatic assumptions of their Church, it has been stayed by the recollection that here as elsewhere, the unbeneficed pastors of that communion have nobly earned the title of the poor man's guide and comforter. * *

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CONVERSIONS.

Mr. Robert Thompson, of Cildroughan, parish of Windgap, in this county, was received on last Wednesday from the tenets of the Protestant religion into the bosom of the Catholic Church, by the Rev. T. Dowley, Priest of Carrickbeg, in this diocese.—*Waterford News.*

The Rev. John Rodmell, of Trinity College Cambridge, was received in the Church at Rome on the 20th of last month. He is well known to the leading members of the Camden Society as the writer of some very valuable papers in the Ecclesiologist.

John Jones was received into the Catholic Church, on Sunday the 11th inst. at Chester, by Rev. Edward Carçery.—*Catholic Standard, May* 17.

A SUNDAY AT THE MORMON CITY.

After bathing, we dressed in our best attire, and prepared to attend the Mormon service, held for the present in the large square adjoining the intended temple, which is only just above the foundations, but will be a structure of stupendous proportions, and, if finished according to the plan, of surpassing elegance. I went early, and found a rostrum, in front of which there were rows of stools and chairs for the town folk; those from the country, who arrived in great numbers in light waggons, sitting on chairs, took up their stations in their vehicles in the background, after unharnessing their horses. There was a very large and most respectable congregation; the ladies attired in rich and becoming costume, each with parasols; and I hope I may say, without any profanity, a more bewitching assemblage of the sex it has rarely been my lot to look upon. Before the religious ceremony commenced five men mounted, the rostrum, who were, as I learned, the weekly committee of inspection. The chairman read, his general report of the prospects and proceedings of the colony, and then read a list of those deserving of particular commendation for their superior husbandry, the extent of their fencing, and other improvements, which was followed by the black list, enumerating the idle, slothful, unimproving portion of the community, who were held up to reprobation and threatened, in default of certain tasks allotted them being finished at the next visit, to be deprived of their lots, and expelled the community. The reading of these lists produced an evident sensation, and, I am satisfied, stimulate the industrious to extra exertion, and goad the lazy to work in self-defence. This over another, 'the gentleman in black,' got up, and, without any form of service or prefatory prayer, read aloud a text from the Book of Mormon, and commenced a sermon or discourse, '*de multis rebus et quibus dam aliis*,' taking a fling at the various other religions, showing them up by invidious comparison with the creed of the valley. He then pointed out the way to arrive at Mormon sanctity, in which their was nothing objectionable as laid down, and exhorted the congregation, not only as they valued their salvation, but their crops, to so demean themselves, and endeavour to propitiate the favour and indulgence of the Supreme Being, calling to mind that, in the year of righteousness (last year) he sent seagulls a bird never before known to visit the valley, to devour the crickets, who would otherwise, from their numbers, have annihilated all vegetation. He then adverted to the barbarious treatment they received at the hands of the Americans, forgetting to avow his charitable forgiveness, and expressed a belief that their avarice would yet induce them to covet their possession in Salt Lake; but he entertained a hope that the Mormons by that time would be strong enough to guard and maintain their rights and independence. He talked of the gold of California, which he said was discovered by Mormon energy but they freely abandoned it to American cupidity, as they (the Mormons) did not desire such worldly aggrandisement. With this ended the entire ceremony, and began a simultaneous series of greetings and salutations amongst town and country folk, which led to luncheons, and dinners, and all manner of civilities, and tender tête-à-têtes, until evening, when another sermon was delivered, which ended the religious duties of the day. I can't say I was much impressed with the sanctity or sincerity of the preachers; nor did it appear to me, from the deportment of the congregation, that any very devotional feeling pervaded them; for with all the affected contempt for worldly wealth and pleasure, they appear to me to pursue the one with as active a zeal, and enjoy the other with as little restraint, as any other sect of professing religionists I have ever become acquainted with. The affairs of church and state here go strictly hand-in-hand, the elders of the church being the magistrates and functionaries in all civil and criminal matters the framers of the law and chancellors of the exchequer, with whom it is expected that every

member of the community will lodge whatever wealth they may acquire beyond their immediate wants, taking treasury notes of acknowledgment. This the law strictly requires, on pain of expulsion and forfeiture; but I have heard several grumble at it; and I understand it has led to numerous secessions, if not from the Mormon faith at least from the Mormon valley, to get beyond Mormon authority. A Scotchman, fresh from the old country, who, with his sister, lately joined the sect, complained to me of the grievance, stating that on his arrival he lodged a considerable sum with the treasurer, part of which he lately required to try his fortune in California, but was peremptorily refused, with a rebuke for his lust of gain. 'He did na see whar this wud lead to, or how it wad end;' but nothwithstanding his strong dialect, I question if he is clean bred Scotch, after so simple an act as he avowed himself guilty of.—*Kelley's Excursion to California.*

RICHARD LALOR SHEIL.

(*From the Weekly News, June 7.*)

Richard Lalor Sheil, the most brilliant, if not the most powerful member of the Irish Brigade of the old agitative corps, has died during the last fortnight. It will be long before we listen to his like again. Diminutive in person, and with a voice which alternated between the gabble of the magpie and the scream of the peacock, Sheil succeeded by the boldness of his ideas, by the beauty of his language, and by the fervent earnestness of his manner, in winning the favourable attention, and in swaying the feelings of mobs, of juries, and of Houses of Commons. Even with all his physical defects, his outward appearance gave an impression that he was a man gifted with no ordinary powers. His eye was remarkably large and dark; and when kindled by the excitement of debate, it fascinated the audience by its energetic and expressive lustre, and made them forget the harshness of the tones that met the ear. Sheil did himself justice, an orator, by the elaborate preparation which he bestowed on his speeches. The possession of the often fatal gift of fluency did not make him either so vain or so lazy as to neglect the preliminary study and polish, without which no master-piece of eloquence ever yet was, or ever will be, produced. There was no fear of a speech falling boldly and pedantically from his lips, like a mere lesson conned and got by rote. His delivery erred on the side of over-vehemence, and not of tameness. He was, also, always fully competent to expand, to condense, to omit intended topics, or to introduce new ones, as the varying emergencies of the trial or of the debate, in which he was engaged, might require. He thus combined the animation, which is (erroneously) supposed to be peculiar to *extempore* speaking, with the lucid order of argumentation, and the correct grace of diction, which can only be given by previous composition and care.

Accordingly, there are few speakers of modern times whose sentences have lingered longer or more pleasingly in the memories, both of readers and of hearers, than has been the case with some of the happier efforts of Sheil. We must refer to one passage which has always been cherished by us as eminently beautiful, which occurs in his speech on the celebrated trial of O'Connell. He was referring to the religious dissensions of the Irish, which for so many centuries have palsied their natural strength. He asked if the Irish were eight million Protestants, would they be treated as they were? They were prevented from co-operation in a single object by their wretched religious distinctions.

"Fatal, disastrous, detestable distinctions," said the right hon. gentleman—"detestable, because not only are they repugnant to the genuine spirit Christianity, and substitute for the charities of religion the rancorous antipathies of sect, but because they practically reduce us to a colonial dependency, make the Union a name, convert a nation into an appertenance, make us the foot-stool of the Minister the scorn of England, and the commiseration of the world. Ireland is the only country in Europe in which abominable distinctions between Protestant and Catholic are permitted to continue. In Germany where Luther translated the Scriptures; in France, where Calvin wrote the *Institutes*—in the land of the Dragonades and the St. Bartholomews—in the land whence the forefathers of one of the judicial functionaries of this Court and the first ministerial officer of this Court, where barbarously driven the mutual wrongs done by Catholic and Protestant are forgiven and forgotten; while we madmen what we are! arrayed by that fell fanaticism which, driven from every other country in Europe, has found a refuge here, precipitate ourselves upon each other in those encounters of sectarian ferocity in which our country, bleeding and lacerated, is trodden under foot. We convert the island that ought to be one of the most fortunate in the sea into a receptacle of degration and of suffering, counteract the designs of Providence, and enter into a conspiracy for the frustation of the beneficient designs of GOD."

Sheil had an ample share of the national humour of an Irishman, and it might be truly said of him, as Moore said of Sheridan, that he was one,

> "Whose wit in the combat, as gentle as bright,
> Never carried a heart-stain away on its blade."

Indeed, with the exception of one ill-timed and offensive attack on the Duke of York, Sheil's career is honorably free from any of those exhibitions of cancorous malevolence and coarse personality, which most agitatons are discreditably prone to indulge in, for the sake of temporary triumph or increased mob popularity.

When we say that Sheil was an Irish Roman Catholic and that he was born in 1794, we have virtually said that he was an opponent of the Orangement and Tories, and that he was one of the champions of the Catholic Association. That was the scene of his early glorious; and while he was only second to O'Connell in influence over his countrymen, his words had even more weight than O'Connell in England, on account of his freedom from the many faults that translated the Great Agitator.

THE DEATH SUMMONS.

AN HISTORICAL SKETCH, FOUNDED ON FACTS.

Yes, now we must conduct the reader to one of the most noisome cells in the castle of Limerick, from which the pure air and light of heaven are excluded, and there behold a hoary headed old man, kneeling in silent prayer before the emblem of his faith, a crucifix, praying pardon from his God for his own and all other men's sins, and particularly begging grace and mercy for those by whom he is now persecuted. And as he meditates on the death which so surely awaits him on the morrow, no dread seizes him of its ignominy or of its tortures. No; to his God, with uplifted hands, he offers it, praying that in his life and actions *his* will alone may be done. And even were he unsustained by religious motives, is he not dying for a good and glorious cause? And when at length his devotions are ended, he lays himself on the rough hard bed prepared for him, and for some few hours does he sleep with that tranquility and peace which guilt never knows, and Angels whisper gentle words in his ears, and bright visions appear before his bright eyes, a dim outline of the future bliss prepared for him in heaven. And when roused from his slumbers by his rude gaoler, with meekness and resignation does he rise and prepare to appear before his mock judge in this world. And with a bright and unclouded brow and light step does he enter that judgment hall, from whence he knows full well he will go but to direct his steps to the gibbet, already for him prepared. And with unflinching and steady eye does he bear the look of hatred and determined enmity, Ireton, throws on him, as he addresses him in the following words:—

"Thou, Torence Albert O'Brien, entitled in thy own heathenish language Bishop of Emly, notwithstanding all our efforts to instil within thy breast the grace of Jehovah, still rejectest all our advices towards gaining thy salvation. And not content with that, thou, before this time, usest thy endeavour to infuse the same Jewish hatred for grace and light into the hearts of thy poorer brethren. And thou opposed, likewise, our earthly arm, which was, profane man, as thou knowest full well, attempting to impede the hand of the Most High. And even now thou ridiculest and slightest all our attempts to improve thee and to prepare thee for that judgment in another world to which thou art so near. And for all our goodness thus, thou but answerest with contempt and contumely. Speak; 'tis yet time to repent before appearing in the presence of the King of Hosts."

"Henry Ireton, thou speakest to me in the blasphemous language of thy sect, and for that I must reprove thee. All the crimes of which you have declared me guilty are actions arising from principles which neither your threats of punishment nor promises of reward could ever induce me to abandon; and were I placed in the same position to-morrow, in the very same manner would I act, for I can now look back without one single thought of regret or fear on my actions during life, and that judgment, the judgment of my own conscience, I esteem far more than your decision upon me, prejudiced and bigoted as it is."

"Dear brethren, I fear we have no chance of inducing this wretched sinner to repent. Already have you declared him guilty and deserving of death, and to your sentence the leader of the chosen army of the Lord assents. Torence Albert O'Brien, thou hearest me speak while I utter the words of thy condemnation—that thou be hung on a gibbet, and that when thou art dead thy head be severed from thy traitorous body and exposed to the view of thy abettors."

"Henry Ireton, I receive thy sentence of death with the same feelings I heard thy former words. But before I depart thy presence let me warn thee of thy approaching end, which is nigh at hand. I repeat to thee thine own words, though perhaps I use them in a better spirit—Repent, before appearing in the presence of the Almighty. The Lord is merciful, and refuses not to receive into favour a heart contrite and humble. Repent, therefore, I say, repent, Henry Ireton, and beg pardon for thy many crimes—thy murders, thy devastations, thy blood thirstiness. Repent, for again, I warn thee thy end is near. *I summon thee, Henry Ireton, to appear before the tribunal of the Almighty God in a short time, in a few days, before thou canst inflict any more injuries on thy fellow man.* Now is *my* time; and *yours* is approaching, as fast and as sure as day succeeds night, and night succeeds day. Beware! this perhaps, in all human probability, is the last warning thou wilt receive. I am ready now: lead on."

One short week has passed, and the once all powerful commander of the Irish army, Ireton, is on his death bed, a fearful and terrible spectacle. His many crimes now appear before his eyes in all their enormity and wickedness, and at times the recollection of them deprives him of reason, and he groans and writhes on his bed of agony. His tongue is parched, his eyes are sunk in his head, his frame is wasted, and an unearthly appearance has his entire person. How strange; he but so short a time before so powerful, and with so many to obey the slightest wish he might express, now so utterly impotent and so deserted in this his hour of need. He is a horrible looking object, attacked as he now is by the plague; perhaps a just retribution from heaven for being its original cause. Now as the moments of consciousness; but do they afford him any relief? Ah no, far from it; for then is he the more keenly tormented by the thought of his past misdeeds and offences. Presently again does he relapse into a state of raving madness. Now and then does he give utterance to the thoughts that apparently so much oppress and torment him, the pangs of which, in comparison to his bodily sufferings, are a thousand fold greater. And now and then does a name escape his lips, at the motion in which he dashes his fevered head on the bed he lays and covers it with the clothes, as if he fain would banish some terrible recollection from out his brain. Yes; for the last eight days before his eyes has been the body, and on his lips has been the name, of the inno-

cent victim of his fiendish hatred and oppression Torence Albert O'Brien, the sainted Bishop of Emly. His just remarks to him before his execution, his warning of his approaching end, and his rebuke for his evil actions, are still ringing in his ears. Before his eyes, sleeping or waking, whether conscious or unconscious, is his lifeless body and mangled head, still persevering that same placid and contented look that adorned it when united with a living body. And in the midst of all these terrible scenes not one friendly voice is there to speak words of comfort to him, or to help to allay the agony of his departed spirit. A dark and terrible chaos is beginning to open before him, and his soul recoils back with horror. Again it he assailed with the sharpest pangs of body and mind. At length he is obliged to give way to the terrible disorder he suffers, and at the dread hour of night, deserted by heaven and forsaken by his fellow man, he yields his soul into the hands of his just and impartial Maker. He must stop; no farther is it permitted us to proceed. Ireton's body was buried with honour in England's great cemetery Westminster Abbey; we shall hot inquire where his soul may be. But his earthly remains are not allowed to sleep in peace, for on the accession of the Second Charles they were taken up, and his head was placed on a gibbet. Yes; *his* head, the once powerful, strong, and savage Ireton, as well that of the meek, gentle, and patriotic Torence Albert O'Brien, was exposed to public view and to public execration.

M. O'G.

THE ELECTRO-MAGNETIC LOCOMOTIVE IN THE UNITED STATES.

From time to time we have reported in our summaries of intelligence from the United States a variety of experiments made by Professor Page with electro-magnetic power applied to the propulsion of the locomotive. Our accounts by the Asia record an experiment attended with more than ordinary success, and we therefore append it in full, simply premising that one portion of the report is that drawn up by Professor Page himself and addressed to the leading journal at the city of Washington:—Professor Page yesterday, at one o'clock in the afternoon, made another trial of his electro-magnetic locomotive. There were not so many persons present as on the previous occasion, but yet a large number witnessed the experiment. The progress of the locomotive when it started was so slow, that a boy was enabled to keep pace with it for several hundred feet. But the speed was soon increased, and Bladensburg, a distance of, we believe, about five miles and a quarter, was reached in thirty-nine minutes. When within two miles of that place, the power of the battery being fully up, the locomotive began to run, on nearly a level plane, at the rate of nineteen miles an hour, or seven miles faster than greatest speed heretofore attained. This velocity was continued for a mile, when one of the cells cracked entirely open, which caused the acids to intermix, and, as a consequence, the propelling power was partially weakened. Two of the other cells subsequently met with a similar disaster. The professor proceeded cautiously, fearing obstructions on the way such as the coming of cars in the opposite direction and cattle on the road. Seven halts were made, occupying in all forty minutes. But notwithstanding these hindrances and delays, the trip to and from Bladensburg was accomplished in one minute less than two hours. The cells were made of light earthenware, for the purpose of the experiment merely, without reference to durability. This part of the apparatus can, therefore, easily be guarded against mishap. The great point established was, that a locomotive on the principle of Professor Page, can be made to travel nineteen miles an hour. The facts above narrated were gathered from a gentleman who was privileged to take a ride in this novel conveyance; and they strengthen the opinion which we have heretofore expressed, that success in the application of electro-magnetism to the propulsion of railway trains, can scarcely any longer be considered as doubtful.

Professor Page remarks, in his report on the experiment:—The locomotive, with the battery fully charged, weighs 10½ tons. With the seven passengers taken on the trip to and from Bladensburg, the weight was 11 tons. Under the most favourable arrangements, eight pounds are required to start a ton on a perfectly level rail, and seven pounds will barely keep a ton in motion. Ordinarily upon railroads the allowance is ten pounds to a ton, but this applies only to cars unincumbered by machinery. The friction in locomotive machinery renders its draught far greater, and can only be accurately ascertaind by experiment in each. The magnetic locomotive, the first of its kind ever made, is perfect and, from the newness and stiffness of all the work, it runs exceedingly hard. We will take 200 pounds which is below the actual power required to keep it in motion on a level portion of the road. A horse-power upon the usual estimate is 150 pounds, 2½ miles an hour, or 375 pounds, 1 mile an hour. The speed of the magnetic locomotive is, we will say, 15 miles an hour on a level road, (it has, in fact, made more,) and its traction 200 pounds. We have, then, 375 pounds, 1 mile an hour, for one horse, and 200 pounds, 15 miles an hour, for the locomotive, which gives eight horse-power. But the engine has more than this. It has greater power at a low speed, and must

have, by all reasonable estimates, twelve horse-power; which, as I said before, is about one-half its proper capacity. One of the most serious defects arises from a want insulation in the helices. After the engine was placed on the road, it was found necessary to throw out of action five of the helices, and these at the most important point in the stroke. This difficulty could not be remedied without taking both engines entirely out, an undertaking for which I had neither the time nor means, as the track with which we are now accommodated is soon to be filled up for the purposes of the railroad company. Another serious difficulty encountered the breaking of the porous cells in the battery, causing a mixture of the two acids, and an interception of a large portion of the power. I had great difficulty in procuring suitable porous cells, and the manufacture of such as I needed was, after great expense, given up by two of the best pottery establishments in the country, as a thing impracticable. It was, however, accomplished through the ingenuity of Mr Arthur Davis, my engineer, but they were made of a weak clay, and have now, from frequent use, become so much impaired as to break from the slightest causes. Before we started two of them broke, and the defect was only partially repaired. Not far from Bladensburg two more gave way, and detracted at once greatly from our working power. On our return, about two miles from Blandensburg, three more gave way, and we were reduced to at least one-half of our power. The running time from Washington to Blandensburg was thirty nine minutes. We were stopped on the way five times, or we should have probably made the run in less than thirty minutes. Going and coming there were seven stops and three delays, that is, the engine was backed three times, but without entirely losing headway. It is very important and interesting feature of this engine which I demonstrated some years since, that the reversing power is greater than the propelling power: it is nearly twice as great. When the engine is reversed, the magnetic electric induction is in favour of the battery current, and augments its effects. The defect of the cells is easily remedied. The trouble growing out of the oscillating motion of the car can all be obviated by using rotary instead of reciprocating engines. The greatest speed attained on our last trip was about nineteen miles an hour, and about seven more than in any former experiment."—

Bombay Telegraph and Courier, July 22.

MISSIONS OF THIBET.

Extracts from a Letter of Rev. Dr. Huc, Apostolic Missioner in China, to Rev. Dr. Etienne, Superior General of Saint Lazarus, at Paris

SOJOURN AT LASSA.

[CONTINUED.]

We took advantage of the departure of the Katchi governor to get up, for we had remained listlessly in a sleeping posture during his long visit. After our morning prayer, and disposing our hearts to patience and resignation, we tasted breakfast which the regent had just caused to be sent to us. It consisted of a dish of small cakes, made into squares, and hashed meat, and, moreover, a bowl of tea richly buttered. We were more attracted by the cakes and dried fruit which the Cashmerian governor had brought us.

Three Lama vergers soon came and conveyed to us the order of the day, importing that they were proceeding to inspect our luggage. We bowed respectfully to the orders of the Thibetian executive, and we went towards our dwelling in the company of a numerous escort. We noticed great agitation during our transit from the palace of the regent to our residence: the streets being sweeped, the filth removed, and the frontages carpetted with yellow and red *poulou*. We were inquiring the cause of all these demonstrations of honour and respect, when we heard lively acclamations resounding behind us. We turned round and recognised the regent; he arrived mounted upon a magnificent white horse and surrounded by numerous horsemen. We reached, at the same time as he, our lodging. Opening the padlock that closed the door, we requested the regent to do us the honour of entering the apartments of the French Missioners.

Samdadchiemba, whom he had not reseen since the audience of the Chinese ambassador, also was at the rendezvous; he was completely stupified, for he understood nothing about all these transactions. The servants of the regents whom he had passed the night with, had not informed him concerning our affairs. We said a word to compose him, and convey to him, that we were not going to martyr us on the spot.

The regent sat down in the middle of our room, upon a gilt seat, that had been carefully conveyed from the palace; he then inquired from us if what he saw in our residence constituted our whole property. "Yes; here is all we possess, neither more or less, these are our whole resources for taking possession of Thibet." "Your expressions are rather bantering," said the regent; "I never thought that you were such formidable personages. What is that object?" added he pointing to a crucifix which we fastened on the wall. "Ah, if you knew well this object, you would not say that we were little formidable; it is with this that we wish to conquer the countries of Thibet." The regent began to laugh, for he only viewed our words in the nature of a jest—words which, however, were true and serious.

(To be continued)

THE BENGAL CATHOLIC HERALD

XTRA.

GRATIS.] CALCUTTA: SATURDAY, AUGUST 16, 1851.

IMPERIAL PARLIAMENT.

ECCLESIASTICAL TITLES BILL.

Sir JAMES GRAHAM rose. He said—I am at all times most anxious to attend to the wishes of this house, and I am persuaded they will view with jealousy any approaches to delay in proceeding with the details of this measure. Having been indulged by the house with a full opportunity of stating my opinions on the principles of this bill on the occasion of the second reading, I have carefully abstained during the progress of the bill in commitee, up to the present time, from taking part in the discussion. But having now arrived at the conclusion of the first clause, which was not a part of the bill when last I had the honour of addressing the house on this subject, and feeling great doubts with respect to the real import of that clause, I hope you will pardon me if I intrude upon your attention for a short time, taking care not to restate my opinions on the principles of the bill, which, however, are still unchanged—(hear, hear)—but confining myself entirely to the clause in question. I think this clause is of such grave importance, and especially that it is so ambiguous, that I think it is expedient to ask for some discussion upon it, in the hope that we may possibly obtain some explanation as to its real import. Usually, when there is any doubt as to the object of a declaratory clause, we look to the preamble of the measure. Now, the clause is one of a peculiar character. It is a clause which her Majesty's government have adopted at the suggestion of my honourable and learned friend the member for Midhurst, and in seeking to discern the intention of that clause through the medium of the preamble, we must look first to the preamble, as it has been adopted by her Majesty's government is somewhat peculiarly worded, but I shall only deal with that part of it which applies to the first clause. It recites, "Whereas divers of her Majesty's Roman Catholic subjects have assumed to themselves the titles of Archbishop and Bishops of a pretended province and of pretended sees and dioceses within the United Kingdom, under colour of an alleged authority given to them for that purpose by a certain Brief, Rescript, or Letter-Apostolical from the See of Rome purporting to have been given at Rome on the 29th of September, 1850." Now, this is rather peculiar phraseology, because you will see that these words apply only to one Rescript of a particular date, which is strictly applicable to England only, and the words "United Kingdom" are therefore only adopted in this sense, that England is a part of the United Kingdom. (Hear, hear.) Now, therefore, if the intention of the government, with regard to this declaratory clause, is to be sought from the preamble, the inference is that this clause is intended by her Majesty's government to be strictly limited to England, as it is strictly limited to the one particular Rescript which applies to England only. Now, let me call the attention of the house to an intended al-

teration of this preamble, proposed by my learned friend, who is the real author of this clause. Does he seek to limit the clause—judging by his amendment on the preamble—to England, or to the one Rescript? Nothing of the kind. Look at the words of which he has given notice. He proposes, after omitting certain words, to add the following important and significant phrase:—"or all such acts or matters touching the Queen, her crown, her regality, and the realm." It is here clearly indicated that all Bulls, all Rescripts, or any such acts and matters which touch the crown or the realm—all such matters, whether future or antecedent, shall come under the operation of this declaratory clause. But again let us observe what is the intention of her Majesty's government as indicated by their conduct respecting the first bill which was laid on the table of the house. That bill contained a second and a third clause, but which her Majesty's government on deliberation withdrew. Upon full consideration, and after argument in this house, they were satisfied that the second and the third clauses would interfere with certain spiritual functions of the Episcopate, which they did not think it expedient to touch, whether in England or in Ireland, such as ordination, collation to benefices, and other Episcopal functions which they were anxious not to disturb. Now, I ask, is it the intention of the government to adhere to the intention which they announced to the house when they withdrew those clauses? It would be very desirable to come to some distinct understanding on that point. (Hear, hear.) And it appears to be the more difficult to arrive at a clear understanding on account of a change in the law officers since the measure was introduced. I am very sorry that the Master of the Rolls is not now present; but I am sure the house will remember that he, as Attorney-General, stated that he gave an opinion, to which on reflection, he distinctly adhered, that as the law now stands there is no impediment whatever to the Pope dividing any portion of this country into sees, dioceses, or districts for ecclesiastical and Episcopal purposes. ("No, no," and "Hear, hear.") But I understood the Solicitor-General to say that by law at this moment such a Rescript is, in his opinion, illegal; that the clause is a declaratory one, and does not alter, but simply affirms the law, and he went on to say that the effect of this declaratory enactment on all the inferior courts will be, that where a case *pari passu* with this present Rescript is brought before them, they will decide the law as it is declared by this bill. If that be so, is it not clear that this clause extends far beyond the limits of England—far beyond the narrow grounds of the Rescript of the 29th September—that it lays down general principles of law which are applicable to all parts of the United Kingdom, to be peremptorily observed by every court of judicature within the realm? The opinion of the Solicitor-General thereby differing from the Master of the Rolls in this—that every Rescript of the Pope appointing Bishops is illegal, and must be held to be illegal by every court of law. Having thus shown what is the intention of both sides, I beg the house to consider what will be done by the adoption of this clause; and I say that its operation in Ireland will be, in my apprehension, fatal to the peace of the country. (Cheers.) Recollect what the noble lord at the head of the government said when he notified to the house his intention to withdraw the second and the third clauses. He used this remarkable expression—such is the subtlety of the spiritual power with which we have to contend that language fails us—and in endeavouring to prohibit what he sought to prohibit, he found that unintentionally he effected what he sought not to disturb. See, then, what the noble lord has done. In despair, abandoning the language which failed him—abandoning the advice which he received from his law advisers—in despair he comes to my learned friend, and adopts phraseology and a declaratory clause, probably intending to limit it in the same way as he announced it to be his wish to do, when he withdrew the former clauses, and he adopts a general declaration to which its author purposes to give the largest possible extension. If this clause is intended to touch ordinary Rescripts, what is it you will do? The Roman Catholic religion is an Episcopal religion. All its Bishops in the United Kingdom are appointed by the Pope by Rescript. If you declare that such Rescripts are illegal, then everything that flows from the nomination of the Pope is illegal also. You cannot have ordination without a legally constituted Episcopacy. If you vitiate the Episcopacy, then ordination by law is impossible, the titles of Parish Priests will be vitiated also. All their acts will be illegal—marriages solemnised by them will be invalid; every reason which prevailed upon the government to withdraw the second and third clauses which were formerly in the bill applies *afortiori* to this declaratory act. But does the case stop here? I am afraid to embark upon a question of nice legal import that may be pregnant with the gravest consequences; but I understand the principle of law to be this, that if you declare a particular act to be illegal, then, even though you assign no penalty to its infraction, yet the act, and every-

thing done in the exercise of that act and authority, becomes a misdemeanour, and is indictable. There has been some desire, and a very praiseworthy desire, shown to restrict the suing for the penalty to the responsible advisers of the crown. That, however, only applies to the civil penalty. But, if it be an indictable offence, you lose all control over the actions. You may have a question raised in Ulster as to the conduct of that Italian Monk, as the Attorney-General calls him—(hear, hear)—because any any act done by him in virtue of that Rescript of the Pope, which designates him as Primate of all Ireland—such a Rescript being itself an illegal act—anything done by Archbishop Cullen under that Rescript would be an illegal act, and he would be open to an indictment which might be raised by any one who was actuated by angry feelings against him—it would be open to an grand jury to find the bill, and the question would go before the jury. In such a state of affairs. I repeat there would be great danger in Ireland, the government of that country would become impossible. (Cheers.) But, above all things, if you legislate, legislate plainly, distinctly, and intelligibly, instead of leaving men to find it out by inuendo. But let us apply the dictum of the Solicitor-General to another case. There is the wardenship of Galway, which was converted into a Bishopric by Rescript from the Pope in 1831. For twenty years that appointment has remained unchallenged by various governments, and no disturbance had ever been offered to an appointment so made. But let this declaratory clause become law, every Rescript of the Pope, according to the Solicitor-General, will then become illegal, and the Bishop of Galway, who acts under a Rescript from the Pope in his spiritual capacity, will be open to an indictment as guilty of a misdemeanour. But what is to become of the acts of the Bishop of Galway for the last twenty years, the ordination of his Priests, and the acts of the Priests so ordained? You will open a sea of angry legislation, of conflict, of confusion of social rights which it is melancholy to contemplate, and which I believe would be fatal to the peace of the district. (Cheers.) But it is said that the recognition of the Pope's authority in spirituals is new. Is that true in this country? The recognition of the Pope's authority is made in the 6th clause of the Bequests Act; and I may say a word or two in passing on that measure. There is no question that it was carefully framed with a view to avoid any collision with the provisions of the Relief Act of 1829—it was studiously limited to the extent of that act—but, at the same time, it directly named by their titles the Archbishops and Bishops of the Roman Catholic Church; and, more than that, the 6th clause recognised their spiritual authority, for it was proved that in certain cases of doubt the Roman Catholic members of the board, who were Bishops, should declare who were the persons who were designated, and that there should be no appeal from their decision. There was a distinct recognition of their authority, and indirectly there was a recognition of the canon law, since there could be no doubt that the decisions of these Prelates would be guided by the principles of that law. Is there no other case? There was a case some time ago, which very nearly touched the succession to the crown itself, the claim of Sir Agustus D'Este to be Duke of Sussex. The question with regard to the legality of the marriage of the late duke was argued at the bar of the House of Lords, and, by an odd coincidence, Sir T. Wilde, now the Chancellor of England, and the keeper of her Majesty's conscience, conducted the cause of the claimant, and went at large into evidence on this question, and the first witness he called was Dr. Wiseman. I shall read to the house a few of the questions which were put, and which will show to what extent we recognise the Pope's authority.

He was asked—

"Are you a Catholic Bishop?—I am

"Do you hold any Ecclesiastical office in England?—I am Coadjutor to the Bishop, who is Vicar-Apostolic of the central district of England at present.

"In the event of any questions arising in England relating to the validity of Catholic marriages, have you any jurisdiction or judicial authority upon those questions from the See of Rome?—The Vicars-Apostolic in England have the same jurisdiction in respect of matrimonial cases which any Bishop would have upon the Continent.

"Are you appointed an Ecclesiastical judge by the Court of Rome in this country?—In matters relating to Ecclesiastical jurisdiction.

"Is there any Ecclesiastical authority in this country to decide upon the subject of marriages except the Catholic Bishops?—No.

"The persons holding that office are the authorities which have jurisdiction throughout Catholic countries to decide upon questions of marriage?—Generally; that is, matrimonial cases, as far as the canon law and the Ecclesiastical law affects them, belong to the jurisdiction of the Bishops.

"And are you one of those Bishops?—I am in that capacity.

"What are the authorities in this country from the See of Rome that have power to

decide upon questions arising between Catholics respecting marriage?—The Vicars-Apostolic of England.

"Does their authority extend to all questions relating to marriage, as well its validity as its regularity, or is it limited?—It is limited with respect to the power of dispensing in certain cases in which they are obliged to have recourse to the supreme authority at Rome. With the exception of those cases, the powers are the same as would be exercised in Rome itself. I ought to observe that I stated myself to be the Coadjutor to the Vicar-Apostolic. It might be necessary to explain in what relation I am. I am appointed by the Holy See with the character of Bishop to assist the Bishop in the administration of his diocese, receiving participation in all his faculties and powers from him, that participation being sanctioned, of course, to the full extent to which he gives it, by the Holy See. With respect, therefore, to matrimonial cases, I am in possession of the same administrative powers which he exercises.

"Have you, during your residence in this country, exercised that jurisdiction?—Frequently.

"In the course of that do you administer your functions with reference to the Ecclesiastical law of Rome? Is that your guide and rule?—I am guided by the Ecclesiastical law of the Church as applicable to this country. For instance, as to the case of the clandestinity, or any matter involved in that decree of the Council of Trent, I should have to administer for England as for a country in which that is not promulgated; but if cases came before me from other countries in which it is promulgated, I should have to decide according to the practical judgment I should form of the force of that canon in those countries."

Then he was cross-examined by the Attorney-General, and these questions were put to him:—

"You say that you have the power of deciding whether a marriage is valid or invalid. Suppose you decide it to be invalid, what is the consequence of that decision?—That the parties would be obliged to separate, unless I granted a dispensation, or, if it was not within my faculty, procured it for them; but, until such dispensation was granted, they would have to separate.

"You say they would be obliged to separate; but suppose they did not separate, what then?—Then of course they would not be admitted to participation in the rites of the Church—to the sacraments of the Church.

"Therefore your jurisdiction is entirely confined to spiritual censures, and to consequences of an Ecclesiastical kind?—Certainly; entirely.

"You would have no power to affect the property or the civil rights of the parties?—Not in this country, except *in foro conscientiæ*."

Observe the closeness of the connection between the civil and spiritual powers that run into each other. True, that *in foro conscientiæ* the Bishop can only deprive them of the rites of the Church; yet he is distinctly recognised as the only authority that can decide on matters affecting the consciences of eight millions of her Majesty's subjects, delegated to him by Rescript from Rome, which you now seek to render illegal, null, and void. Well, I refer again to the provisions of the Bequests Act. It was passed at the time when there was a statute on the books declaring that the receipt of all Bulls, Rescripts, &c., from Rome were illegal. I was a party to the introduction of the Bequests Act in 1845, and one of the last acts of Sir Robert Peel's government in 1846 was the introduction, through Lord Lyndhurst, of a bill which, as it originally stood, went the whole length of repealing the 13th of Elizabeth, which decreed the receipt of Bulls and Rescripts from Rome to be illegal. I may be permitted to read a short passage from Lord Lyndhurst's speech on introducing the bill. His lordship said:—

They tolerated the Catholic Prelates, and they knew that these Prelates could not carry on their Church establishments, or conduct its discipline, without holding communication with the Pope of Rome. No Roman Catholic Bishop could be created without the authority of a Bull from the Pope of Rome; and many of the observances of their Church required the sanction. The moment, therefore, that they sanctioned the observance of the Roman Catholic religion in this country, they by implication allowed the communication (with the Pope) prohibited by this statute, and for which it imposed the penalties of high treason. If the law allowed the doctrines and discipline of the Roman Catholic Church, it should be permitted to be carried on perfectly and properly; and that could not be done without such communication. On these grounds he proposed to repeal the act," (13th Elizabeth.)

The proposition made by Lord Lyndhurst was not the repeal of the 13th Elizabeth; it assumed another form during its progress through the house; it repealed the whole of the penalties and not the act itself, but the intention of Sir R. Peel's government was that the act itself should be repealed. (Hear, hear.) Lord Lyndhurst on that occasion ex-

pressed himself somewhat surprised that no such statute as the 13th of Elizabeth was ever passed in Ireland. I am not at all surprised at it. (Hear, hear.) He states the reason—namely, that three-fourths of the inhabitants of that country are Roman Catholics. (Hear, hear.) In England it is quite possible to treat the Roman Catholics as a sect, but in Ireland the Roman Catholics are a nation, and must be treated as such. ("Hear, hear," and cheers.) And if this declaratory clause and its effect be what I anticipate—if its legal effect be what I believe it to be on the authority of the Solicitor-General, I do apprehend, under the colour of this clause, that we go a great deal further than her Majesty's government intended when they framed the bill. (Hear.) The second clause, about the assumption of titles and the 100*l.* penalty, I consider to be as nothing compared with this clause. (Hear, hear.) In fact, I think this clause goes further than the second and third clause in the original bill, which were withdrawn as going too far. I may be in error in this opinion. But I confess I am more alarmed by the doubt and ambiguity of the clause. (Hear, hear.) I know not whether the Attorney-General for Ireland is in his place. (Ironical cheers.) I should be sorry if there was anything like a sneer when I alluded to that right honourable gentleman. (Hear, hear.) He has risen to eminence in his profession amidst many rivals. He certainly has the disadvantage of coming into this house late in life, a disadvantage which I feel for his sake acutely. [The Attorney-General for Ireland here entered the house.] I rejoice to see the right honourable gentleman in his place, and I am sure the house will say that I have said nothing unkind of him. (Hear, hear.) If I am in error in my apprehension of what the effect of this clause is to be, no man will be more ready to have that misapprehension removed by the right honourable gentleman. I knew that in a matter of this kind it is not usual to pass a declaratory clause. I like a direct and unambiguous act. (Hear, hear.) If the law be imperfect, remedy it at once—if the law be plain, why, then I cannot see any occasion for a declaratory clause. (Hear, hear.) But I fear that her Majesty's government not satisfied with the bill now before us, have indicated a purpose of proceeding further in this direction—(hear, hear)—I am not only afraid of what this clause does, but I am alarmed at this *animus* which it shows, and the danger of its reviving those old acts of parliament. We have heard something of the statute of Richard. I doubt wether, according to the letter of the law, the statute of Richard does not do all that your declatory clause enacts. It was happily said by a great Irish statesman, that those old acts hang up, like rusty armour—that they are only endured because they are not executed, and it is only their inactivity which renders them tolerable in the country. ("Here, here," and cheers.) Now I am alarmed at the ambiguity of this clause, and the threats which accompany it, that future enactments will be proposed; but, more than all, I am alarmed by the indication that, if this declaration be not attended to—that if Rescripts from Rome appointing Archbishops and Bishops in Ireland be not discontinued, notwithstanding the usage of the last hundred years—an attempt will be made to revive those old statutes and bring them into operation. I am ashamed of that. (Cheers.) I declare to you that nothing ever gratified me more than the conduct of government in withdrawing the second and third clauses of this bill. (Hear.) I thought it was an indication of that spirit which actuated their council upon religious questons generally, in which I most entirely agreed. I think the after-thought of adopting this clause which we are now debating, at the instance of my honourable and learned friend, is most unfortunate. (Hear, hear.) I cannot satisfy myself as to the precise extent it is intended to be carried, if we adopt it. Blindfold I cannot consent to pass it; at all events I enter my protest against that clause, and I am prepared certainly to divide against it. (Cheers.) I hope I have kept my word and confined myself to the clause itself, and that I have not gone into the general clauses of the bill. (Renewed cheers.)

Sir J. Graham said his hon. and learned friend had given four reasons for this clause, and stated that if this declaration were not made it would show a want of foresight, wisdom and courage. Now, he (Sir James Graham) regarded this clause as little short of a declaration of war against eight millions of our fellow-countrymen. (Hear Hear.) He had endeavoured to make himself master of this bill, and had endeavoured to reconcile it is with the variances that occured to him, but he found it impossible to do so. His learned friend had referred to the statute of Richard. That statute was passed in Catholic times, when the Catholic religion was the established religion of the country; and the Pope of Rome purpoted to assign temporalities under the authority of his temporal power. (Hear, Hear.) But it never said that as to the appointments of bishops to the respective sees there should be any interference whatever, and they all rested with the Pope of Rome.

He (Sir J. Graham) contented that throughout Europe the Pope was the head of the Catholic Church in spiritual matters, and that it was only where the Roman Catholic religion was the endowed religion, that the consent of the sovereign was required. The Roman Catholic religion being unendowed, he contended there was no excess whatever of the spiritual limit of the Pope's jurisdiction. The hon. and learned gentleman said he wished the whole matter to be set forth in good old Saxon simplicity. If so, the hon. and learned gentleman's preamble ought to be framed thus:—" Whereas it is expedient, on account of public clamour—(hear, hear)—to prevent the spread of Popery throughout this realm, and to check the full and free exercise of its spiritual authority in the same, be it enacted." (Hear, hear.) As to the power of indictment under the bill it was clear to him that its range would be very extensive. The first section expressly declared that not only the Brief, Rescript, or Letters-Apostolical, but " all and every the jurisdiction, authority, pre-eminence, or title conferred, or pretended to be conferred thereby, are and shall be, and be deemed, unlawful and void." It followed, therefore, that every attempt to exercise such jurisdiction or authority, every act tended to promote or assist it, must be also unlawful, for when a statute positively declared a thing unlawful it rendered everything which was done for its support or encouragement unlawful also. He would only add that the more he considered this clause the more he was convinced it was full of danger. (Hear.)

Mr. MORE O'FERRAL said he was perfectly satisfied that the letter of the Pope was intended to be confined to the spiritualities of the Church, and he greatly regretted that the noble lord at the head of the head of the government had not made inquiries respecting the intentions of his Holiness before he had written his celebrated letter. (Cheers) He did not hesitate to state that if the Pope attempted to infringe on her Majesty's temporal prerogative, the Roman Catholics would be as ready to resist it as any other class of her subjects. The form of the document was, he admitted, calculated to mislead the English, but all that was objectionable in it was merely in the form. He did not mean to say that Cardinal Wiseman was not responsible for the wording of the document, but it would be a monstrous injustice to make the Roman Catholic people of these countries responsible for it. The document had been issued simply to obviate the difficulty which had been felt in England from the want of a regularly constituted Hierarchy. He contended that the interference of the Pope was entirely of a spiritual nature. He could assure the house and the country that had the noble lord at the head of the government approached this subject with different feelings, and had there been a declaration setting forth in distinct language that neither Catholics nor Protestants would allow any power, either temporal or spiritual, to be exercised which would interfere with the rights and liberties of the crown, that declaration would have been signed by every Catholic in the country. (Cheers.) He objected to this bill on the ground of its uncertainty, for the religious liberties of the Catholic population would henceforth not depend on our interpretation of the law, but on the minister of the crown. (Hear, hear.)—*Home News.*

He (Mr. Reynolds) considered the Pope had a decided right to appoint as many Cardinals as he pleased. He only found fault with his Holiness, considering that Ireland had for 1,400 years been a Catholic country, for not having appointed one or two of the Catholic Aachbishops in Ireland to be Cardinals. (Hear, hear.) He trusted the next act of the Pope would be to appoint the Catholic Archbishop of Tuam, Doctor M'Hale, a Cardinal, and that he would transmit by the same post a Cardinal's hat to the Most Reverend Dr. Cullen, Catholic Archbishop of Armagh and Primate of all Ireland. If he were not constitutionally opposed to oppression, he would snap his fingers at the promoters of the bill, and say, " the Catholic Church is above the power of legislation—it existed before the House of Commons was heard of—and so far from weakening the Catholic Church by restrictive laws, you will add to its strength." (Hear, hear.) In the reigns of Elizabeth and James the First, the Protestants of Ireland were declared to be the majority. What were they in 1841? The proportion was, Catholic 7,000,000, Protestant 750,000. And yet the Protestant creed had been nurtured in Ireland like exotics in a hotbed. Although every interest had been sacrificed to the Protestants, they had become " small by degrees and beautifully less." And now, in order to increase their numbers, this act was to be passed. Suppose it to pass, he would ask the noble lord and the member for Abingdon—the watch-dog of the Protestant Church in England and Ireland—(a laugh)—what would be done under it? Was it to be passed merely for the gratification of enrolling it on the statute book? What would the learned gentleman do with the act in England?—*Ibid.*

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'One body and one spirit—one Lord, one Faith, one Baptism'

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THE

BENGAL CATHOLIC HERALD.

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CREED OF THE UNIVERSALISTS—MORMONITES &c &c.

THEIR RESPECTIVE CREEDS AND CODES OF MORALITY PROVED BY HISTORY TO BE AN INVITIABLE RESULT OF THE PRIMARY PRINCIPLE OF THE REFORMATION

(Continued from page 72)

In our preceding article, on the subject referred to in the heading of this page, we had in view, to impress upon our readers the indispensable importance, for the welfare of a revealed mysterious dispensation, such as the Christian Religion is, of the institution of a Tribunal, competent, to pronounce authoritatively on all questions respecting Faith and Morals.

Without the aid of a living, speaking authority, the integrity of the Christian Code could not be permanently upheld. Its dogmas and its precepts would, if unprotected by such a Guardian, be, at one time, distorted by a blind and ignorant zeal for orthodoxy, whilst, at another, they would be frittered away to insignificancy, by a daring presumptuous latitudinarism.

Examples of both these equally dangerous consequences to Christian truth, have been adduced by us in our preceding remarks. We have quoted the English Protestant Bishop Tomline's opinion of the doctrinal excesses, to which the heated and violent zeal of Calvin led both this heresiarch and his followers, teaching as they did, that God hath elected to Salvation only *a very small number of men*, having appointed the rest to eternal damnation, a state of misery from which they could not be rescued even by the Redemption of Christ, for Calvin also teaches, that Christ hath not suffered for any other, but for the elect only, that is, as we have seen, for a very small number of men.

One would suppose as the Protestant Bishop just quoted remarks, that "Calvinism is in its nature so inconsistent with the attributes of God, so contrary to the express declarations of Scripture, and so repugnant to the feelings of the human mind, that it would seem only necessary, to state its system simply and fully in all its parts and consequences, in order to ensure its rejection by every unprejudiced person.

Now if through zeal not according to knowledge, the whole scheme of the Creation and Redemption of man, grand and consoling as this scheme is in its Catholic interpretation, be thus distorted, and in its stead, dogmas be substituted, repugnant, not only to the benign spirit of Christianity, but even to the first dictates of Natural Religion, if, we repeat it, the truth and beauty of Christianity be thus mangled and deformed, by

occasion of the fundamental principle of Protestantism, as employed by Calvinists, can we be surprised, that other followers of the Reformation, terrified by the atrocious and impious tenets of Calvin, should, in virtue of the same fundamental principle of Protestantism, rush from Calvinism to an opposite extreme, and like the Universalists throw open Heaven to all men, without any regard to a compliance on their part, with the dictates, either of Faith or Morality.

Thus does it happen, by permission of an all-wise Providence, in religion as in Society, that the most opposite and contradictory consequences are found often to arise, from the practical adoption and development of an unsound and dangerous maxim. This is but the just punishment of a rash interference on the part of man, with those rules and principles, by which the Almighty has provided for the conservation, as well of the order, established by him for our natural well being, as of that higher order, introduced by the Saviour, for our spiritual welfare in time and in eternity. In this way, does God illustrate not only the grand truth, that "unless the Lord build the house, They labour in vain that build it," but also the equally certain announcement of the same inspired Writer "unless the Lord keep the City he watcheth in vain that keepeth it."

It was the Holy will of the Divine Architect of the Christian Church, to found that stupendous structure on the Apostles, he himself being the chief corner stone, and also, to consign to them the guardianship of this city of God on earth, until time shall be no more. The very economy involved in this arrangement, includes and implies a guarantee on the part of Christ, that his Providence would provide for the perpetuation of the Apostolic College; in order, that, thus, the duration and integrity of the moral edifice of his Church might be permanently secured. The city is wholly in safety, if its foundations continue entire, and if its welfare and peace be ensured, by the unceasing, devoted vigilance of Faithful and efficient guardians.

These were the happy privileges promised by the Saviour to his Church, the city of Peace and Truth, the true Jerusalem, of which, Isaias speaking in the person of Christ, had, ages before the Incarnation, announced, "Upon thy walls, O Jerusalem, I have appointed watchmen all the day and all the night, they shall never hold their peace..... And they shall call them, the Holy People, the Redeemed of the Lord, but, thou shalt be called, a CITY SOUGHT AFTER AND NOT FORSAKEN."

Such having been the order, established by our Lord, in all that appertains to the government of his Church, and to the preservation of its faith and discipline, any proceeding, which interferes with this constituted arrangement, becomes criminal before God, and, instead of good, is sure to be productive of evil. And this unhappy result is sure to follow, howsoever specious the pretences may be, which Innovators may advance, in favor of their projects. In all that regards the upholding of Religion, as well as in all that regards the enforcing of the homage due to the Creator and to him alone, God is a jealous God, and will not suffer with impunity his ordinances to be interfered with. In the old Law, he branded with leprosy the King, who presumed to assume to himself the honors and the rights of the Priesthood, and he rejected for ever Saul, his own anointed, because of his disobedience and Sacrilegious usurpation of the Priestly Office, in the oblation of Sacrifice.

Even in the carnal and temporary Dispensation of the Old Law, the Almighty wisdom provided an assured means, to enable his people to ascertain, in cases of doubt, as to the meaning of its ordinances, the true sense of the enactment upon which a doubt might arise. "If thou perceive," says the inspired writer of Deuteronomy, addressing himself to the people of God, "that there be among you a hard and doubtful matter in judgment ..... and thou see that the words of the Judges within thy gates do vary: arise and go up to the place, which the Lord thy God shall choose. And thou shalt do whatsoever they shall say, that preside in the place, which the Lord shall choose, and what they shall teach thee, according to his law; and thou shalt follow his sentence: neither shalt thou decline to the right hand nor to the left hand. But he that will be proud, and refuse to obey the commandment of the Priest, who ministereth at that time to the Lord thy God, and the decree of the Judge, that man shall die, and thou shalt take away the evil from Israel. And all the people hearing it shall fear, that no one afterwards swell with pride."*

It needs but little reflection, to enable us to remark the obvious analogy, which exists, between the words just quoted and those found in St. Matthew,† when our Saviour laid down the law, by which his followers were to be guided, whensoever any dissension might arise among them. Whencesoever that dissension might arise, whatever might be its cause, without any regard to its peculiar character, or to whether the offence or scandal to be

* Deut. Cap. 17. † Cap. 18.

redressed, had relation to faith or to morals, in all cases without distinction, the evil, if no minor remedy would suffice, was to be finally healed, according to the positive injunction of the Saviour, by recurrence to the judgment of the Church, "And," adds our Lord, "if he," (the offender) "will not hear the Church, let him be to thee as the heathen and publican." That is, let the offender, whether his offence regard faith or morals, if he refuse obedience to the Church, be cut off from all communion in religion, with the Faithful who live in obedience to the Church; let him be deemed profane and wicked, as the Heathen who worships false gods, and let him be abhorred as the Publican, who lives and gets rich on the revenues he unjustly extorts from the Poor, and who is therefore held accursed, as the Despoiler of the Widow and the Orphan. Thus, without any further discussion or appeal, let him be rejected, and consigned to spiritual death; and the evil taken away from the Israel of God, his holy Catholic Church. And all the Faithful hearing it shall fear, that no one afterwards swell with pride.

(To be continued.)

SWITZERLAND.

Canton of Friburg.

The Friends of religion and of social order will read, in our issue of to-day, with pleasure, the very just and by no means too severe strictures, made by the London Journal, "*the Britannia*" on those parties, by whose influence and co-operation, the present melancholy state of social and religious anarchy has been produced in Switzerland. The respect and gratitude, in which, we, in common with all British Catholics, hold the memory of the late lamented Sir Robert Peel, cause us deeply to regret, that his Son and Representative, the present Sir R. Peel, should have the great name he inherits, sullied by any participation in the diplomatic Chicanery, which has given up Switzerland as a prey, to what it is the folly and fashion of the day, to call the liberal party. "By their fruits you shall know them." Wherever the baleful principles of this party prevail, there religion at once droops, and in rapid succession, all the impieties of modern philosophy are enshrined and worshipped. No wonder, then, that the public Journals should resound with narratives, of the progress in every country of the countless systems of Fanaticism, which are being daily devised, and propagated. In effect, such is the anomalous state of things, to which a so-called Liberalism is hurrying the Human Race, that crude and immoral systems, in which the name alone of Christianity is retained, merely as a decoy for the multitude, are now daily blazoned forth, not only without shame or fear, but oftentimes with studied eulogy. One would suppose, that the wisdom derived from the experience of the past, would suffice to warn men against the revival of theories, the dissemination of which will realise in time to come, as it has realised hitherto, the result of the fabled sowing of Dragon's teeth, a fatal harvest of armed men, raised up for the desolation of society, to show to mankind, in scenes of carnage, cruelty, impiety and immorality, the frightful evils, which they shall have brought upon themselves and the universe, by the overthrow of Religion.

CORRESPONDENCE.

CATHOLIC AND PROTESTANT MISSIONS AND MISSIONARIES.

To the Editor of the Bengal Catholic Herald.

Sir,—I have read with great gratification and a deep sense of gratitude to God for having called me to the true Faith, the several testimonies, which have been recently given by Protestant Journalists and Authors, in commendation of *Catholic Missionaries and Missions.*

The striking contrast, exhibited between the Catholic and Protestant Converts in Ceylon by Sir J. E. Tennent, is most favorable to the Catholics, whilst it represents the Protestant Neophytes, as no better than mercenary gross Pagans, clothed with a mere mask of deformed Christianity. It is remarkable, that Sir J. E. Tennent ascribes the great moral superiority of the Catholic Converts, to the salutary influence of confession. The testimony of so distinguished a Protestant Official as Mr. Tennent, should induce less qualified Protestants to hesitate, before they indulge in those invectives against Confession, which are so often and so coarsely resorted to, by the prejudiced and ignorant, outside the Catholic Communion.

With respect to Catholic Missionaries, several of the Indian Protestant Journals, the *Bombay Telegraph*, the *Delhi Gazette*, the *Englishman*, and the *Citizen*, have, respectively, within the last few days, spoken in terms of great praise of their untiring attention to their duties, and of the persevering zeal and charity, with which they minister to

the consolation, especially of the poor and the unfortunate.

I refer to these testimonies with pride as a Catholic, and with the Charity, which my Religion inculcates, I abstain from any reflections, which the occasion might suggest, towards the disparagement or depreciation of the Indian Protestant Clergy.

But, as it must be interesting to your Catholic readers to be informed, whether the labors of Protestant Missionaries in other parts of the world, be not more deserving of commendation than they are here, I beg to subjoin the following extract from the first Volume of Doctor Madden's Travels in Turkey, Egypt, Nubia and Palestine. You are aware, that these Countries have been for years, a favorite field for Protestant Missionary labor. The time then has come, when it may be properly asked, how has this field been cultivated, and with what success? The testimony of Doctor Madden, as well as that of several recent Protestant Travellers, proves that this like every other Protestant Mission has turned out a complete failure.

To Dr. Madden's testimony on the Protestant Mission in Turkey, Egypt, Nubia and Palestine, I beg to prefix Sir H. Pottinger's letter on the Protestant Mission of the Cape Colony. I shall merely add, that I have heard *viva voce* from most respectable Military and Civil Gentlemen, that the Muskets, Powder, and Ball of the Cape Rebels were all purchased from Protestant Missionaries—In New Zealand, Heki the late Leader of Rebellion was one of the Protestant Missionaries' Converts: Dr. Lang, the great Agitator for the separation of Australia from the authority of the Crown, is not less notorious for his bigotry, than for his self interested and unworthy affectation of patriotism. Every one remembers the seditious doings of the Protestant Missionaries in the West Indies—so conspicuous is their character for avarice in New Zealand, that they are familiarly known by the name of Land Sharks, from their shameless efforts to get possession of the lands of the poor Natives.

I remain, Sir,

Yours &c.,

20th Aug. 1851. A CATHOLIC.

CAPE PROTESTANT* MISSION AND MISSIONARIES.

What was Sir Henry Pottinger's opinion of them, or, at least of the good effected by them among the native tribes we may learn from his Despatch to Lord Grey: in that Despatch Sir Henry, while Governor of the Cape, writes thus:—

"I do not mean to prejudge the question, nor to offer at present a final opinion on it; but it comes so much home to my labours and anxieties at this instant that I must candidly confess that I have as yet seen little proof (if any) of the changes wrought in the natives by our missionaries. Even at this station the whole population appears to me to be in a state of utter savagism: their residences are the same wretched huts they were a century ago; they cultivate maize and Caffre corn and pumpkins, as they did probably before the Cape of Good Hope was discovered, but they have nothing neat, or tidy, or useful. They neither know the use of a net or a fishhook. They have no fruit trees, for which the soil and climate appear to be peculiarly adapted; no gardens, in which every description of vegetables would be certain to flourish. Their huts are stuck down at random, surrounded by filth and cattle, and the inhabitants of all ages and sexes are seen lolling in groups in the sun in a state of almost perfect nudity. If this be a true picture, in the vicinity of this long established station, (Fort Peddie), what, I ask, can be anticipated at other places? I trust I may find things improved elsewhere, but I am led to declare, from all I have seen and heard, that no advancement has yet been made towards civilising or christianising the Caffres and other border tribes, as nations. Individuals may have benefitted, but the mass of the people are as we found them, with some of our worst vices added to their inmate ones."

DR. MADDEN'S TESTIMONY UPON THE PROTESTANT MISSIONS IN TURKEY EGYPT, NUBIA AND PALESTINE.

"It is in vain to delude ourselves with the notion that we are contributing to the civilization of the East, by the fashion of our zeal, 'the conversion of the heathen.' The knights errant of Christianity, indeed, pervade every corner of the kingdom. The Scriptures have been translated into a hundred *mutilated* tongues; and vast sacrifices of money and truth have been made in the cause of Eastern proselytism.

"To convert, it is thought, is to civilize: in my apprehension to civilize is the most likely method to convert. Our missionaries have been totally unsuccessful, for they commenced at the wrong end of religious education. They relied too much on the abstruse dogmas of the Church, and too little on the mild doctrines of Christianity for persuasion. The Turk had to digest the Trinity before he was acquainted with the beautiful morality of the Gospel. The Greek had to abjure the errors of his creed before he was initiated into the advantages of a purer worship. The Catholic had to listen to the defamation of his creed before he was convinced of a more rational Religion; and if they were so successful as to shake him in his faith, he had then to decide whether he would be a Methodist, or a Presbyterian, or a Calvinist, or an English Protestant, or a German Lutheran; for our missionaries in Egypt and Syria are of as many conflicting sects. But such is the obstinacy of the perverse Arabs, who prefer walking 'in

* It is estimated that about forty thousand pounds sterling are sent from home annually for the support of the Cape Protestant Missions—This amount is exclusive of the large sums granted by Government for the endowment at the Cape of the English Protestant Church. Thus a sum little less than sixty thousand pounds per annum is expended for, we believe for less than 6,000 Protestants and all this it is confessed without any benefit to Religion.

the darkness and shadow of death,' rather than receive the light we fain would force upon them, that when they are reproved, they have the audacity to say, '*We have the faith which our fathers followed, and we are satisfied with it.*'

"A temporal provision has sometimes produced a temporary change, but this is rare; for the conversion of the Musselman would necessarily consign the convert to the grave; but if, in secret, a proselyte be made, the event, under the magnifying lens of 'the *Missionary Herald*' makes a flourishing appearance. 'Conversion of the Heathen,' heads a chapter; the Evangelical reviewers chuckle over 'the triumph of the cause,' and *John Bull* pays another year's subscription to support 'the *Truth*.' A Jew here, whom the Rev. Joseph Wolff, left impressed with the truths of Christianity' showed me a splendid copy of the Scriptures, which that gentleman had given him: I was astonished to find the new testament had been torn out; I begged to know the reason; the man acknowledged to me that he had torn out the new testament after Mr. Wolff's departure. I accompanied one of the missionaries to the synagogue, who in the middle of the worship commenced distributing tracts. I saw some of them thrown down; others were deposited, without regard, on the forms; surely the zeal was indiscreet which for any purpose disturbed the performance of religious duties; and assuredly a Hebrew missionary would have been roughly handled by the beadle of St. Paul's, had he intruded himself, on the Sabbath, between the congregation and their God, to distribute controversial pamphlets. In alluding to any supposititious conversions that abound in Mr. Wolff's book, I impugn not that gentleman's veracity; but I have good reason to know that he and his enthusiastic brethren have been grossly imposed upon by the needy and the vile."*—*Dr. Madden's *Travels in the East*. Vol. 1 p. 174. London Ed. 1833.

THE CATHOLIC PRIESTHOOD IN INDIA.

GOVERNMENT has just cause to be grateful to the Catholic priesthood in India. In the barrack-room, in the hospital, in the chapel, and on the battle-field, by the dying soldier's pallet the condemned criminal's gibbet, earnest industrious, and sincere, the Catholic Clergyman is ever to be found. Humble as the soldier he would instruct, despising alike personal danger, personal comfort, he moves in his useful sphere, unknown and unseen by all, save the flock he ministers to; and it is only when some extraordinary call is made on his spiritual aid, that he emerges from the shade his humble career casts around him.

We have been led to pay this just tribute to a class whose merits are, we think, too lightly regarded here, by reading in the *Lahore Chronicle* L'Abbe Dodot's account of the execution of Private Rosney, by whose side he performed all the last offices of religion, until to use his own words, "human justice was satisfied" We are no advocates for military executions when they can possibly be avoided, and we do not deem that the effect they produce is a salutary one. We fear that the feeling they beget is too generally one of sorrow and sympathy for the criminal, not of indignation at the crime. The offence is forgotten in the punishment, the offender is remembered only as the comrade.—*Englishman.*

GOVINDGHUR.

(*For the Lahore Chronicle.*)

"I am sure the officers and men of H. M's 10th Regt. and also all the Europeans living in the Punjab, will be glad to read the following account of Private John Rosney's execution, which took place at Govindghur, yesterday morning, at 5 o'clock: so you will kindly insert the same in the *Lahore Chronicle*, if you think proper.

At the religious request of the authorities, I went to Govindghur, and remained three days for the purpose of giving my sacerdotal attendance to the unhappy prisoner. Private John Rosney spent the last days of his life in feelings of true compunction and admirable resignation to the will of God. In fact, during the last three days of his temporal existence, he was in a constant state of recollection and prayer, acknowledging his guilt, and being as it were, glad to satisfy at once both human and Divine justice. From the prison to the scaffold he answered with firmness and humility to the prayers I offered up to God for his foul; heard the sentence without the smallest emotion, laying on my arm, and after kneeling down for receiving my last sacerdotal blessing, he kissed the Crucifix, bade me the long farewell and ascended with me to the scaffold, keeping his eyes lifted up to Heaven. In a few minutes human justice was satisfied, and I have no doubt our merciful and common Lord has admitted into heaven, the soul of this poor young soldier!

All Europeans present both officers and men, were deeply affected, and tears were in the eyes of many. Every one admired how great influence Christianity has on the mind of a man, who at the time of misfortune, listens to the voice of religion. All the men of No. 8 Company asked of Major Sparks leave to carry to the burial-ground, on their shoulders, the remains of their departed comrade; and the gallant officers residing at Govindghur, accompanied me also to the burial-

* Similar testimony, though in language much more cautious and guarded, is borne to the fact by a more recent, and an equally unexceptionable witness, a Protestant clergyman an American,—Dr. Durbin, of the Methodist denomination. I have not room at present to furnish extracts from his late work in proof of this; but the book is in the hands of our reading community generally, and hence I will be content with a few references. See his "Observations in the East," vol. II., pp. 111. 296, 297, &c. The passages may be seen collected together and examined in a Review of the work published in the United States Catholic Magazine; No. for August, 1840.

ground, of course in a private manner. This conduct gave me great pleasure, indeed. I must add, that on this sad occasion, the officers at Govindghur gave me a true and friendly hospitality. Major Sparks and Captain Faddy, the Executive Engineer, know perfectly well how to render hospitality agreeable to a French gentleman "*ces messieurs connaissent parfaitement les convenances.*" I shall keep a good remembrance of these officers. Young Lieut. Watt of H. M.'s 10th, showed himself also, not only very kind to the poor Abbe Dodot, but a true Father to the penitent soldier, J. Rosney, and his conduct honours the young Lieutenant. May God bless the above-mentioned gentlemen, and the sentence passed on poor J. Rosney warn once more how far drunkenness can lead the best soldiery!

I remain, yours truly,

L'ABBE DODOT,
C. C. of Lahore.

Lahore Chronicle,
July 30.

CEYLON.

CATHOLIC MISSIONARIES.—We hear that Four European Clergymen have arrived by the last Mail to reinforce their Brethren of the Southern Vicariate of the Island, in which—it is a lachrymose fact!—Catholic doctrines are making giant strides, especially of late.

They are accompanied we learn by a Burmese Gentleman who is returning to his native country an ordained Priest, after fifteen years study in the Colleges at Rome.—*Times, July* 24.

JACOBITE RELICS.

To the Editor of the B. C. Herald.

SIR,—Among the many Poetical Pieces contained in the collection of the JACOBITE RELICS, compiled by the Ettrick Shepherd, which are descriptive both of the Politics and of the Religious Fanaticism, by which Scotland was agitated at and after the period of the mis-called Reformation, there is one called "*the Cameronian or Presbyterian Cat,*" a copy of which I send you as being particularly deserving of Notice:—

"THE CAMERONIAN CAT."

"THIS is another popular country song, and very old. It is by some called *The Presbyterian Cat,* but more generally as above; and is always sung by the wags in mockery of the great pretended strictness of the Covenanters, which is certainly, in some cases, carried to an extremity rather ludicrous. I have heard them myself, when distributing the sacrament, formally debar from the table the king and all his ministers; all witches and warlocks; all who had *committed* or attempted suicide; all who played at cards and dice; all the men that had ever danced opposite to a woman, and every woman that had danced with her face towards a man; all the men who looked at their cattle or crops, and all the women who pulled green kail or scraped potatoes, on the Sabbath-day: and I have been told, that in former days they debarred all who used fanners for cleaning their oats, instead of God's natural wind. The air is very sweet, but has a strong resemblance to one of their popular psalm-tunes.

"THE CAMERONIAN CAT."

"THERE was a Cameronian cat
Once hunting for a prey,
And in the house she catch'd a mouse,
Upon the Sabbath-day.

The Whig, being offended
At such an act profane,
Laid by his book, the cat he took,
And bound her in a chain.

"Thou damn'd, thou cursed creature,
This deed so dark with thee,
Think'st thou to bring to hell below,
My holy wife and me?

"Assure thyself, that for the deed
Thou blood for blood shalt pay,
For killing of the Lord's own mouse
Upon the Sabbath-day."

"The presbyter laid by the book,
And earnestly he pray'd,
That the great sin the cat had done
Might not on him be laid.

"And straight to execution
Poor baudrons she was drawn,
And high hang'd up upon a tree;
Mess John he sung a psalm,

"And when the work was ended,
They thought the cat near dead;
She gave a paw, and then a mew,
And stretched out her head.

"Thy name," said he, "shall certainly
A beacon still remain,
A terror unto evil ones,
For evermore. Amen."

I deem these lines worthy of attention, because they describe, humourously, but justly, the excesses, to which the undisciplined use and the private interpretation of the Bible led the adherents of the Religious Revolution in the sixteenth century. These excesses were not confined to the British Isles, for they also prevailed in every country, into which, the dangerous principles which gave rise to them, were introduced:

Dr. Featly, an eminent divine, quoted by Grey, complains heavily of the consequences of this pernicious liberty of private interpretation of the Bible. He says: "There is not the meanest artisan, nor the most illiterate day-labourer, but holds himself sufficient to be a master builder in the church of Christ. I wonder that our doors and walls do not sweat, when such notices as these are affixed to them: *On such a day, such a brewer's clerk exerciseth, such a a taylor such a waterman teacheth.* So fond

were the common soldiers of shewing their gifts this way, that they declared *if they might not preach they would not fight.*"

The same author furnishes us with the most extraordinary instances that can be conceived, of the prevailing blasphemies, impieties, crimes, and follies, proceeding from the unrestrained license, which every one then claimed, of explaining the Scriptures for himself; not greater however than what happened at the beginning of the Reformation in Germany and Holland. "Salmon, a preacher at Coventry, taught his people to curse, swear, and commit whoredom. At Dover a woman cut off her child's head, pretending a particular command like Abraham. Another woman was condemned at York, in March 1647, for crucifying her mother, and sacrificing a calf and a cock. Other extravagances were as laughable as these were terrible. Some have killed their cats for catching mice on a Sunday, but deferred the execution till Monday; nay, one precisian, as he is called, knocked out the head of his barrel of beer, for working on the sabbath day." An instance of the former kind gave occasion to the following ludicrous verses, in Barnaby Brittle's progress.

> Veni Banbury, O profanum!
> Ubi Vidi Puritanum
> Felem facientem furem,
> Quia Sabbato stravit murem. Ibid, pp. 92, 101.

From these lines we learn, that the English emulated and equalled the Scottish Protestants in their absurd rigor with respect to the observance, not of the Sabbath (or Seventh day) but of first day of the week, viz. the Christian Sunday, which the would-be-styled Evangelicals improperly call the Sabbath.

Yours &c.,

ANTI-PERSECUTOR.

Calcutta,
Aug. 21, 1851.

Selections.

CATHOLICITY IN THE DARK AGES.

EXTRACTED FROM AN ADDRESS TO THE CATHOLICS, OF THE UNITED KINGDOM ON THE GOVERNMENT SCHEME ON NATIONAL EDUCATION, &c. &c, BY A STUDENT OF OSCOTT.

(Continued from our last.)

From the solitudes of an eremitical life, from the womb of the wilderness, a Great Voice vibrated over the world, crying out to the nations, as with the resonance of an angelic trumpet, singing as to the symphonies of celestial timbrels the glories of an atoning God. At the sound of that Great Voice the voluptuaries started up from their orgies; the patrician revellers rose from the marble benches of the amphitheatre; the feats of the athletes, and the prowess of the gladiators were forgotten; the pampered citizens of Rome were flying from their barbaric assailants—the desert was no longer unpeopled—the princes of Italy, bereft of their riches, hurried for solace into the womb of the wilderness, to the home of the Great Voice. The voice was St. Jerom. And St. Jerom was a religious! In the court of the Emperor Charlemagne, in the midst of the palladins of that heroic conqueror, while Joyeuse clanked in the imperial scabbard and Durandel glittered on the thigh of Orlando—one man engrossed the admiration of the Franks, for his worth, his simplicity, and his wisdom. That man was Alcuin. And Alcuin was a religious! Upon the banks of the Tyne, in the pleasant seclusion of Jarrow, lived of old, and wrote of old and prayed and toiled of old, the most reverent of our native historians. That historian was Bede. And the Venerable Bede was a monk! Tones of exquisite melody thrilled through the hearts of Europe and Asia, and afterwards into the furthermost depth of America. Those tones were the utterances of Saint John Chrysostom. And Saint John Chrysostom was an asiatic, and—what is more—Archbishop of Constantinople. Tertullian and Origen, and all the primitive fathers in like manner spoke literally like the oriental princess, those precious stones of eloquence and logic, which shine for ever in their books, and emblazon their names among the immortal. And all these were nurtured in the monastic establishments!

Looking to the scientific data accumulated by the religious, the catalogue is brilliant and significant. In 664 glass was invented by Benalt. And Benalt was a monk! Artillery was contrived first at Cologne, somewhere about 1340, by Swartz. And Swartz was a monk! The principle of the telescope is said to have been originally discerned by Roger Bacon. And Roger Bacon was a monk! Christopher Columbus was enabled to enter upon his memorable expedition through the instrumentality of Marchena. And Marchena was a Monk! The matchless *De Revolutionibus* of Copernicus, in which were first propounded the principles of the heliocentric system, was published at the expence of Gisio. And Gisio was not only a monk, but the Bishop of Emberland! In poetry again, our contemned religion has proved anything but barren; for, was not Dante nursed into song by the doctrine peculiar to Catholicity, the exquisite and consolatory doctrine of purgatory—that purgatory, the portraiture of which is the most marvellous portion of the *Divine*

Comedy? And was not the oaten pipe of Vaucluse tuned under the shadow of Holy Church? was not Petrarch—the eternal laureate of the capital of Christendom—was not Petrarch a monk?

(To be continued.)

UNSEEMLY CHURCH SCENES.

For some weeks past a series of discourses has been in course of delivery at the Sunday evening services in St. John's Church, Upper Charlotte-street, Fitzroy-square, the subject being the 'Message of the Church.' Last Sunday the special topic of the day was the 'Message to the poor,' and the sermon was preached from Luke 16, by the Rev. C. Kingsley, the well-known author of 'Alton Locke.' In his discourse the Rev. gentleman eloquently enforced the peculiar views which attracted so much attention to his published works. He dwelt most emphatically upon the wrongs and miseries of the poorer classes, attributing their vices to their poverty and ignorance, and those again to the injustice they suffered at the hands of the rich; while to the latter he assigned, by direct implication, the responsibility of all the social evil prevailed to so lamentable an extent. The discourse was listened to with extreme surprise by a very crowded congregation, who, nevertheless, little expected the unprecedented event that occurred at the close of the service. After the preacher had concluded, the Rev. Mr. Drew, the rector of the parish, who had occupied a pew beneath the pulpit, rose in his seat and addressed the audience just as they were about to disperse A most painful duty, he said, had devolved upon him in having to condemn the discourse just delivered, and which he had never anticipated hearing from a pulpit. Mr. Drew then, with some emotion, proceeded to administer a brief but stern rebuke on Mr. Kingsley, whose sermon he declared contained matter that was questionable in doctrine, pernicious in tendency, and untrue in fact. He regretted that exhortations of so dangerous a character should have been offered to the members of a Christian church. This interposition caused much excitement among the congregation, and a large number remained round the doors of the church for some time after they were closed, exchanging comments upon the singular incident of the evening.

One Sunday afternoon the large and ancient parish church of St. Dunstan, Stepney, was the scene of a very disgraceful disturbance, arising out of the appointment of an afternoon lecturer, who was on that occasion to preach for the first time. The parishioners of Stepney claim the right, which has been exercised for at least two centuries, of appointing an afternoon lecturer and have recently elected the Rev. Samuel Gower Poole to the office, in opposition to the views of the Rev. Richard Lee, the Rector of the parish. Mr. Poole had for some time officiated as curate, and had become very popular. In consequence of a representation made to the Bishop of London his lordship in the first instance refused to license him, and the rector openly avowed his intention of refusing him the use of his pulpit if he were licensed. The objections of the bishop were at length removed, and his lordship licensed Mr. Poole. The Rev. Mr. Lee, however, declined to give way, and persisted in refusing him the use of the pulpit. On Saturday morning a printed circular announced to the neighbourhood that Mr. Poole would enter on his duties next day, and at three o'clock on Sunday afternoon the church was crowded with a very respectable congregation, every seat being occupied. The Rev. Mr. Poole read prayers in a very impressive manner, without interruption, and the congregation was most orderly. At the appointed time, the Rev. Mr. Pool left the reading desk, and proceeded into the vestry-room for the purpose of changing his surplice, and about the same time the Rev. Mr. Lee, who had remained close to the altar during the reading of prayers, ascended the pulpit, to the surprise of the congregation. Some foolish and wrong-headed individuals near the western end of the church began hissing and groaning. The rector attempted to address them, but was met with a perfect storm of hissing and groaning, interrupted with cries of 'No Puseyism!' 'No Popish priests!' The entrance of a funeral procession at four o'clock restored quiet. While this service was proceeding the Rev. Mr. Lee rose from his seat on the pulpit stairs, and proceeded towards the vestry. The congregation then quietly dispersed. The Rev. Mr. Pool was standing near the communion table when the disturbance commenced, and finding the pulpit already occupied by the rector left the church and went into the vestry where he remained until the congregation had departed.—*Atlas for India, July 7.*

DEMOCRACY IN PRACTICE.

(From the Britannia, July 6.)

No one acquainted with the real state of the continent of Europe, and especially with the western and southern portions of it, and more especially still with France, can shut his eyes to the lamentable fact that it is within the range of probability that before this time next year rabid democracy will have, by legal or illegal means, possessd itself, in those parts, of the governmental power, with all its military and financial resources. It becomes, therefore a matter of some interest to inquire what the unfortunate French, Italians and Germans, have to expect from a thorough democratic *regime*. A glance, at the present state of the Canton of Friburg, in Switzerland, will give some idea; that Canton being now, and having been for the last few years, under complete subjection to Radicals, Democrats, and Socialists. In Friburg, then it is illegal for any priest or religious community to undertake the education of any child; it is illegal also for parents to instruct their own children. Education is wholly and exclusive-

ly within the domain of the State. Every child *must* be sent to the government schools, until he or she shall have attained the age of fifteen. Parents or guardians have no control whatever over the education given ; it is fixed by the government, and is the same for all. Part of it consist in the inculcation of ultra-democratic political principles, part of a queer sort of worldly Pagan morality. Most of the books placed in the hands of the children are objectionable—some are French romances, not remarkable for morality, but *en revanche* fervently Socialist. No pretension is made to give the children religious instruction of any kind ; and the *curé* is strictly prohibited from even visiting the schools. No social distinctions are tolerated ; titles are abolished ; even the simple *de* before the name is proscribed, because it is aristocratic The descendant of an old or illustrious family is of no more account than the commonest street-sweeper ; wealth itself, so powerful everywhere else is not allowed to raise a man above his fellows. Nay, more, it is illegal to give the designation *Mr.* or *Mrs.* to any one—and what is still more extraordinary in a democratic Republic, it is illegal also to employ the prefix *Citizen* to a name. If you descend from the Plantagenets, you are plain John Plantagenet—if you spring from that portion of the *ignobile vulgus* named Smith, you are Timothy Smith, and nothing more. To be called Mr. Plantagenet, or Citizen Smith would fill the heart with pride, and vanity ; and vanity and pride are things unworthy to flourish in a pure Republic. It is not pleasant to be rich in Friburg. 'All rich men," says the government in one of its proclamations, "oppress the people." And it kindly adds, "we must wrest their money from them." Acting on this amiable principle, the rich are treated as enemies ; heavy taxes are placed on them, and ingenious pretexts are concocted for subjecting them to heavy fines. Within a comparatively short time, the enormous sum—enormous considering their numbers and the country—of £80,000 has been wrung from them ; and the presssure for gold is still going on. In a short time, it is certain that the so-called "rich" will not possess a farthing ; and then the government expects (at least it says so) that true fraternity, true liberty, and true equality, will flourish gloriously. Perhaps equality will, but it will be of misery. All the world knows that nothing but grinding tyranny exists in monarchies, and that liberty can only be found in a Republic. Accordingly, we have a really magnificent specimen of liberty in Friburg. Of everything the government does you are permitted to approve—for every one of its partisans you have the proud privilege of voting. But liberty goes no farther than that. If you should happen to be dissatisfied with government policy in general, or any one measure in particular, you become a "suspect," and fine and imprisonment are your doom : if at an election you vote for a candidate unpalatable to the powers that be, your vote is annulled, and you are driven from the hustings by force of bayonets. On the whole, Friburgian liberty is like that enjoyed in the United States ; you must always think as the mob does, or consent to be tarred and feathered. As it is the characteristic of ultra-democracy to respect nothing, it is without surprise that we learn that the government of Friburg has dared to think of *improving the christian faith*. Its Ministers of public Worship has made the discovery that Christianity is imperfect in many respects, and that he and his fellows are capable of improving it. At present we understand they are engaged in drawing up a new Code of Theology, as the basis of a new Faith ; and *en attendant* they have deemed it advisable to seize all the property of the Church. We might continue this *tableau* of democratic government, but the reader would be disgusted. But before concluding, we must ask him what he would think if he were told that a Minister of a great monarchy, and of a religious nation, had a hand in forming this abominable government and that it is by his protection, and his protection only that it has existed? We greatly mistake if he would not indignantly declare that the Minister so acting had betrayed his trust to his sovereign and his countrymen, and was little better than a Judas to his religion. Well! it was my Lord Palmerston, who, through the present estimable Sir Robert Peel, aided the democrats of Friburg to possess themselves, by force of arms, of the government of the Canton; it is Lord Palmerston who has continued to protect them in carrying out their wild and wicked schemes, and he has so protected them in spite of the remonstrances of the better portion of the Swiss people and of the cabinets of Austria, Prussia, and France. •

THE MORMONS AND THEIR STATE.

We saw from here with great distinctness the plan of the place, which had nothing novel or peculiar about it, laid out in very wide regular streets, radiating from a large space in the centre, where there appeared the basement and tall scaffolding-poles of an immense building in progress of erection. The houses were far apart, each

being allotted a space for gardens and enclosure, which caused it to cover a very large space of ground.

We were soon discovered coming down the slope, and as entered the precincts of the town the inhabitant came to the front of their houses, but showed no disposition to open an acquaintance account, believing us to be an exclusively American caravan. So soon, however, as they were undeceived, they came about us in great numbers, inquiring what we had to dispose of. They were neat and well clad, their children tidy, the rosy glow of health and robustness mantling on the cheeks of all, while the softer tints of female loveliness prevailed to a degree that goes far to prove those "Latter-Day Saints" have very correct notions of angelic perfectability. We politely declined several courteous offers of gratuitous lodging, selecting our quarters in a luxuriant meadow at the north end of the city; but had not our tents well pitched when we had loads of presents—butter, milk, small cheeses, eggs, and vegetables, which we received reluctantly, not having any equivalent returns to make, except in money, which they altogether declined; in fact, the only thing we had in superabundance were preserved apples and peaches, a portion of which we presented to one of the elders, who gave a delightful party in the evening at which all our folks were present. We found a very large and joyous throng assembled; the house turned inside out to make more room on the occasion, with gaiety, unembarrassed by ceremony, animating the whole, making me almost fancy I was spending the evening amongst the crowded haunts of the old world, instead of a sequestered valley lying between the Utah and Timpanago mountains. After tea was served,

There were the sounds of dancing feet
Mingling with the tones of music sweet;

or, as Dermot Mac Fig would say,

We shook a loose toe,
While he humoured the bow;

keeping it up to a late hour, perfectly enraptured with the Mormon ladies, and Mormon hospitality.

I was not aware before that polygamy was sanctioned by their creed, beyond a species of etherial platonism which accorded to its special saints choosen partners, called "spiritual wives;" but I now found that these, contrary to one's ordinary notions of spiritualism, give birth to cherubs and unfledged angels. When our party arrived, we were introduced to a staid, matronly-looking lady as Mrs. * * * *; and we proceeded up the room to a blooming young creature, a fitting mother for a celestial progeny, as the other Mrs. * * * *; without any worldly or spiritual distinction whatsoever. At first I thought it a misconception, but inquiry confirmed the fact of there being two mistresses in the same establishment, both with terrestrial habits and duties to perform, which I found afterwards to be the case in other instances, where the parties could lay no claim to any particular saintliness.

The account of their Sunday service is equally curious:—

After bathing we dressed in our best attire, and prepared to attend the Mormon service, held for the present in the large space adjoining the intended temple, which is only just above the foundations, but will be a structure of stupendous proportions, and, if finished according to the plan, of surpassing elegance. I went early and found a rostrum, in front of which there were rows of stools and chairs for the townfolk; those from the country, who arrived in great numbers in light waggons sitting on chairs, took up their stations in their vehicles in the back ground, after unharnessing their horses. There was a very large and most respectable congregation; the ladies attired in rich and becoming costume, each with parasols; and I hope, I may say, without any imputation of profanity, a more bewitching assemblage of the sex it has rarely been my lot to look upon. Before the religious ceremony commenced, five men mounted the rostrum, who were, as I learned, the weekly committee of inspection. The chairman read his general report of the prospectus and proceedings of the colony, and then read a list of those deserving of particular commendation for their superior husbandry, the extent of their fencing, and other improvements, which was followed by the black list, enumerating the idle, slothful, and unimproving portion of the community, who were held up to reprobation, and threatened in default of certain tasks allotted them being finished at the next visit, to be deprived of their lots, and expelled the community. The reading of these lists produced an evident sensation, and, I am satisfied, stimulate the industrious to extra exertion, and goad the lazy to work in self-defence. This over, another, "the gentleman in black," got up, and without any form of service or prefatory prayer, read aloud a text from the Book of Mormon, and commenced a sermon, or discourse, "de multis rebus et quibusdam allis," taking a fling at the various other religions, showing them up by invidious comparison with the creed of the valley. He then pointed out the way to arrive at Mormon sanctity, in which there was nothing objectionable as laid down, and exhorted the congregation, not only as they valued their salvation, but their crops, to so demean themselves, and endeavour to propitiate the favour and indulgence of the Supreme Being, calling to mind that, in the year of righteousness (last year) he sent seagulls, a bird never before known to visit the valley, to devour the crickets, who would otherwise, from their numbers have annihilated all vegetation. He then adverted to the barbarous treatment they received at the hands of the Americans, forgetting to avow his charitable forgiveness and expressed a belief that their avarice would yet induce them to covet their possession in Salt Lake; but he entertained a hope that the Mormons by that time would be strong enough to guard and maintain their rights and independence. He talked of the gold of California, which he said was discovered by Mormon energy, but they freely abandoned it to American cupidity, as they (the Mormons) did not desire such worldly aggrandisemet.—*Kelly's California.*

MISSIONS OF THIBET.

Extracts from a Letter of Rev. Dr. Huc, Apostolic Missioner in China, to Rev. Dr. Etienne, Superior General of Saint Lazarus, at Paris.

SOJOURN AT LASSA.

[CONTINUED.]

A clerk cowered at the feet of the regent, and took an inventory of our trunks, our apparel, and our cooking utensils. A small lit lamp was brought; the regent took from a small purse hanging round his neck, a gold seal, with which he sealed up all our luggage. Nothing was spared; our old boots, the very pegs of our travelling tent, were all smeared with red wax, and solemnly marked with the seal of the Tale-Lama.

When this ceremony was over, the regent apprised us that we must repair to the tribunal. Porters were immediately in requisition, and presently obtained; a police Lama had only to summon the bystanders, men, women, and children, to come in on the spot, and join in the government operations. This requisition system is prosperous and flourishing at Lassa; the Thibetians consent cheerfully and most willingly to it.

When an adequate number of the parties in requisition had arrived, all our goods were distributed to them, our apartments cleared, and a pompous procession towards the tribunal commenced. A Thibetian cavalier, with his lance in his hand, and a gun slung behind shoulders, opened the march; next came the troop of porters, advancing in two rows between lama-soldiers. The regent, mounted upon a white horse, and surrounded by a few guards of honour, followed our luggage. Lastly, the two poor French Missioners marched behind the regent, they were escorted by a large multitude of inquisitive spectators, forming an escort by no means agreeable. Our appearance was not very imposing. Being led like malefactors, or at least suspected persons, we lowered our looks, and traversed modestly the numerous throng that pushed forward precipitately in our way. Such a position was, no doubt painful and highly humbling; but the thought of our divine Saviour, dragged to the judgment-seat through the streets of Jerusalem, was fully capable of sweetening the bitterness that saturated us. We prayed to him to sanctify our humiliations by his, and to accept them in remembrance of his doleful Passion.

When we reached the tribunal, the Chinese ambassador, surrounded by his retinue, was already at his post. "You wish to examine the effects of these strangers; here they are; examined. These men are neither so rich nor so powerful as you allege." The expressions of the regent betrayed spite, and he must, in reality have rather somewhat mortified at having played the part of a policeman. Ki-Chan inquired from us whether we had only two trunks. "Only two; all have been conveyed here; there is not an atom in our room; not a bit of paper." "What then have you in these two trunks?" "Here are the keys; open them; examine at your leisure." Ki-Chan blushed; his Chinese delicacy seemed to wax indignant. "Do these trunks belong to me?" said he to us with emotion. "Have I any right to open them? If, subsequently, you missed anything, what would you say?" "Do not be afraid; our religion forbids to judge our neighbours rashly." "Open yourselves your trunks. I wish to know what is in them: this is my duty; but you alone have a right to touch what belongs to you."

We broke off the seals of the Tale-Lama the padlock was removed, and both trunks, so long the gaze of all, were at length open to every eye. We took out every object in succession, and displayed them upon a large table. Some French and Latin books first appeared, then Chinese and Tartar books, church linen, ornaments, sacred vessels, beads, crossos, medals, and a magnificent collection of lithographs. All gazed in contemplation upon this small European museum; they stared, elbowed each other, chaffering in admiration; no one there had ever seen anything so beautiful, so rich, so wondrous; everything that glittered brightly was deemed silver, every yellow was gold. All features relaxed, and they seemed completely to forget that we were suspected and dangerous parties. The Thibetians put forth their tongues to us, scratching their ears, and the Chinese made us the most sentimental bows. Our bag of medals, especially, made them all turn up their eyes; they seemed to entertain a hope that before quitting the judgment-hall we would make a large distribution of these brilliant pieces of gold to the public.

The regent and Ki-Chan, whose minds were more elevated than the vulgar, and who certainly did not covet our treasure, had not forgotten their business as judges. They were quite beside themselves at the sight of beautiful coloured pictures. The regent held his hands clasped, and eyed steadfastly, and with gaping mouth, Ki-Chan, who was perorating and showing his wisdom. He demonstrated to his audience how the French were the most eminent artists in the world. "Formerly," he said, "he was acquainted with a French Missioner at Pekin who drew portraits to such perfection as to alarm the beholder; he kept his paper concealed in the sleeve of his robe, snatched, as it were, by stealth, the features, and all was finished while you would be taking a pinch of snuff."

Ki-Chan inquired from us whether we had watches, telescopes, magic-lanterns, &c. We then opened a small box that no one had hitherto remarked and which contained a microscope. We adjusted the different parts of it, and all eyes were rivetted upon this object made of pure gold and which was going to operate astonishing feats. Ki-Chan was the sole individual who understood what a miscroscope was. He explained it to the public with great pretension and vanity; he then requested us to place some small object in it. We looked askance at his excellency; we then took assunder each part of the microscope and closed the box.—"We thought," said we to Ki-Chan, "we thought that we had

come here to undergo a judicial investigation and not to act a comedy."—"What investigation is to be made?" said he, falling back in not very parliamentary style ..... "We wished to view your *effects*, to know accurately who you are, and that is all.—And the geographical maps? Here they are; and we unfolded the three maps that we had, viz., a map of the world, a Mercator's projection, and a Chinese empire. The apparition of these maps was like a thunder-stroke to the regent; the poor man changed colour three or four times in the space of a minute, as if we had displayed our death warrant. "We are happy," said we to Ki-Chan, "to have met you in this country. If, unfortunately, you were not here, it would be impossible for us to convince the Thibetian authorities that we ourselves had not sketched these maps; but an informed man like you, a man so well versed with European matters, can easily see that these maps are not our work."—Ki-Chan appeared extremely flattered by the compliment.—"It is evident," said he; "it is visible at first glance that these maps are printed. See, look," said he to the regent, "these maps were not made by these men; they were printed in the kingdom of France. You cannot distinguish that; I have been for a long time accustomed to objects from the West."—These words produced a magical effect upon the regent; his figure dilated, his looks towards us denoted satisfaction, and he graciously bowed to us, as if to say, "That is right; you are good fellows."

(To be continued.)

CAREER OF DYCE SOMBRE.

Poor Dyce Sombre! He has escaped from Chancery by the grim gate which was the only one pen to him. A strange career his has been; and in the hands of a writer with the genius of Voltaire, might be worked up into a fiction equalling, if not surpassing in blended *naiveté*, burlesque, and pathos, the Frenchman's "L'Ingénu." Assuredly, the piquant contrast between the simplicity of the Huron and the conventional ways of France in the 15th century might be made to appear tame in presence of that between the simplicity of Sombre and the conventional ways of England in the 19th.

The history of Dyce Sombre is an acted caricature of the aspirations and mortifications of a provincial *parvenue* seeking to achieve a place among the *bon-ton*. Wealthy, the successor of the bold Begum, he might have been one of the most influencial and happy natives of Hindostan. But he was ambitious of being made an Englishman of the millionaire class. He turned his back on his native clime, its Zenanahs and its parade, to mingle among the great and the wealthy of London, to woo and win an English wife, and to become an English member of Parliament.

Heaven cursed him with the realisation of his most ambitious desires. Gentlemen of rank honoured him by borrowing his money, and told strange tales of each other in order to monopolise him. Belles of the third or fourth season set their caps at him. The electioneering agents of the clubs volunteered their services to him. Good simple soul, he took all kind, warm, and flattering overtures to be true. He wedded for better for worse, one whom he could not understand, and who could not understand him, and he was ushered into the House of Commons only to be kicked out again by the verdict of a committee. He fumed and stormed, that men vowed he was mad. Perhaps he was: it would have required a tougher intellect than falls to the lot of most men to preserve its balance under the combined assaults of an uncongenial marriage, an expensive and discreditable election, and a Chancery suit. But whatever of his faculties may have given way, the appreciation of his money and the fondness for managing it remained unimpaired; and in order to preserve the power of disposing of a slender pittance out of it, he was obliged to abscond like a beggared bankrupt, and contemplate from unsafe distance others magnanimously risking his fortune in railway speculations. The friends of his palmier days stood aloof from him, but crowds of equally disinterested speculators of a more vulgar grade gathered like carrion crows around him.

How often, amid his bewilderment at our strange laws, and stranger social liberties, must he have sighed for the monotonous pleasures of the Zenanah, and longed to forget the cares and carkings of his European career, with the mouthpiece of a hookah, between his lips, and his head in the lap of one of those Indian maids whose attractions his youth despised! To him was given by melancholy experience to know how superficial the observation which suggested the old adage, that "nothing so exactly resembles a cat looking out of a window as a cat looking in." Grimalkin licking her lips, and eyeing the cream-bowls of the dairy from without, despite the pangs of insatiate appetite, is a happy creature compared with Grimalkin who has swilled her fill, and looks and listens with anxious fear for the tread of the avenging dairymaid. The mortification of the young half-caste Crœsus to see himself treated as one of an inferior race by penniless and beardless lieutenants in the Company's service, was nothing compared with the mortification of the half-caste admitted into the exclusive circle of London notorieties, kept at unsympathising distance and isolation within it, and then coolly thrown out again.

Unfortunately, Dyce Sombre is not the only example—nor the one most deserving of compassion—of the hard fate that attends the potsherds of Hindostan, who are hurried by the current of events into too close proximity to the brazen pipkins of England. Of late years well-intentioned individuals have sent more than one intelligent young Hindoo to complete his education in England. Some of them have displayed rare abilities, and their attainments have been remarkable. But the only fruit they have gathered from the western tree of knowledge, is the bitter experience on their return home: that they have lost caste among their countrymen, and are excluded from the official career freely opened to very inferior talents in the persons of Europeans.

More saddening still is it to contemplate the faithful minister of some dethorned Hindoo prince, repairing in his Quixotic zeal to London to urge in person the claims of his master or his master's family. The climate is uncongenial to him. To preserve his caste he must lead an isolated life, and perform for himself the services he was accustomed to receive at the hands of numerous menials. Year after year, has a fidelity to misfortune that is positively sublime enabled such a one as we have described to submit to those privations, though in the end he has gained no more than a casual, half-attentive audience from any man in power, and has had his ignorance of England and its ways made a prey to low and mercenary lawyers and lower and more mercenary journalists.

Verily, our Hindoo fellow-subjects whose unfriendly stars have led them to visit England, when they unbosom themselves in confidence on their return to their own sunny land, must feel their loyalty and affection to their Anglo-Indian Government anything but strengthened.—*Daily News.*

THE ERNE.*

If you take up the map of Ireland, you will see Lough Erne lying a little way inland from Donegal Bay, and be able to trace the channel by which the surplus waters of the lake discharge themselves into the sea by the town of Ballyshannon. The piscatorial topography of the river Erne, with the country and lakes of the vicinity, and certain fishing exploits thereupon, from the 'gentle craft' substance of Rector and Vicar Newland's volume on the Erne. To this are added various legends, some discussions on the religion, manners, and traditions of the peasantry, and several appropriate miscellaneous topics. The dramatic personæ, through whom the matter is presented to the reader, a person, a captain, a square, and a scholar (piscatorially,) with sundry subordinates; the mode is by dialogue, discussion, and description of adventure, with enough of narrative to connect the other parts.

The Erne has some of the first requisites of a book—a knowledge of the subject derived from experience, and earnestness about the pursuit treated of. The author has a nice perception of Irish character, the power of embodying it without exaggeration, and a spice of quiet satire, which he distributes impartially. He is also a man of active habits and vigorous mind; which will generally be found to give a vigorous tone to writing: and if his ideas and language are not exactly of the kind which a Tractarian divine would approve of, there is no affectation about him. The very term by which the 'Rector' of the title designates himself, is redolent of old-fashioned simplicity. 'Parson' is no longer genteel enough for the English Church; and we suppose a Romanist who called his 'priest' by such a name would be subjected to penance, if he escaped excommunication.

The elements of the book are various: the theory and practice of fly-fishing, but rather in reference to general principles than positive rules; travels so far as regards description, adventure, and local observation; legends of a fairy kind; and that species of writing which is called sketching. The nature of the topics, and still more the dramatic consistency of the plan, render the manner somewhat free and easy, with an intermixture of sporting slang: but the training of the scholar is shown in the clear and orderly arrangement which presents the fishing features of the Erne distinctly to the reader; a critical mind is indicated in some judicious observations on the peculiar characteristic of genuine legends, and in remarks which display some learning in this class of literature. The following is a specimen.

"What have the Fairies to do with Friday?" asked the Squire; 'in one way or other, that day seems to be worked up with much of their history.'

"Why, they have nothing to do with it, said the Parson; 'and that is the cause of all their wo and all the mischief There is a tradition respecting the Fairy tribes so universal that it would really seem as if it had some foundation to rest upon. It belongs not only to the Irish Fairy and her sister in the Highlands of Scotland, but to the Cornish Pixie, and the German Undine and Gnome, and the Scandinavian Nyssen and his brethren; and, what is more singular, to the Persian Peri also. In the war in heaven, at the rebellion of the angels, it is said that the particular circle of angels which belonged to our earth stood neuter; and consequently, at the final victory, they had neither earned the blessedness of the victorious hosts, nor did they partake in the condemnation of the vanquished. To earth they had chosen to belong, and the destinies of earth they were consigned. They are not subject to death like man, but they are not immortal. Their life is limited

* The erne, its legends and its flying fish. By the Revd. Henry Newland, Rector and Vicar of Westbourne, Published by Chapman and Hall.

to the duration of their abode. The hills, the plains, the woods, the springs, the waves, and the breezes, all have their inhabitants. Some of these localities perish even while the earth exists and their Fairies perish with them; but all must be destroyed at the great final crash of the world, and then, when Man rises into life, the Fairy sinks into annihilation.

"From the blessings of Friday, therefore, the day of redemption, the Fairy is excluded; and the consciousness of this operates in one way or other on the minds of them all. Most of them indulge in malicious, some in vindictive feelings, against the favoured race of man, whom they consider their inferiors, but whose privileges, nevertheless, they envy. The Fairies of the Erne are of a milder and better nature. They exhibit no envious feelings whatever; but on Fridays they retire into their subterraneous halls, and pass the day in weeping and bemoaning their fate. In a few cases they do mischief intentionally except in defence of their privileges or their property, is none maliciously; but since on that day the upper air is deprived of their presence and influence, on that day their gifts and their curses alike must lose their power."

The subject of angling naturally introduces Irish life appropriate to the locality. There is an outbreak at Bollyshannon; the people, with the approval of the gentlemen anglers, destroy the nets of a company who, taking advantage of an act of Parliament, were unfairly capturing the salmon. It is not an English insurrection, where the spirit of determination pervades everything, but a rollicking, jovial, witty, Irish row. Thon there is a fight between two septs to settle the title to an eel-weir, and a description of the feast of drowning the lilies.

"Drowned a lily?' said the Squire, interrogatively.

"Ay, drowned a lily,' said the Parson, quietly; 'a religious ceremony in these parts.'

"What the Devil!' said the Squire; 'this is the first I have heard of it.'

"The Parson loved to get a rise out of his Orange and Protestant friend; so, drawing himself up in his chair in the attitude of a professed delivering a lecture, he began didactically—'The country of Ireland is divided into two religions: that of the higher classes is Anythingarianism; that of the lower, pure Popery. For further particulars on this subject see Swift, from whom I quote this passage. The principal difference between these two sects is, that the latter worship a multiplicity of saints, (being only too glad of any pretext whatever for keeping holyday and being idle,) while the former, like the Mahomedans, worship one only. This saint is William, King and Confessor. St. William was duly canonized by act of Parliament, and in England has had half the fifth of November dedicated to him, but in Ireland the whole of the twelfth of July. On this latter day, his worshipers walk in solemn procession to the church, where the pulpit (which is the Anythingarian High Altar) is profusely decorated with lilies, the flower sacred to the saint in question. This flower is not white, like that dedicated to the Blessed Virgin, indicating her purity, but of a strong brimstone colour: what that indicates I do not know; it is, however always regarded with high esteem and veneration. These lilies, duly consecrated by the sermon, which generally is a pretty strong one, are distributed to the worshippers, who immediately proceed to drown them. This part of the ceremony is, I believe, seldom or never performed in church; the bell of the flower is stripped from its stem, and is placed, stalk uppermost, in an empty tumbler, where it is immediately surrounded with lumps of white sugar. It is then drowned, or covered with whisky, the national spirit, which, when the bells are large, generally fills about three-fourths of the tumbler; water is poured upon the top of this particular care being taken by the celebrants that it be screeching hot.

CATHEDRAL MALE ORPHANAGE.

Under the Care of the Christian Brothers.

The present Dormitory of the Male Orphanage affording accommodation only to forty-four Children, and the number of Inmates being now fifty-four whilst application are almost daily made for the admission of other destitute Orphans, it is proposed to erect by Subscription a second Dormitory and Offices, in order both to meet the existing exigencies of the Institution and to enable the Christian Brothers to extend its Benefits still more widely.

Subscriptions.

Archbishop Carew, ...	Rs.	50 0
Mrs. Young, ...		50 0
Mr. P. S. D'Rozario, ...		50 0
Mrs. Dr. W. B. O'Shaughnessy,... ...		25 0
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THE BENGAL CATHOLIC HERALD.

'One body and one spirit—one Lord, one Faith, one Baptism.'

No. 9.] CALCUTTA: SATURDAY, AUGUST 30, 1851. [VOL. XXI.

THE

BENGAL CATHOLIC HERALD.

Calcutta: Saturday, Augt. 30, 1851.

THE CASE OF METAIRIE AND CARDINAL WISEMAN.

WE copy from the London *Standard* in our present issue, a brief report of the result of the Chancery suit in the case of Metairie *versus* Cardinal Wiseman. It is evident from the Statement given by the *Standard*, a bigoted Protestant Journal, that in this whole affair, Cardinal Wiseman only discharged the duty, which is imperatively incumbent on him, as Superior of the Catholic Mission in London. It would have been, indeed, a gross dereliction of his obligations as a Catholic Bishop, if he had suffered, a Charitable Bequest, consigned to him in trust, for the Religious and educational benefit of a portion of his flock, to be diverted from the sacred purpose it was destined for, either by weakness, in yielding to the cupidity of the relatives of the deceased Benefactor to his Mission, or by fear of the calumnies, which his fidelity to his trust have entailed upon him, both at home, and even in this distant region.

Even the *Friend of India*, in spite of his late anxious, but unavailing efforts, in the Serampore Church case, to uphold his own character for Religious consistency, has found leisure to inform his readers, that the conduct of the Cardinal, in the testamentary instance we now treat of, "has not increased Dr. Wiseman's reputation."

Wherefore has it not, we should like to know? Were a Member of the Protestant Sect to which the Editor of the *Friend of India* belongs, to bequeath to him in trust, a legacy, for the religious and educational amelioration of a certain congregation of that Sect, would the Editor be deemed to have jeopardized his character, by enforcing the payment of that legacy, through the medium of the public Courts of this Country? We feel confident, that every honest and sensible man would assert, that on the contrary, it would argue religious indifference, if not insincerity in him, if he remained passive, and permitted, without concern, his Brethren to be deprived illegally of those benefits, which they might reasonably hope to derive from the proper application of the legacy, left by a deceased Member of their Communion.

Now, we maintain, that this reasoning holds still more strongly in favor of Cardinal Wiseman. The Editor of the *Friend*, however much he may edify his Brethren by his Ministerial performances in his Conventicle, is only an amateur, and an *ad libitum* performer. He is not bound by his peculiar calling or office, to discharge any such duty,

nor is he responsible to his brethren, or to any portion of them, if that duty be neglected.

With a Catholic Bishop, the case is wholly different, in what regards his obligations towards those, who are confided to his Pastoral Care. It is his duty, to spend and be spent, as the Apostle teaches, in providing for their welfare. He is not only to dispense generously his own means for their spiritual and temporal relief, but when these are inadequate, as they ordinarily are, to satisfy the exigencies of his people, he is bound to exert the influence of his Ministry and of his Talents, to excite others to co-operate with Him, in doing works of Corporal and Spiritual Mercy in favor of the poor.

In the pursuit of this Mission and labor of love, the Catholic Bishop would be unworthy of his high station in the Sanctuary, if he were to suffer himself to be frightened or discouraged, by the calumnious aspersions, either of those outside the one Fold of the one Shepherd, or by those infinitely more painful, and more sinful ones, which he will have often to endure from merely nominal Catholics. In his tribulation, he must sustain himself, by the recollection of his Divine Master's admonition to his Apostles, that the Servant is not better than his Master, and therefore, that he is not to expect from the world any better treatment, than that which the Saviour himself experienced from it.

Calumny and its offspring are, it is arranged by a wise Providence, ordinarily, short-lived. A brief interval only is generally sufficient, to disperse the obscurity they occasion, and to exhibit the truth in all its splendor, for the vindication of the just Man. Neither are the instances rare, in which that vindication is accomplished, by the humiliation and infamy brought upon the guilty, by the occurrence of some sudden and unlooked for event, which throws back a glare on their past career, and exposes to mankind the utter hollowness and unsoundness of their moral character.

In the very case which has brought forth these observations, it is a consolation to the good Catholic to see, in how admirable a manner, and by what agency, the calumnies heaped upon Cardinal Wiseman have been met and refuted. Every one remembers the violent and unworthy conduct of the present Lord Chancellor, on occasion of the restoration of the English Catholic Hierarchy; how at a public, and we believe, a convivial Meeting, His Lordship, forgetting the dignity of his high station, and the respect due to the memory of Sir Thomas More, and his other illustrious Catholic Predecessors, trampled indignantly on the representation of a Cardinal's Hat. Yet it was in the Court of this furious Bigot, that Cardinal Wiseman resolved to test the justice of his Case, and so strong was the integrity of his cause, that, under the sanction, and with the approval of the very Attorney General employed by Lord Russell and his Cabinet, to devise a penal law against the Archbishop of Westminster, and all the Catholic Bishops of Great Britain and Ireland, the grand principle, on which the Cardinal's claim rested was recognised, and the suit extinguished by the consent, His Eminence, to a certain extent, gave to waive the rigorous enforcement of his rights, or rather of the rights of the Catholics of the District, in support of whose claims the Cardinal so nobly came forward.

We earnestly hope, that Cardinal Wiseman will persevere for life, in the honest straight forward course, which he has hitherto pursued, and never by any unworthy weakness or condescension to those in power, expose his conscience to be torn by remorse, such as rendered unhappy the last moments of one of his most gifted Predecessors. "Had I," said the broken hearted Wolsey on his death-bed, "but served my God, as faithfully as I served my King, He would not have abandoned me in my last moments."

But if, unfortunately, Cardinal Wiseman should ever swerve from the path of rectitude, and for the sake of the smiles or patronage of the great ones of a different Communion, lend himself to promote and encourage the presentation of a Memorial from certain Inhabitants of Somers' town, praying the Protestant Archbishop of Canterbury, or the Protestant Bishop of London to take charge of the Chapel and the Schools of Somerstown and appoint to the care of them English Protestant Officials, then indeed will he do that which, though it "might increase his reputation at Serampore," will justly bring down upon him the scorn and contempt not of Catholics only, but also, of the upright, the consistent and the high principled Member of every Religious Persuasion

METAIRIE AND WISEMAN.—*Metairie* v. *Wiseman* has been compromised. The circumstance have been so recently before the public that it is hardly necessary to do more than to refer to them; but we venture, nevertheless, to give an outline of that extraordinary case. The facts were these:—Towards the close of the last century Mathurin Carré, a French *emigré*, sought a refuge in this country from the persecution of the Directory. M. Carré, who had been educated for the priesthood, became a teacher of languages, and continued to hold that employment until within a few weeks of his death. M. Carré was unmarried, and a miser, and thus

contrived in the course of half a century to amass a sum of 10,000l. He died in 1847, and by his will bequeathed 3,000l. among his relatives in France, but in that will made no allusion whatever to the 7,000l., being the residue of his property. His French relatives, however, after a considerable lapse of time, ascertained that M. Carré had, down to within a short time of his death, possessed 10,000l Consols, and were ultimately informed that by a deed executed two days (we believe) before his death M. Carré had given 7,000l, towards the enlargement of the Roman Catholic chapel and school of St. Aloysius at Somers'-town. The French relatives were not satisfied with this explanation, and, with the generous assistance of an English nobleman intimately connected with France, succeeded in filing a bill in Chancery to impeach the gift to the charity. Not long after the institution of the suit an information was also put on the file, at the instance of the trustees, in order to establish the charity, and after a protracted contest of nine days the fund in dispute was agreed to be paid into the Court of Chancery in the two causes On Tuesday the dispute was finally compromised by the division of the 7,000l. in the proportion of 4,000l. to M. Carré's next of kin, and 3,000l. to the charity.—In reference to this case the *Standard* observes:—

"Now, we must confess that in our judgment the course that has been taken in this matter is most unsatisfactory. The compromise, be it remembered, could not have been effected without the sanction of her Majesty's Attorney-General, who is the authorised guardian of charities. The dispute between the parties was one that admitted of no degrees of right and wrong. The case was really black or white, and in no possible respect could be one of Lord Eldon's grey cases. Either M. Carré voluntarily and freely made a legal gift of 7,000l. to the Chapel and School of St. Aloysius, or he did not. If he did, upon what principle does the Attorney-General surrender 4,000l. that belongs to the charity? If he did not, upon what principle does the legal representative of the Crown of Great Britain become a party to a device to extort 3,000l. from an obscure French family? We employ the word "extort," because it is idle to pretend that the plaintiff voluntarily, abandons 3,000l. to which she believes herself entitled. It matters little what may be the mode of applying the screw; it may be the dread (no unreasonable fear) of the expensive character of the *procès Anglais*, or the spiritual terrors of the Romish Church, to which she belongs. We think, also, that on public grounds the matter ought to have been sifted thoroughly. If the charge brought against Romanism was unjust, that charge ought to have been exposed and confuted, for no Protestant could wish to advance his creed upon false grounds. If, on the other hand, the charge was true, the truth ought to be publicly known, especially in these days of Romish aggression in any view of the case, to remove the record from the files of the court is, so far as public opinion is concerned, to leave the matter just where it was."

THE TRANSFER OF THE SERAMPORE CHURCH FROM THE BAPTIST MISSIONARIES TO THE ENGLISH PROTESTANT BISHOP OF CALCUTTA.

Father John has at length come out with his explanation of the Serampore Church affair, which will be found below; it is just what we expected, and is quite characteristic. He calls the notice of the *Christian Intelligencer* objectionable and not untrue, which he scarcely could have done after his admission "that the Rev. Mr. Denham and I were aware that Mr. Eville was promoting such a memorial on his late visit to this settlement, and *we have only to regret that we have not had an opportunity of seeing it, that we might also have affixed our signatures to it.*" This is plain enough. The most influential Dissenter at Serampore and the missionary would, had the opportunity served, have signed the request for a Clergyman of the English Church to come amongst them, and to occupy the pulpit which had been filled by the Missionaries for upwards of thirty years, and this, after the Bishop, before he had been instructed by Father John in the polite arts, had written to the Deputy Governor, begging that he would direct the Church to be made over to him, and *order* any civil servant at Serampore to inform *the parties* who now use the Church, that he proposes coming down (Qy. up) with Mr. Eville by Sunday, June 1st, and beginning divine service according to the order of "our Church." The *Friend* even thought this a sharp and summary mode of proceeding, and hereupon undertakes to instruct the Bishop how to politely serve a writ of ejectment on the compliant nonconformist minister. He ventured to suggest that Mr. Denham be solicited to make over the keys and the candlesticks to the Magistrate. The Bishop quite mollified by this advice, adopts it, and Mr. Denham is politely walked out of the Church. It is quite a model for all Nonconformists in their correspondence with the head of the State Church. Was there ever such courtesy and official tickling of each other? Father John praises the Bishop, and the Bishop praises Father John. The Bishop gains the Church, and laughs in his sleeve. By this time Serampore must be a little paradise. The *Friend* appears to have made a discovery since the Church has been transferred, that the memorial was got up by the son-in-law and daughter of the Clergyman that was to be, and that three of the Memorialists were non-residents, which appears to have somewhat disturbed his courtesy. But why should

it? Why if he regrets that he had not the opportunity of signing the memorial, this could not have materially lessened his regret, for there would still have been, if the *Friend* and the Missionary had joined, a respectable list to the document, and it would have been materially strengthened by the signatures of the non-conformists. It would have been quite an unique document, even amongst the correspondence of the Indian Government. The *Friend* tries to be facetious on the subject. He says it is a parish question, and that his only apology for alluding to it, has arisen from the tender solicitude of his Calcutta contemporaries, regarding the consistency of those who, though non-conformists, have come forward to request a Clergyman of the Church of England might be planted in their vicinity. The *Friend* is wrong; it is not a mere parish squabble. The subject involves a great principle, and one which, whatever he may say to the contrary, is in these times, of paramount importance. Is the letting in of a State Church into a station, where we venture to state it was not called for, a mere parish question? If so, why does the *Friend* dissent? Why does he not go to Church? The Church will find its way fast enough without the help of Dissenters, whose work we thought was to enter their practical protest, both against the practice and principle of a State Church. And in the present state of the English Church is it right for a Dissenter, and one who sets so a high a value on the Gospel, to be a party to introduce a system, which for aught he knows to the contrary, may ere he ceases to be, an instructor of Bishops, introduce the semi-mummeries of puyseism into the pulpit, in which he says the Gospel has been preached with zeal and faithfulness for so many years, or in which the candlesticks, if they have not been melted down, may yet be lit up with consecrated candles? He appears to have had some qualms of conscience on this subject, when he expresses his fervent hope that the doctrines of the blessed Gospel may be preached with the same zeal and fidelity and fervour which have characterised the evangelical labours of the Missionaries—and well in the present state of the English Church might he have such qualms—and yet the *Friend* regrets for himself and Mr. Denham that they had not an opportunity of signing the memorial got up by Mr. Eville.

The *Friend* has been by many looked upon as the representative of the Dissenters in India. Does this transaction prove it? We think not: Surely if the Bishop wanted the Church, and he could have got it if he did, was it consistent on the part of the representatives of Dissent at the station to help him to oust them out of the *church* and plant a church clergyman in their vicinity. Their business at least was not to have touched the matter, certainly not to help it, and we think that the Dissenters will see in these proceedings how they have been misrepresented at Serampore. It has been a sacrifice of principle on the altar of expediency, and serves to shew how intercourse with officials can tend to transform principles of the highest moment, into a mere parish matter. The *Friend* says, in his summary of the European news, that he is at loss to account for the conduct of Mr. Hume and Sir B. Hall in voting for the extension of Church influence on the Marquis of Blandford's motion. But why should he be astonished at such a course, when he would, if he could, have affixed his signature to a memorial for extending the influence of that very Church on the banks of the Ganges?—*Englishman 19th Aug.*

CORRESPONDENCE.

CATHOLIC AND PROTESTANT MISSIONS AND MISSIONARIES.

To the Editor of the B. C. Herald.

Sir,—Since I had last the pleasure of laying before your readers the unimpeachable testimony of Protestants, distinguished alike for their position in Society and for their learning, on the subject of Catholic and Protestant Missions and Missionaries, I have met with the subjoined evidence, on the same topic, given by Mr. Herman Melville, an American Protestant, in a work published by him at New York in 1846, entitled "Typee, a Peep at Polynesian life during a four months' residence in a valley of the Marquesas." The Protestant Mission at the Sandwich Islands has been a theme, much discussed for the last few years. The testimony, therefore, of an educated Protestant gentleman, as to the state of that Mission, at so recent a period as 1846, must prove interesting and valuable to your readers, whether Catholic or Protestant.

I remain, Sir,
Yours &c.
Aug. 27, 1851. A CATHOLIC.

EXTRACTS ON THE SANDWICH ISLANDS MISSION.

In the preface to his publication, the author thus states his motives for giving to the world

certain facts in regard to the Sandwich Islands mission:

"There are a few passages in the ensuing chapters, which may be thought to bear rather hard upon a reverend order of men, the account of whose proceedings in different parts of the globe—transmitted to us through their own hands—very generally, and often very deservedly, receives high commendation. Such passages will be found, however, to be based upon facts admitting of no contradiction, and which have come immediately under the writer's cognisance. The conclusions deduced from these facts are unavoidable, and in stating them the author has been influenced by no feeling of animosity, either to the individuals themselves, or to that glorious cause which has not been always served by the proceedings of some of its advocates:"*

He fully admits, and attempts to account for, the late rapid decrease in the population of the Sandwich Islands, in the following passage:

"It is to the looseness of the marriage tie, that the late rapid decrease of the population of the Sandwich Islands and of Tahiti is in part to be ascribed. The vices and diseases INTRODUCED among these unhappy people, annually swell the ordinary mortality of the Islands, while, from the same cause, the originally small number of births is proportionally decreased. Thus the progress of the Hawwiians and Tahitians to utter extinction is accelerated in a sort of compound ratio."†

He deplores the utter wretchedness of the inhabitants, and traces it to what he deems its true source, in the following strain:

"How little do some of these poor Islanders comprehend when they look around them, that no inconsiderable part of their disasters originates in certain tea-party excitements, under the influence of which benevolent looking gentlemen in white cravats solicit alms, and old ladies in spectacles, and young ladies in sober russet gowns, contribute sixpences towards the creation of a fund, the object of which is to ameliorate the spiritual condition of the Polynesians, but whose end has almost invariably been to accomplish their temporal destruction.

"Let the savages be civilized, but civilize them with benefits and not with evils; and let heathenism be destroyed; but not by destroying the heathen. The Anglo-Saxon hive have extirpated paganism from the greater part of the North American continent; but with it they have likewise extirpated the greater portion of the Red race. Civilization is gradually sweeping from the earth the lingering vestiges of paganism, and at the same time the shrinking forms of its unhappy worshippers.

"Among the Islands of Polynesia, no sooner are the images overturned, the temple demolished, and the idolaters converted into *nominal* Christians, than disease, vice, and premature death make their appearance. The depopulated land is then recruited from the rapacious hordes of enlightened individuals, who settle themselves within its borders, and clamorously announce the progress of the truth. Neat villas, trim gardens, shaven lawns, spires, and cupolas arise, while the poor savage soon finds himself an interloper in the country of his fathers, and that too on the very site of the hut where he was born."*

After speaking of the manner in which the poor natives are robbed, in the name of Religion, of their lands, and deprived of their usual means of subsistence, so as to be brought to the very verge of starvation, he continues:

"But what matters all this? Behold the glorious result:—The abominations of paganism have given way to the pure rites of the Christian worship,—the ignorant savage has been supplanted by the refined European. Look at Honolulu, the metropolis of the Sandwich Islands!—A community of distinguished merchants and self-exiled heralds of the Cross, located on the very spot that twenty years ago was defiled by the presence of idolatry. What a subject for an eloquent Bible meeting orator! Nor has such an opportunity for a display of missionary rhetoric been allowed to pass by unimproved!—But when these philanthropists send us such glowing accounts of one half of their labors, why does their modesty restrain them from publishing the other half of the good they have wrought! Not until I visited Honolulu was I aware of the fact that the small remnant of the natives HAD BEEN CIVILIZED INTO DRAUGHTS-HORSES, AND EVANGELIZED INTO BEASTS OF BURDEN. But so it is. They have been literally broken into the traces, and are harnessed to the vehicles of their spiritual instructors, like so many dumb brutes!"†

He draws the following graphic sketch of an exhibition of the kind, setting forth the thorough degradation and brutalized condition of the natives, brought about by the missionaries themselves; and though it is somewhat long we cannot refrain from giving it entire. It will be perceived that the heroine of the incident is no less a personage than a missionary's wife!

"Among a multitude of similar exhibitions that I saw, I shall never forget a robust, red-faced, and very lady-like personage, a missionary's spouse, who day after day for months together, took her regular airings in a little go-cart drawn by two of the Islanders, one an old gray-headed man, and the other a rogueish stripling, both being, with the exception of the fig-leaf, as naked as when they were born. Over a level piece of road this pair of *draught* bipeds would go with a shambling, unsightly trot, the youngster hanging back all the time like a knowing horse, while the old hack plodded on and did all the work.

"Rattling along through the streets of the town in this stylish equipage, the lady looks about as magnificently as any queen driven in state to her coronation. A sudden elevation and a sandy road soon, however, disturb her serenity. The small wheels become imbedded in the loose sand,—the old stager stands tugging and sweat-

* P. viii, ix. † P. 246. * Pp. 249, 250. † P. 251.

ing, while the young one frisks about and does nothing: not an inch does the chariot budge. Will the tender-hearted lady, who has left friends and home for the good of the souls of the poor heathen, will she think a little about their bodies, and get out and ease the wretched old man until the ascent is mounted? Not she; she could not dream of it. To be sure, she used to think nothing of driving the cows to pasture on the old farm in New England; but times have changed since then. So she retains her seat and bawls out, 'Hookee! hookee!' (pull, pull.) The old gentleman, frightened at the sound, labors away harder than ever; and the younger one makes a great show of straining himself, but takes care to keep one eye on his mistress, in order to know when to dodge out of harm's way. At last the good lady looses all patience; 'Hookee! hookee'! —and rap goes the heavy handle of her huge fan over the naked skull of the old savage; while the young one shies to one side and keeps beyond its range. 'Hookee! hookee!' again she cries— 'hookee tata kapaca!' (pull strong, men)—but all in vain, and she is obliged in the end to dismount, and, sad necessity, actually to walk to the top of the hill!

"At the town where this paragon of humility resides," he adds, "is a spacious and elegant American chapel, where divine service is regularly performed. Twice every Sabbath, towards the close of the exercises, may be seen a score or two of little wagons ranged along the railing in front of the edifice, with two squalid native footmen in the livery of nakedness standing by each, and waiting for the dismissal of the congregation to draw their superiors home."*

Mr. Melville justly draws the following inference from what he saw with his own eyes, while sojourning in those Islands:

"There is something apparently wrong in the practical operations of the Sandwich Islands mission. Those who from pure religious motives contribute to the support of this enterprise, should take care to ascertain that their donations, flowing through many devious channels, at last effect their legitimate object, the conversion of the Hawiians. I urge this, not because I doubt the moral probity of those who disburse these funds, but because I know that they are not rightly applied. To read pathetic accounts of missionary hardships, and glowing descriptions of conversions, and baptisms taking place beneath palm-trees, is one thing; and to go to the Sandwich Islands and see the missionaries dwelling in picturesque and prettily furnished coral-rock villas, while the miserable natives are committing all sorts of immorality around them, is quite another."†

With many thanks to our Correspondent for this interesting communication, We shall conclude our notice of it, with a brief account of the Catholic Mission in the Sandwich Islands. The first Catholic Missionaries, three in number, reached these Islands in 1826. After three years successful labors they were banished at the instigation of the American Protestant Missionaries. No other Catholic Missionaries appear to have taken their place until 1837 when two Priests succeeded them.— These two were exiled in a still more summary and cruel manner, than their predecessors, and by the agency of a like bigoted influence. The two Priests now alluded to, were coerced to depart from the Island in a ricketty vessel, which was wholly unfit for Sea.

The Catholic Missionaries thus expelled were natives of France, and the French Government resolved to reinstate them, on the ground that they had been expelled in violation of the Law of Nations. Accordingly a French Frigate commanded by Captain La Place, was despatched to the Sandwich Island, and the authorities there forced to grant free toleration to Catholics. In less than five years after the establishment of this free toleration, ninety Catholic Chapels were erected, three thousand Children resorted to the Catholic Schools, and 14000 of the people became CONVERTS to the Catholic Faith.

THE BIBLE IN ITALY.

To the Editor of the B. C. Herald.

SIR,—In your issue of the 16th instant, you have satisfactorily shown, that under proper Regulations, the Holy See, instead of withholding the Faithful in Italy from the perusal of the Holy Scriptures, has, on the contrary, given every encouragement to the translation into the vernacular language of the Sacred Volume, and to its circulation amongst the people. The date of Pope Pius the Sixth's Rescript to the Archbishop of Florence, commending in terms of great eulogy, the pious labor undertaken by the Archbishop in the translation of the Scriptures into Italian, proves, that for nearly a century, at least, the Bible in their own tongue has been disseminated amongst the people of Italy.

My object, in now addressing you, is, to extend to a much more remote period, than that of Pius the Sixth, the proofs that abound, of the immediate and general circulation of the Holy Scriptures in Italy, as soon as the discovery of the art of Printing, supplied a facility which had not previously existed for their dissemination. The subjoined extract from Archbishop Hughes' Discussion on the Roman Catholic Religion, published at Philadelphia in 1836 supplies conclusive evidence on the subject I now treat upon.:—

* Pp. 251—2. † P. 253—4.

"1st. In the year 1471, SIXTEEN years after the *first book was printed with type*, and FIFTY years before that fusion of DOCTRINE into PRIVATE OPINION, which is called the "Reformation," and twelve years before the birth of Martin Luther, the Bible was printed and published in the Italian language, in Venice. This edition was published in August, as appears by the title-page; "*impresso fu questo volume nel l'alma patria di Venitia neg l' anni de la salutefera incarnatione del Figliolo de l' eterno et omnipotente Deo*, 1471, *in Kalende di Augusto; per Vindelino Spira.*" It was the translation of Nicholas Malhemi, a Monk. Another edition was published in October of the same year, in the same city, and a third in Rome, making three editions in large folio in the year 1471. In 1475, a fourth was published "*in Pigneroło, per Gio de Rossi.*" Fifth, sixth, and seventh editions in Venice, *all three in* 1477, *of different type*, the last being an "improvement" on the translation of Malhemi, by Squarzafico, as stated in the preface. Eighth, Venice, in 1481. Ninth and tenth, Venice, in 1484, when Martin Luther was a *baby of about one year old*. Eleventh, Venice, in 1487, a curious and elegant edition, a copy of which David Clement saw in the biblical collection of the Duchess of Luneburg, "*nitide et accurate excussa.*" The twelfth and thirteenth have disappeared entirely. The fourteenth and fifteenth editions are of the years 1502 and 1507. The latter is the first edition of the celebrated Giunti. The editions of 1517, '25, '32, '35, '46, '53, '58, all of Malhemi, in folio, bring the number of twenty-one. The editions from twenty-two to thirty-five, both inclusive, were the translation from the Hebrew, of Bruccioli, published by Giunti, Venice, with the *privilege of the senate;* the first appeared in 1532. A version by another translator, Marmochini, a Dominican, which he professed to have made from the Hebrew, and Greek, was published by Giunti, first in 1538, and again in 1546, making editions thirty-sixth and thirty-seventh. Edition thirty-eighth, was by another translator, with a *poetical version of Job and of the Psalms*, in 1547.

The 39th and 40th editions were published in 1541 and 1551, being the translation of Bruccioli *with some alterations*. Eleven years after the date of the *last*, ninety-one years after that of the *first* edition of the Bible in Italian, the Calvinists altered the version of Bruccioli to suit their purpose, as the editor declares in the preface, and published in Geneva, the first protestant edition of the Scriptures in the Italian language. But on what authority does all this rest? Must I send for "*Latin to Cambridge, England,*" to prove it? No, sir. The proof is the testimony of David Clement, a Calvinistic Minister, *and librarian to the king of Prussia*, in his "*Bibliotheque curieuse, ou catalogue raisonné de livres difficiles a trouver,*" in ix vol. 4to published at Gottingen, 1750—60—(See letter B.)"

Thus, Sir, before Martin Luther's birth and at the period whilst he was yet an infant, in one Catholic country alone, Italy, ten successive Editions of the Bible, had been published in the vernacular language of that Country. From the year 1484 to 1586, twenty seven other Italian Editions were, moreover, added to the number mentioned by me in the preceding sentence. Now, if we reflect, that at the origin of the art of Printing, the cost of publication was perhaps twenty times as great as it now is, and if we reflect, that a sum then equal to one Pound Sterling of our present English money would now surpass in value more than twelve times the same amount, I must conclude, that the exertions made by our Catholic Predecessors before the Reformation, for the diffusion of the Holy Scriptures were stupendous and are entitled to the grateful admiration of posterity.

With respect to the cost of publication, I may add, that even in the comparatively brief interval, which has elapsed from my Boy-hood, it has happened, that the Catholic Bible, which about thirty years ago could not be bought for less than twenty-five Shillings, can now be purchased for a fourth part of that sum. This fact alone suffices to show, how great the cost of publication must have three centuries since, and how noble must have been the pious zeal of the Catholics of that epoch, to have undertaken the publication of such numerous Editions of the Sacred Volume, long before Protestantism had been heard of.

I remain Sir,
Yours &c.,
A CATHOLIC.

Calcutta, Aug. 25th, 1851.

VOLTAIRE AN APOLOGIST FOR RELIGION.

[TRANSLATED FROM THE FRENCH FOR THE BENGAL CATHOLIC HERALD.]

METHOD OF DEFENDING RELIGION, PROPOSED BY ITS ENEMIES THEMSELVES.

(Continued from p. 342.*)*

Oh! if a clever man who writes purely and forcibly, one who gives to sense the graces of imagination, would only devote a month or two to the enlightenment of the human race!

This was the desire of Voltaire, which this work all his own so perfectly accomplished.

In combating error, let us render justice to merit: (Voltaire vol. 42. p. 264) If you would render yourself truly useful to your brethren, we exhort you to write with wisdom, against those who have separated

themselves from the christian religion ; but in refuting them, let it be with modesty and charity. Make some advance towards them, that they may approach you : (Voltaire vol. 42. p. 264).

We do not approve of bitter zeal, and we condemn invectives on a subject which merits our most serious attention. We are obliged to admit that motives deserve a scrutinizing examination. We only wish to examine truth, and we make no account of the atrocious abuse with which two parties assail each other. (vol. 42).

The celebrated author did not follow the wise rule which he enacted. He injures the defenders of useful and necessary truths, and there it is, that he with reason condemns those who injure the propagators of fatal and disastrous errors.

It is very difficult to subdue a virtuous man who has formed to himself false ideas of religion, you must try to conquer him by means of his virtue. Say to him you are just, you are benevolent, with you the poor cease to be poor, you reconcile the quarrels of your neighbours ; innocence oppressed, finds sure support in you. Why do you not perform all this good in the name and for the sake of Jesus Christ, who has ordained it, and who will reward you for it? (Voltaire. vol. 60. p. 185).

NOBLE AND ABRIGED DEFENCE OF RELIGION.

It is a very great folly to join to religion chimeras which render it ridiculous. It is risking to annihilate it in weak and perverse minds, when what is taught them is dishonored by absurdities : (vol. 34. p. 140.) Would you overwhelm a fool with arguments ?

Act as he did, who for all reply to arguments against motion, commenced to walk about. Answer by deeds. (Voltaire. vol. 89. p. 129).

There is no use in disputing with the obstinate, contradiction irritates instead of enlightening them, they become vexed and bear a hatred towards you. Arguing has never yet convinced any one. Men may be brought to a right understanding by making them reflect for themselves, by appearing to doubt with them, and thus as it were conducting them by the hand, without their perceiving it. A good book lent to them,—and which they read at leisure, has more frequently a better effect, because then they do not blush to be conquered by the superior judgment of an antagonist. This method is the most certain and has also the advantage of procuring us repose (Voltaire vol. 76).

(To be continued.)

ST. JOHN'S COLLEGE.

LECTURES ON MECHANICS, BY THE REV. MR. STEPHENSON.

The first general division of the science of Mechanics, having been already fully considered, the Lecturer on the morning of the 12th inst., proceeded to offer a brief sketch of the nature, objects, and advantages of the second division, styled *Dynamics*, the department, on which he was now about to treat. During the course of the previous instructions, bodies had been considered, as in a state of rest or of *equilibrium*, because balanced between forces, so related as to their directions and intensities, as to neutralize each other. The term *equilibrium* was assumed from the original latin word *equilibrium* which signifies a balance. Under the same circumstances, forces also were said to be in *equilibrium*, or to balance and counteract each other. In the division however, of which he was now about to treat, bodies were to be considered as in motion, or as submitted to the action of forces not in *equilibrium*. This division was styled dynamics from the Greek word—*dumamis* signifying power.

By Mechanics, or that science which, according to our former definition, investigates the nature, laws and effects of force on solid bodies, we might, here, simply understand a development of the nature and properties of machinery. Machinery itself was merely an appellation given to the contrivances of men, whereby they regulate the direction and intensity of power, so as to suit their own useful purposes. Many were the agents, which man had at his disposal, to communicate motion, such as for example, the air, fire, water and still more, animal strength, yet each, or all of these were not at times found capable of accomplishing man's designs, without some previous modification. A contrivance was required to suit and adapt these agents to set purposes, and this contrivance was styled a machine, whence was derived the term machinery. Human strength when unaided by art, appeared in truth very limited but assisted by it, it was capable of producing wonderful effects. Even in the rudest ages, we find mechanics coming to the aid of man, and as to all practical purposes, made use of long before the theory had been comprehended. In the vast structure of the Pyramids, traces were to be found, of the application of machinery, in the raising of immense masses of stone to a stupendous height, which must have been effected by an accumulation of mechanical power. To Archimedes we are chiefly in-

debted, for the foundation of this useful science, which before his time did not deserve the name. His first improvement in this branch consisted in the discovery of the principle "that when a balance of unequal arms was in equilibrio, by means of two weights in its opposite scales, these weights must be reciprocally proportional to the arms of the balance:" from this simple principle were deduced the general properties of the lever. To this Philosopher have also been ascribed several machines, the theory and principles of which were first laid down by him, and it is also asserted by many ancient authors, that machines had been invented by him, the knowledge of which unhappily has never reached our times. The principal advantages of machinery are found to be in the accumulation of power, and the exertion of force too great for human strenght—thus, by the aid of machinery, one man may effect what would exceed the strength of 100 men. Again, Power may be thereby regulated, so as to produce a uniformity of motion, which is oftentimes essentially requisite; the direction of force may also be thereby changed or prolonged, as occasion may require. These the Lecturer stated to be amongst the chief advantages, from the consideration of which, he presently directed the attention of his pupils to "*the principle of virtual velocities*" but the explanation of this principle we reserve for our next number.

POETRY.

THE TRUE USE OF THE CRUCIFIX.

A comfortable standard to Catholics, but fearful to Satan and his servants.

In passing by the crucifix,
Adore upon thy knee—
Not it, but Christ who died thereon;
With all humiuty:
For God is he whom it presents,
No image God can be.
Adore what thou beholdst in it:
Take it for memory.

Calvin does say that we transgress
One of the ten commands;
Which is, we should adore no thing
That's wrought by graver's hands.
We do confirm what it does say,
And better know than he
What difference is of God above
From clay, from stone or tree.

But he, not we, perverts the same,
Clear, by the Lord's intent;
And we know well, but nowaye he,
What God thereby hath meant:
For idols were the image,
Which only God forbad
By this command, of all false gods
Which Gentiles that time had,

Then, when thou see'st the crucifix,
Give praise to Christ, I say;
Ye good and constant Catholics,
Then to your Jesus pray;
Who by His figure on the cross
Presents unto your eyes,
His wounds, His form, His agony,
His bloody sacrifice.

[Taken from an old book, printed in 1600, dedicated to King James the First.]

Selections.

CONVERSIONS.

The Rev. F. S. Barff, B. A., and the Rev. T. Dykes, B. A., who recently resigned their offices as curates in the Holy Trinity Church, were admitted, on Sunday morning last, into the Romish communion, and received the sacrament in the Roman Catholic chapel, Jarratt street, from the hands of the Rev. Mr. Mortier. No public avowal of the change in their principles was made by the Rev. perverts, neither was there any reference made to it in the sermon preached in the morning by the Rev. Mr. Trappes, the minister of the chapel.—*Eastern Counties Herald.*

The Marchioness of Lothian was received into the Roman Catholic Church on Wednesday last.—*Atlas for India.*

Mrs. Woodward, wife of the late incumbent of St. James's, with all her children were received into the Roman Catholic Church on Friday. The convert in question is the daughter of the Rev. Mr. Cunningham, of Harrow-on-the-Hill.—*Bristol Mirror.*

Last Tuesday week Mr and Mrs. J. H. Ward, of Manchester, with their children, were received into the bosom of the Holy Catholic Church by the Rev. Dr. Roskell.—*Correspondent.*

On Pentecost Saturday, Mary Maid, a Protestant, was baptised and received into the Catholic Church at Balliurobe, by the Rev T. Hardiman, P. P.—three other Protestants, gave themselves upon the occasion, and are preparing themselves for being received into the Church in a few days.—*Ibid.*

CATHOLICITY IN THE DARK AGES.

EXTRACTED FROM AN ADDRESS TO THE CATHOLICS, OF THE UNITED KINGDOM ON THE GOVERNMENT SCHEME ON NATIONAL EDUCATION, &c. &c, BY A STUDENT OF OSCOTT.

[CONTINUED.]

A cursory glance, moreover, at the principal portions of our national records, will testify, in a particular manner, the gratitude which is due to the reviled dignitaries of Catholicism.

On reviewing the fortunes of the successive governments in Great Britain—from the establishment of the heptarchy to the arrival of William the Conqueror, and from the Norman invasion down to the deplorable schism called the Reformation—it is astonishing to observe the conspicuous position assumed by the emissaries of Christianity in the administration of the laws, and the general advancement of the community. Supreme among those insular legislators who preceded the birth of Protestantism—supreme amongst them—glorious amongst them—majestic both in the plenitude of their mental endowments and the immaculate brightness of their characters—were the bearers of the chalice and the crozier. Is there any personage, during these centuries, who peculiarly commands our admiration by the lustre of his individual virtues? He has been nurtured in the monasteries. Is there any one venerable in disposition and endowments? He is a prelate. Is there any statesman, any administrator, any chancellor distinguished for wisdom or beneficence? It is an Archbishop of York, or an Archbishop of Canterbury. Such was Elphege; such was Theobald; such was the renowned and martyred champion of constitutional immunities, Saint Thomas à-Becket. Such, likewise, was the profound, the versatile, the accomplished, the virtuous, the valorous, the wonderful Cardinal of St. Chrysogonus, ever memorable by his homely patronymic—Stephen Langton. If anything were requisite to testify in an unanswerable manner the solicitude which our religion and our religious orders have ever evinced to promote the cause of enlightenment and liberality—instead of the principles of ignorance and despotism—a more conclusive testimony could not be adduced than the one afforded by the career and the vicissitudes of this great Prince of the Catholic Church. From the moment when, at Viterbo, on the 17th of June 1207, his forehead was crossed with the sacred chrism by the hands of Pope Innocent the Third, Stephen Langton, Cardinal of St. Chrysogonus and Archbishop of Canterbury, was arrayed with the English populace and the revolted Barons, for the defence of the national liberties against the vacillating tyranny of John Lackland. Not factiously, not indifferently, not contumaciously, but deliberately, consistently, devotedly, with the boldness of a warrior, the simplicity of a priest, and the determination of a patriot. Langton acted indeed with such pertinacity in the furtherance of the bloodless revolution of Runnymead, that his name is intimately associated with that of Robert Fitz-Walter in the royal signature of *Magna Charta*: and yet Stephen Langton was taught by monks, was shrived in the confessionals, was adorned with the stole of the priesthood, was clothed with the purple of a cardinal!

Besides these and similar evidences of the perpetual light that shone *from* the Catholic Church throughout the exterior darkness of the middle ages, it is indisputable that that spiritual parent has striven unceasingly in all times to propagate knowledge, and to dispel ignorance. Not merely is this testified by the schools of learning, founded under her auspices at Auxerre and Bologna, and in a multitude of other continental cities; not merely is it placed beyond contradiction by the inauguration of the Lyncean society within the very precincts of the Vatican, but it is irresistibly attested by our two renowned universities at Oxford and Cambridge, which were essentially the creations of monastic liberality.

Were additional testimony that Catholicism has ever laboured to propagate knowledge among mankind considered necessary, it might be culled from the annals of its imperishable metropolis—from the voluminous records of ecclesiastic Rome—from the uninterrupted and enthralling biographies of the pontificate. Wonderful as have been the dynasties of earthly kingdoms, they dwindle into insignificance when contrasted with the successors of the fisherman. Nor are the temporal sovereigns, compared with the vicegerents of Omnipotence, less remarkable in the aggregate for their personal inferiority than for the relative evanescence of their dominion. Even as the imperial Cæsars degenerated from Caius Julius and Augustus, through a ghastly catalogue—a Tiberius, a Caligula, a Claudius, a Nero, a Galba, an Otho, a Vitellius, a Vespasian, and a Titus—ending appropriately enough by a concentration of their gigantic vices in the refined and preternatural cruelty of Domitian; even, I say, as these puissant emperors degenerated in character until their sceptre was wrested from them by an outraged world, and handled in turn by a succession of military adventurers, have the most vaunted dynasties of after ages been alternately created and overthrown. Carlovingians and Plantagenets, Tudors and Braganzas, Bourbons and Stuarts, have been derided and expatriated. Alone—sublime—and immutable, crowned with the tiara, armed with the cross and the symbolic crook, have remained ever erect and unconquered, the visible form and the invisible authority of the Sovereign Pontiff. From the day when, according to a beautiful legend, Simon Barjona met THE LORD upon the Roman causeway, the spiritual descendants of Peter have presided over the destinies of Christendom from the Church upon the seven

hills—"the mountain situated on a mountain." The austere glory of that unbroken line of two hundred and fifty-nine Popes—counting from the Prince of the Apostles down to the demise of the Sixteenth Gregory—has already aroused the enthusiasm and elicited the panegyric of the most eloquent of living Protestants. For continuity of sway that marvellous list is without a parallel. For the patronage of mental enterprise its component members are equally unrivalled and unapproached. Venerable for their virtues, with scarcely five deplorable exceptions, immaculate in their conduct, valorous in the most appalling perils, and staunch by a miraculous consistency in the maintenance of the Apostolic doctrines, these supreme dignitaries of the religion have striven perpetually to assist in the diffusion of enlightenment. Witness it, the stupendous fanes erected at the instigation of the Pontiffs, and most of all, that vast cathedral, which will ever be the architectural wonder of posterity, where

> "Power, Glory, Strength, and Beauty, all are aisled
> In an eternal ark of worship undefiled!"

Witness it, the art that has flourished, the poetry that has reverberated, the learning that has developed itself in the sanctuaries of papal Rome! Witness it, the statuary and fountains which decorate the public places of the eternal city! Witness it, the marble splendours of the Vatican, the sculptured pinnacles on the Aventine hill, the poetic and ravishing adornments of the Cistine Chapel! Witness it, the remembered genius of Leo, the living genius of Mezzophanti, and above all the liberative and ennobling policy of our Most Holy Father Pope Pius the Ninth, whom God preserve!

(To be continued.)

SPREAD OF CATHOLICITY IN ENGLAND.

How triumphantly may the Catholics of this country exclaim, in the fulness of their reliance upon the Divine succour and in the exuberance of their exultation at the marvellous progress our holy religion is making in the very midst of the "No-Popery" howl,—"If God be with us, who can stand against us"! It cannot be denied that Catholicity has made more gigantic strides in England within the last eight months, than it did in the preceding half-century; and that its progress has only been accelerated by the persecution with which our Hierarchy is menaced. More foundation of Churches have been consecrated; more schools have been commenced and opened; more convents have been established in what used to be called the London District, since the publication of the Apostolic Letter which raised that District to the dignity of a Metropolitan and Archiepiscopal See, than in the twenty years preceding that most glorious and important event. As the blood of the Martyrs in the early ages of the Church made the Gospel fructify a thousand fold in the hearts of the Jewish and Pagan populations, so in this country—so deplorably cut off from the One Fold of the One Shepherd by its schismatical pride and heretical errors—the more violently bigotry lashes her sides, the more spitefully intolerance hisses, the more furiously fanaticism rages, and the other English Bishops are reviled, insulted, calumniated, threatened and ignored, the more deeply does Catholicity strike root in this land, the more miraculously does the grain of mustard-seed increase until, become a huge tree, its branches spread far and wide, affording shelter and solace to God's creatures. A whole nation is roused into hostile attitude, by the Chief Minister of the State, against the Catholic Church in this realm—a whole session of Parliament is wasted in forging futile chains for our Hierarchy; and in the midst of the senseless clamour and unprincipled opposition, the Church waxes stronger daily—daily grows too mighty for the puny attacks of her pigmy assailants. So true is it that, God with us, none can withstand us, and so manifest is the Divine interposition in behalf of His Church.

Two instances have just happened which must we think, shake the scepticism of the most inveterate doubter, and cause the extremest Anti-Catholic ranters to doubt the propriety of their conduct. Exactly ten months ago, the little school at the top of Harmer-street in Gravesend, which was used temporarily as a chapel, was in so dilapidated a state as to cause serious apprehension for the safety of the Priest and flock during Mass. What was to be done? The Priest was estimable, zealous, and popular; and the flock were charitable and well-disposed. But they were—with two or three exceptions—not endowed with worldly wealth, and it became necessary to appeal to some benevolent Catholics in the metropolis in order to raise the requisite funds for indispensable repairs. The appeal was cordially responded to, especially by one worthy family—whom God has blessed not only with wealth, but more important still, with the disposition to use it well—a family whose zeal for the glory of God's house has been nobly exhibited and immortalised in one of the superb chapels at St. George's Cathedral (we allude to Mr. Knill), and the result was a collection which sufficed

to make the temporary chapel secure and the sanctuary decent. It is now our grateful task to announce that the temporary chapel will be no more required. The Catholic who resides in or may in future sojourn at Gravesend, will henceforth enjoy the consolation, the pleasure, the delight of seeing the Adorable Sacrifice offered up in one of the most beautiful Churches in the Kingdom. *Mr. Blew's Church is now ours.* Glory be to God in the highest. The transfer has been effected—the deeds are executed—one half the purchase-money £4,000, has been paid, and the most satisfactory arrangements are made for the liquidation of the other moiety; and on Sunday-week we are in hopes the Church will be opened for the first time for the service of God according to the sublime ritual of His Church. "Not to us, O Lord, not to us, but to Thy Name give glory."

The other instance to which we have alluded has occurred near home. Our town readers are probably aware of the unhandsome manœuvres of Archdeacon Sinclair to evict the Nuns from their tenement at Kensington. To turn these pious ladies out of the district in which they devoted their lives to charitable deeds, the Bishop of London's venerable Archdeacon for Middlesex put every available machinery in motion, and he partially succeeded; for by some flaw in the title-deeds of the property, an ejectment was effectually brought, and the Religious, after having expended a large sum of money in adapting the residence to their wants and purposes, were obliged to quit at short notice. Great, doubtless, was the joy in Anti-Catholic circles at this result, and immense must have been the exultation of Mr. Archdeacon Sinclair. But lo! there was another, a far better and a more convenient house, uninhabited in Kensington. Sir John Conroy's fine mansion—a freehold estate too—was in the market, and it possessed the further attraction of being separated from Archdeacon Sinclair's house and grounds only by a dwarf party—wall. The Nuns have bought it—have paid for it, and are now in actual possession of it; and their matins, and vesper-bells will, we trust, be the means of arousing the Anglican Archdeacon to a sense of his errors in religious matters, of his folly in fighting against the holy servants of his Maker and Redeemer, and of the necessity of prayer, fasting, and almsdeeds, as well as true Faith, sincere Hope, and ardent Charity in order to gain salvation. He may rest assured that the only revenge the Nuns will take will be to pray fervently for his conversion.—*London Catholic Standard.*

FLOWERS OF HEAVEN.

Connection between Religion and Morality.

GENTLENESS.

(*Continued from page* 307.

The Caliph Hegiage had the most wicked mussulman in all the empire for his vizier and special favourite. One day, this minister threw a stone at the head of a poor derwesh, who quietly picked it up and preserved it. Some time after, all the court rose against the favourite, and prevailed on the Sultan to have him cast into a pit. The derwesh being informed of his situation, came to the pit, and let fall on the head of the disgraced vizier the very stone he himself had thrown at him. "Why do you cast that stone at me?" said the minister. Am I not sufficiently persecuted?—"I received it from you, and I return it," said the derwesh,—"But why, then, wait so long?—"I feared your power and your influence; but I now find you in a pit, and I profit, as you may see, by the opportunity."

Many men in office, after having acted like the vizier, have found, in the day of their disgrace, men, like the derwesh, whose minds were ulcerated by the memory of the wrongs they had endured from them while in power, and who had no compassion or pity to bestow on them in their misfortunes. Harshness sows hatred and reaps vengeance. Gentleness acts differently. it fears to inflict on others the least wound; it is affable and kind, and always carries with it consolation for the afflicted. When invested with authority, it reproaches with benignity, and confers favours with gracefulness. It does not dispute about trifles, and is naturally slow to contradict, it is still less ready to blame. In fine, as it seeks to please, rather than to dazzle, it officiously conceals a superiority which might afflict others, and hence causes its pre-eminence to be pardoned. Arrogance produces quite the opposite effect: it covers ordinary men with ridicule, and when it is found united with true genius, it causes it to be hated, even when admired.

It is not without design that our Divine Saviour, in the sublime prayer which he has taught us, obliges us daily to pardon the offences we have received from our brethren, while we ask pardon of God for those we have committed against him; for, indeed, we have daily something to endure from others. Sometimes it is an irritable wife, that finds fault with every thing; at other times, disobedient servants, indocile children, troublesome neighbours; not to say any thing of the unforeseen occasions, which bring us in contact with frivolous and perverse beings, who seem to take a pleasure in tormenting us. The passionate man gets into a rage at the least occasion that the folly, cupidity, or malice of others offers to him; but the man of gentleness is not disturbed by such trifles, and thus escapes a multitude of petty contradictions, which would be enough to harass unto death a man of choleric and impatient temper.

For the same cause that gentleness constitutes the charm of society, it prevents the dissensions which trouble, and the quarrels which dissolve,

it. Without gentleness, turbulent and contentious spirits would never meet except to tear each other to pieces like savage beasts.

Look at these two men, both so pale, one of whom is scarcely living, the other of whom is dead! A frivolous provocation was the cause of this tragedy. Offensive words were exchanged in an angry moment, and these men did not wish that the sun should go down on their quarrel of the morning! One of them has been prematurely sent to eternity, without having had time to think on God; the other has become an assassin. A mild word would have extinguished this spark, which a harsh word kindled into a destructive flame.

We must not confound gentleness with servile complaisance, which approves of every thing, permits every thing, and corrupts prosperity by sanctioning all its follies: this is not a virtue, but a cowardly vice; its name is not gentleness, but servility.

"Blessed are the meek!" says Jesus Christ, "for they shall possess the land." * A gentle and good man has no need of great effort, to enable him to contribute to the happiness of his neighbours; it is enough that he shows himself as he is. Life abounds in situations in which an obliging reception, a kind word a compassionate look, a sympathetic tear, are more grateful than royal munificence. Harshness and obstinacy, on the other hand, pluck up gratitude in its very root.

THE ECCLESIASTICAL TITLES BILL.

(*From the Times, July* 7)

If the position in which the conclusion of this long and complicated struggle leaves the Irish members is one of very unenviable discomfiture the government has little cause to triumph over its prostrate and humiliated adversaries. Whether we consider the amendment of Sir F. Thesiger as unimportant or serious, the Government has little reason to congratulate itself on its position. On the latter hypothesis it has sustained four serious defeats, and has been placed in the humiliating positions of accepting the responsibility of a policy dictated to it by its antagonists. This is the position which the country at large, which, whether approving or disapproving the amendments, is unanimous in considering them of great weight and importance, will necessarily ascribe to it. It may be that Sir Frederick Thesiger has introduced nothing inconsistent with the scope and principle of the bill, but he has dictated to a reluctant Government the policy on which that bill is to be carried out, and enforced the lesson by four severe Parliamentary defeats. Yet Ministers have meekly accepted the discipline, and adhere not merely to office, but to the principle of an act whose preamble and two of whose enacting clauses they disapprove. If, on the other hand, we say, with Ministers, that the alterations of Sir Frederick Thesiger are unimportant, why did Lord John Russell oppose them when he saw that his opposition would be fruitless? and why did he take the unusual course of moving to expunge them after the bill had been read a third time? We can understand the property, in the assertion of a great principle, of offering a hopeless opposition to an adverse majority, and renewing it upon every opportunity that occurs; but to adopt such a course for a trifle is both impolitic and vexatious,—vexatious, by wasting the time of the House in reviewing questions already decided; and impolitic, because it gives weight and importance to the question by treating it as worthy of such determined resistance. If the amendments were trivial, they ought not to have been so pertinaciously resisted; if important, they should not have been so easily adopted. This is a dilemma out of which the Ministry will find it difficult to extricate itself. The truth is, by their conduct, if not by their words, Ministers have asserted two contradictory things with regard to these alterations. They were treated as important so long as they could be resisted, and only became trivial when they became inevitable. Nor can our censure of Ministerial management be fairly confined to this last and most prominent blunder. The bill originally produced was in a purely abstract shape, knowing nothing of the aggression from which it arose, and merely pointed at the 24th section of the Emancipation Act. The clauses avoiding deeds executed under the new titles, and conveyances treating them as existent, were withdrawn on the representation of Dr. Murray, and an admission thus made that for certain purposes the use of titles was to be permitted. Yet a clause was afterwards adopted which avoided in general all those acts which it was before deemed inexpedient to avoid in particular. The frame of the bill was quite changed, and it became from an extension of the Emancipation Act, a district countermove and denunciation of the Papal rescript. It was not long suffered to retain this character, for to the amendments of Walpole succeeded the interpolations of Thesiger, until, like the ship which Athens sent yearly to Delphi, it may fairly become a question whether the bill retains any vestige of identity. Principles introduced, excluded, and reintroduced, and a structure re-cast, are but poor guarantees for the perfection of a measure which has engrossed for so many months the attention of Parliament.

LORD ROSSE'S DISCOVERY OF STARRY FIRMAMENTS.

(*From the Nautical Standard, July* 5.)

As Professor Nicol very truly remarks, "investigation regarding such aggregations is virtually a branch of atomic and molecular inquiry,"—with stars in place of atoms—mighty spheres in place of "dust"—"the firmament above" instead of "the firmament beneath." In fact, the astronomer, in sweeping with his telescopic eye, the "blue depths of either," is, as it were, some Lilliputian inhabitant of an atom itself, or rather of one little corner of an atom, prying into the atomal structure of some Brobdignagian world of "star-dust," organised into spiral and

* Matt. iv. 5.

other elementary forms—of life, it may be, something like our own. The infinite height appears, in short, like a mirror of the infinite depth, and we know not precisely where we stand between the two immensities of depth and height! The shapes evolved by the wonderful telescope of Lord Rosse are, many of them, absolutely fantastical; wonder and awe are mingled with almost ludicrous feelings in contemplating the strange apparitions—strange monstrosities we had almost called them—that are depicted on the black ground of the illustrations One aggregation looms forth out of the darkness like the skeleton face of some tremendous mammoth, or other monstrous denizen of ancient time, with two small fiery eyes, however, gazing out of its great hollow orbits. Another consists of a central nucleus, with arms of stars radiating forth in all directions, like a star fish, or rather like the scattering fire sparks of some pyrotechnic wheel *revolving*. A third resembles a great wisp of straw, or twist or coil of ropes,—a fourth a corkscrew, or other spiral seen on end,—a fifth a crab,—a sixth a dumb-bell,—many of them scrolls or rolls of some thin texture, seen edgeways, and so on. It is even a suggestion of the author's that some of the spirals and armed wheels may be revolving yet, in the vast ocean of space in which they are ingulphed. Thus has the telescope traced the "binding" influence of the Pleiades, "loosened the bands of Orion" sets the chief of *nebulous* hazy wonders, once, and for all, revealing its separate stars; and thus, in brief, has this wondrous instrument "unrolled the heavens as a scroll." Yet, even these astonishing results are as nothing to the fact that those fantastic shapes which it has revealed in the depths of this *limbo* of creation, are not shapes merely of the present time,—that thousands of years have passed since the light which shows them left the starry firmaments only now revealed,—that the telescope, in short, in reflecting these astonishing shapes, is liker to the eye of a mind turned inwards on the long stored records of an universal and eternal *memory* of the past, than to a mere eye of sense, looking outward on the things of passing time!—*The Builder.*

KNIVES, FORKS, AND SPOONS DURING THE MIDDLE AGES.

Notwithstanding the popular belief that forks were first introduced at the English dinner table in the 17th century, a supposition which may be said to rest on no better authority than Mr. Thomas Coryat 'his crudities,' it is certain they were in use at the royal table towards the close of the 13th century. Among the valuables found in the wardrobe of Edward I, after his death at Burgh-on-the-Sands, in 1307, were six silver forks and one of gold. This fact, however, proves little more than that forks were known at an early period; it is very certain that they were not in common use. The fingers and knives of folks served for many centuries afterwards, to enable them to eat their several meals. Meat was at this period often brought to table on a spit, and served round by the attendants when each guest as he pleased cut a portion with his knife. This fashion of serving is shown on the Bayeux tapestry, and in numerous illuminations of a later date. Among princes and nobles these spits were usually formed of silver; Henry III. had one of gold, in which a 'serpent's tongue' (lingua serpentina) was set; in other words a shark's-tooth, for so naturalists have named these singular fossils which for many centuries were brought by pilgrims from Malta, the supposed site of the shipwreck of St. Paul, under the belief that they were the petrified tongue of vipers, and possessed of talismanic properties. The knives used at meals by the wealthier classes at this time had frequently handles of silver enamelled, or of agate or crystal. Spoons were common enough, and must have often served in place of forks; indeed the number of spoons, often of silver, owned by persons in the middle rank of life at this time, is rather extraordinary. Benedict, the Bristol Jew, to whose effects reference been already made, possessed 141 silver spoons, valued at £70 7s 7½d. They may have been pawned.—*Turner's Domestic Architecture in England.*

LADY ARUNDEL.—At the meeting held on Sunday week in clonmel, a warm vote of hanks was passed to LADY ARUNDEL for her noble defence of Catholicity and its institutions. The reply of LADY ARUNDEL is as follows:—

"May 20th, 1851.

"Dear Sir—May I request you to convey to the Mayor and other members of the highly influential meeting held at clonmel, my warm appreciation of their very flattering resolution sent to me through your hands. I must feel grateful at any time for the approbation of my fellow Catholics; and I may add, with sincerity, the feeling is greatly enhanced when coming from a country which has so nobly clung to her religious creed under every circumstance of trial, persecution, and indignity.

"That the hour of Ireland's prosperity may be near at hand, and that she be blessed in time and in eternity, shall ever be my earnest prayer.

"With grateful thanks for your kind and complimentary letter, I have the honour to be, yours very sincere and obliged,

"TERESA ARUNDEL.

"Wardour Castle."

— The Right Rev. Dr. Ryan acknowledges the recipt of 5*l.* from Colonel Sheil, of Teheran, who, though sojourning in a far country, never forgets the wants of the poor in his native land, as testified by his contributions on various former occasions. This kind donation goes to the aid of the building at Mount St. Vincent for the accomodation of the orphans under care of the Sisters of Mercy.—*Limerick Chronicle.*

THE BENGAL CATHOLIC HERALD.

'One body and one spirit—one Lord, one Faith, one Baptism.'

No. 10.] CALCUTTA: SATURDAY, SEPTEMBER 6, 1851. [VOL. XXI.

THE BENGAL CATHOLIC HERALD.

Calcutta: Saturday, Septr. 6, 1851.

CREED OF THE UNIVERSALISTS—MORMONITES &c. &c.

THEIR RESPECTIVE CREEDS AND CODES OF MORALITY, PROVED BY HISTORY TO BE AN INEVITABLE RESULT OF THE PRIMARY PRINCIPLE OF THE REFORMATION.

(Continued from p. 97.)

IN the leading editorial of our eighth number, we showed by a reference to Calvinism and Universalism, that, without the aid and protection of a living speaking authority, divinely secured from error, the Dogmas and precepts of Christianity would be liable at our time, to be distorted, by a blind and ignorant zeal for orthodoxy, or would be frittered away, at another, by a daring presumptuous latitudinarianism.

We added, that such an arrangement as we pointed out, was necessary, in order to prevent any rash interposition on the part of men with the truths propounded by a Divine Revelation. For, the History of Religion affords but too many melancholy proofs, that intermeddling in its concerns, even when well-intended, but not duly controlled, has occasioned results, disastrous alike to Faith and Morality. It happens in the New, as in the Old Law, that as death was the punishment, which befel the Israelite, who, touched the ark of the Lord, even when he acted thus in order to prevent it from falling, because the transgressor violated the Divine Commission, which gave its custody to the Levites only; so, too, any similar obtrusion, on the rights or prerogatives of the Apostolic Guardians of the Church, under any pretence, however specious, of zeal for the welfare of Religion, is sure to be followed in due time by the most baneful consequences.

It is true, that, at present, ordinarily speaking, the punishment of the deordination here spoken of, is not accomplished instantaneously, or by any sudden miracle of vengeance. No, the time has passed away, when such a supernatural display of the Providence, with which God watches over Religion, is to be familiarly looked for. But there are miracles of vengeance in the moral as well as in the physical order, and to the Christian, whose faith is sufficiently awake, to enable him to appreciate those of the first kind, they must appear far more terrible, than any others, which may result from a derogation from the laws of Nature.

When the Almighty, provoked by the obstinate incorrigible stubbornness of the Jewish people, resolved at length to cast them off, he inspired the Prophet Isaias to denounce the last and consummating vengeance, which he was to pour upon them. Hitherto, whilst

his anger might have been yet propitiated, He punished their perversity, by the various temporal afflictions of Famine, and the Sword, which are recorded in Holy Writ. But now that the Lord is about to cast them off, there is no longer question of such punishments. These punishments were directly or indirectly, earthly and corporal. Those which are now to be inflicted are, on the contrary, spiritual, invisible indeed and incorporeal in their own nature, but, nevertheless, such as will grievously affect all the best interests of the persons who may incur them, both in time and in eternity. "And," said the Prophet, "I heard the voice of the Lord saying. Whom shall I send? and who shall go for us? and I said: Lo, here am I, send me, and He said: Go and thou shalt say to this people: hearing hear, and UNDERSTAND NOT: and see the vision and know it not. BLIND THE HEART of this people, and make their ears heavy, and shut their eyes: lest they see with their eyes and hear with their ears, AND UNDERSTAND WITH THEIR HEART, and be converted and I heal them." By these words, the Almighty wished not to convey to his impenitent People, that they were to be deprived of their natural physical faculties of sight or hearing. By no means, the very opening of the Prophet's denouncement shows, that, the reprobation it portended, was to be the result of blindness of heart—"Blind THE HEARTS of this People." By occasion of this blindness of heart, the grace of the right and profitable understanding of the word of the Lord, would be no longer bestowed upon them, as it heretofore had been. Blind their hearts, said the Prophet, lest "they understand with their heart, and be converted and I heal them."

In virtue of this judgment, they would henceforth seek for Prophets, who would utter to them such announcements, as would sooth and flatter their prejudices and passions, instead of administering to them the bitter but salutary admonitions, which the cure of their infirmities demanded. The same Prophet, who was commissioned by God to announce the moral vengeance contained in the words already quoted from Isaias, subsequently describes thus the commencement of its execution. "This is a people..... who say to the Seers: see not: and to them that behold: Behold not for us those things that are right: speak to us pleasant things: SEE ERRORS.

When we had gone thus far in developing the ideas, which presented themselves to us in relation to the subject, we now treat upon, our attention was called to a notice of the Life of Calvin, contained in a well known and much esteemed, but bigoted Periodical, the *Quarterly Review* for March 1851.

The Biographers of Calvin referred to, by the Editor, are Henry, Audin and Dyer. Of these Audin only is a Catholic: of the two Protestant Biographers, the Reviewer regards Henry as an enthusiastic admirer of Calvin, whilst he deems Dyer impartial. We shall therefore select from these only the testimonies, that appear to us to bear on the remarks, we have already offered on Calvin and his doctrines, overlooking for the present, the still more authentic and more comprehensive evidence, supplied by the learned and judicious Count Audin:—

"His (Dr. Henry's) narrative can hardly be called narrative at all; indeed it almost seems as if the book were made up of a series of sermons; and very wearisome sermons they are. Not the less so, assuredly, because the doctor's judgment is altogether overpowered by the name of 'the Great Reformer.' It is not partiality; it is not hero-worship; it is absolute slavery. He writes as if under the terror of those old Genevan laws which made it one of the deadliest crimes 'to speak against Master Calvin.' Here and there, indeed, we meet with tolerably large admissions to his disadvantage. Dr. Henry says, for example, that his doctrine of Election and Reprobation was one-sided, too grossly stated, and practically mischievous; and to this is added an expression of satisfaction that the children of Calvin now no more believe that doctrine than the modern Lutherans believe Consubstantiation. (ii. 16, 17.) Again, we are told that in his church-polity Calvin deviated from the Gospel, and introduced novelties of evil tendency and effect; that he was personally arrogant, intolerant, and of a spirit very unlike that of the Gospel; that we must study him in his theory and not in his practice, if we wish to estimate him favourably; that his controversial style is unjustifiable; that his laws were sanguinary and un-Christian; that the burning of Servetus was an atrocity. But no sooner is an avowal of this kind uttered than there is an attempt to neutralize it by some clumsy self-contradiction. In short, his sense of right and wrong, of truth and error, is entirely mastered by his awe of the Genevan Pope. * * *

The revolutions through which Geneva had passed are related by Mr. Dyer with great clearness and spirit. For us it must be enough to say that during several centuries the actual princes had been a line of bishops, who acknowledged the counts of Geneva as their liege-lords. In 1401 the rights of the counts were transferred to the ducal house of Savoy, which endeavoured also to obtain possession of the temporal authority of the bishops. These became in time the creatures of the dukes of Savoy; and hence it is easy to understand that many of the leading citizens were ready to welcome the Reformation as a help towards shaking off a foreign dominion.

Matters had advanced thus far when Calvin arrived at Geneva, in the summer of 1536. He

took up his abode at the house of the minister Viret, with the intention of passing only a single night in the city; but Farel became aware of his arrival, and resolved, if it were possible, to secure the assistance of a person whose learning and ability were already famous. Calvin at first resisted his importunities; whereupon Farel, assuming the air of a prophet, denounced God's curse on all his undertakings if he should refuse to aid the cause of the Gospel in Geneva.* Calvin regarded this as a call from heaven, and consented to remain.

The relation of these two men to each other is very remarkable. Thus far the Reformation of Geneva had been the work of Farel; he was the elder by twenty years; and we have seen how at the first interview he spoke to Calvin with the authority of a prophet. But he felt the ascendancy of his junior's mind; he at once yielded him the precedence, and through all the after period of their long connexion looked up to him with reverence. Calvin, on the other hand, esteemed his elder colleague for the warmth of his zeal, for his indefatigable labours, for his unshrinking courage, and his power of popular oratory. He was not blind to his faults, but he felt his value. He himself was at once appointed teacher of theology, and in the following year (1537) he accepted the office of minister. In conjunction with Farel, he drew up a short Confession of Faith, and the people swore that they would abide by it.

The person by whom Farel had been informed of Calvin's arrival at Geneva is supposed to have been one Caroli, a doctor of the Sorbonne, who had already been twice a papist and twice a Protestant. This theological Dalgetty soon after fell into trouble on account of some sermon of his; and, by way of diverting the danger, he charged Calvin, Farel, and Viret with Arianism. A synod met at Lausanne for the purpose of considering the matter. Calvin energetically asserted his orthodoxy, and declared that Caroli had 'no more faith than a dog or a pig.' He refused, however, to subscribe the Three Creeds—expressing himself against 'the tyranny of compelling one man to speak the language of another'—words peculiarly edifying from one so punctilious in framing articles of faith, and so strenuous in enforcing the acceptance thereof. The accused also objected to the terms *Trinity* and *Person*—not that Calvin himself had any scruple on the subject, as he had made use of these terms in his *Institution*, but because he wished to stand by his colleagues. It appears, however, that they too had sanctioned a Catechism in which the terms were employed, so that we can hardly understand on what ground they now objected to them; much less can we wonder that the refusal drew down very general suspicions on the orthodoxy of the Genevan Church as to the highest of Christian doctrines. The affair of Caroli ended in an exposure of his personal character. He was compelled to confess a multitude of immoralities and evil practices, and was banished from the territories of the Swiss Reformed Churches. Within a short time he was once more reconciled to the Church of Rome; and this was not the last of his changes.

On the 20th of October, 1540, the Council passed a resolution that Calvin should be invited to return.

His cares and his correspondence were indeed great and incessant. First and foremost, the time was come for realizing that system of a Church which had long possessed his mind, and had already been set forth in the Institutions. A *church* he had defined as existing 'wherever the word of God is sincerely preached and heard, and the sacraments administered according to Christ's ordinance.' The jurisdiction of the Church he held to be independent and exclusive in things purely spiritual; but he laid it down as an undoubted scriptural principle that all men are bound to submit to the established civil government—and that 'spiritual liberty may very well consist with political servitude.' (*Instit.* iv. 20-1). We may, perhaps, be surprised to find such doctrine proceeding from the patriarch of puritanism. There was, however, a reserve of the case in which the commands of the magistrate should be contrary to the will of God; and, although this exception contemplated only a passive refusal of compliance, it appears that Calvin looked on complacently when his followers in France afterwards extended its application to armed resistance or rebellion. In the church were appointed the offices of preacher, doctor, deacon, and lay-elder. The divine institution of episcopacy was denied; but Calvin did not object to the government of bishops in states differently constituted from his own little republic; and he himself, during his lifetime, exercised a more than episcopal authority in Geneva. Unlike the more extreme party among his Scotch admirers, he left to the State the patronage of ecclesiastical benefices. The government of the Church was vested in a consistory, composed of six ministers and twelve lay-elders. According to the constitution of this body, one of the syndics was to be the president; but Calvin soon contrived to secure the presidency for himself, retained it throughout his life, and offered to bequeath it to Beza. The consistory met weekly, and took cognizance of doctrine and morals. Exclusion from the Lord's table was the highest punishment which this tribunal could of itself inflict. When spiritual punishments were insufficient, the offenders were handed over to the civil court, and were there dealt with in no gentle way. It was a principle with Calvin that the Church was to be supported by the State, and that the latter should aid her censures by temporal penalties. In addition to all his labours in regulating the Church, he was employed to draw up a code of civil law; and here the lore which he had acquired at Orleans and Bourges was turned to account. The joint object of the civil and the spiritual legislations was to establish a theocracy on the ancient Jewish model. Calvin's system, however, was more severe than that of Moses. Its punishments were generally heavier; it in-

* The reader may perhaps remember a similar scene between Rough and Knox in the castle of St. Andrew's, (See Tytler's Hist. of Scotland, vol. vi. p. 10, ed. 181 Did Rough borrow the idea from Farel?

flicted death more frequently, and substituted more terrible for milder modes of execution. All manner of merriment was sternly put down. It was criminal to celebrate any of the abolished festivals, or to offer children for baptism after the names of popish saints. Some young persons were excommunicated for playing a twelfth-night game. Men were imprisoned for reading Amadis de Gaul. Unchastity of every shade was sternly punished.* One case is recorded of a person who had been sentenced to a whipping for adultery, and appealed to a higher court; this court, in revising the process, found that he had before been guilty of the same sin, and at once sentenced him to death (*Dyer*, 152). All kinds of blasphemy were visited with heavy penalties; and it was considered a blasphemy to speak against the foreigners who had taken refuge at Geneva for the sake of religion. 'Very beautiful,' says Dr. Henry, (ii. 72) 'is the severity with which parental authority was enforced.' As examples of this beauty, he mentions that one child was beheaded for striking his parents, and that another was condemned to death for a mere *attempt* to strike his mother, and with difficulty escaped the extreme penalty. Witchcraft was zealously sought out. Within some sixty years no fewer than a hundred and fifty suffered death for this *crime*. Spies or watchmen were established, with charge to report to the consistory all breaches of discipline; and it may be easily believed that this institution became subject to great abuses. There was an annual visitation of every house in the city; not a quiet pastoral call, but a solemn inspection of the family by a minister and a lay-elder, with an inquisition into the habits of the members. To this was added in 1550 a system of catechizing from house to house. Attendance at sermons was rigidly insisted. To laugh during a sermon was a matter which drew after it three days' imprisonment, and the necessity of publicly asking pardon. 'To impugn Calvin's doctrine, or the proceedings of the consistory, endangered life. For such an offence a Ferrarese lady was condemned in 1559 to beg pardon of God and the magistrates, and to leave the city in twenty-four hours, on pain of being beheaded' (*Dyer*, 144).

The conclusion of Dr. Henry's remarks on this frightful severity is quite beyond us, but too curious to be omitted :—

'An intelligent child once said, when reading the Old Testament, "It must require great trust in God to put a man to death." This was the profoundest thing that could be uttered respecting capital punishments. *And when it is seen how the Genevese legislation, which had a minister of religion for its author, played with life, one cannot help deeply feeling that trust in God lay at the foundation of it all, and that Calvin's sanguinary principle was grounded in his religion.*'—ii. 79.

But what was the effect of all this discipline? Let us hear a recent Genevese antiquary of unquestioned learning :—

'To those who imagine that Calvin did nothing but good I could produce our registers covered with records of illegitimate children, which were exposed in all parts of the town and country; hideous trials for obscenity; wills in which fathers and mothers accuse their children not only of errors but of crimes; agreements before notaries between young women and their lovers, in which the latter, in the presence of the parents of their paramours, make them an allowance for the education of their illegitimate offspring. I could instance multitudes of forced marriages, in which the delinquents were conducted from the prison to the church; mothers who abandoned their children to the hospital, whilst they themselves lived in abundance with a second husband; bundles of lawsuits between brothers; heaps of secret denunciations; men and women burnt for witchcraft; sentences of death in frightful numbers; and all these things among the generation nourished by the mystic manna of Calvin.'*

CATHOLIC MISSION IN AVA AND PEGU.

We congratulate our Brother Catholics of the Burmese Mission on the arrival amongst us of a Native of Burmah destined for their service. The Rev. Mr. NGHAU, the Native of whom we speak, left his own country in 1840, and went to Rome. There he studied for the long interval which has since elapsed in the Urban College, in order to prepare himself for the Priesthood. Having completed his course of studies with credit to himself and to the satisfaction of his Superiors, he was ordained Priest and instructed to return to his own Country, to labor there for the edification of the Christian portion of the community, and for the conversion of his Pagan Fellow countrymen. There is every reason to hope, that he will faithfully fulfil his Mission, and prove a light to those who sit in darkness and in the shadow of death. Besides his proficiency in his Native language as well as in Latin and Italian. Rev. Mr. NGHAU has given much attention to Science and Literature in general; a short residence in Calcutta would, such in his facility for acquiring languages, enable him to speak English sufficiently well, to teach it to those of his countrymen, among whom his lot may be cast. Mr. NGHAU is the First of the Bur-

* Dr. Stebbing (i. 362) translates *Hurerei* by 'witchcraft;' *ein liederliches Dienstmädchen' (i. e.* a dissolute maidservant) by 'a young female singer;' at p. 365 he puts *legislation* for *legislation*. In like fashion 'Der furchtbare [illegible]) Richelieu' becomes 'the *wretched* Richlieu.' ([illegible]30; Eng. 1168.) But *che! jam satis.*

* [illegible], 'Notices Genealogiques,' quoted by Henry (ii. 79) and translated by Dyer (153). Some of the Aberdeen records, published by the Spalding Club, show a curious parallel as to the effects of the old Presbyterian discipline in Scotland.

mese, who has been ordained a Catholic Priest. Sunday next being the first of September, Rev. Mr. NGHAU will assist at the Solemn High Mass to be celebrated at St. Thomas' Church: an Irish and a Chinese Priest will officiate together with Rev. Mr. NGHAU. It is in the Catholic Church, only, that a spectacle so worthy of Religion could be witnessed "Behold how good and beautiful a thing it is for Brethren to dwell together in unity, for there hath the Lord ordained a blessing and life for ever more."

LORD RUSSELL'S PENAL LAW: OR THE PREPOSITION OF *VERSUS* THE PREPOSITIONS IN OR AT: CATHOLIC STATISTICS.

THE Journals received by the late Mail, announce the continued progress of Catholicity in every part of the united Kingdom, by the Conversion of numerous Protestants both lay and clerical. Of the Converts, several are distinguished for their high station in Society and for their literary attainments, and all of them without exception are persons, who were deservedly respected for their virtues, by their former fellow Religionists. To this last named circumstance, too much value cannot be attached. For it would be an occasion of reproach, instead of triumph, if we found associated in communion with us only the dregs and outcasts of Protestantism, men who forsook their sect because they could no longer creditably remain in it. Yet it is a public but lamentable fact, that there are among Protestants, numbers foolish enough to rejoice, as if it were a gain to their cause, when one or two corrupt and filthy weeds are flung into one or other of their receptacles, from the Catholic vineyard.

The cause of the erection of a Catholic University in Ireland having received the blessing of the August Successor of St. Peter, goes forward nobly, not only in Europe, but also in America. From all quarters, generous contributions towards its erection and endowment pour in upon the Committee appointed to receive them. Even from this distant land Subscriptions have been sent, and we confidently trust, that these will soon be succeeded by still larger donations. Lord Russell frightened at his wretched abortion of a Penal Law against the Catholic Bishops, tries to re-assure himself by the hope, that it will in effect remain a dead letter. Never did a Premier exhibit himself in a more miserable plight, than Lord Russell when he expressed a hope, and belief, that his Preposition Penal Law, for the enactment of which he is wholly responsible, would be inoperative. The history of Catholicity in the British Empire for three centuries of sanguinary persecution, should have taught him, that against the Church of God no human power can prevail. As well might the fabled French Man attempt to bale out the Lakes of Killarney with his hat, or keep out the rushing tide with a tea spoon or a pitch fork, as Lord Russell hope, to restrain by his puny legal bandage the giant growth of Catholicity.

CORRESPONDENCE.

THE BIBLE.

To the Editor of the B. C. Herald.

SIR,—I have the pleasure to send you a brief but admirable summary, of the wonderful efforts made by the Catholics of different Countries, for the publication of the BIBLE, from the very period, when the art of Printing was invented, to the beginning of the 17th century.

The value of this summary in the judgment of your readers will be enhanced by the interesting fact, that it comes from the pen of the late Illustrious O'Connell, a name dear to the Friends of Civil and Religious Liberty, throughout the Universe. The extract I subjoin is taken from the First Letter addressed by the much lamented Liberator, London July 6, 1839. To the Ministers and Office Bearers of the Wesleyan Methodist Societies in Manchester.

I remain Sir,
Yours &c.,
Sept. 2d, 1851. A CATHOLIC.

FIRST—The first great use made of the press, after the invention of the art of printing, was the publication, by the celebrated Faust, of the Bible according to the Vulgate. The edition was very large. It was, however, in Latin; but you should know that at that period almost every person who could read understood Latin. This publication took place more than seventy years before the so-called "Reformation."

SECOND—That about eight hundred editions of the Bible or New Testament were printed and circulated in Catholic Europe before the so-called Reformation, and before the name of Protestant was known in the world.

THIRD—A number, exceeding 200, of these editions, were in the vernacular tongues of the different countries in which they were published; and were thus accessible to everybody who could read.

FOURTH—These editions of the Bible in the vernacular tongues were almost exclusively published in the countries that afterwards continued faithful to Catholicity; whilst in England, Scotland, Sweden, Denmark, and Norway, where Protestantism acquired an early, and has maintained a more lasting, ascendancy, no Bible existed in the national tongue until after they had embraced the new creed.

FIFTH—That the only exception in favour of a country having adopted the new creed, or rather creeds, is Holland; in which there were two or three vernacular versions of Scripture before the Reformation; but it must be admitted that the political position of Holland influenced, if it did not create, adhesion of the Dutch to Protestantism. And there is this compensation, that in no country in Europe are the inhabitants returning more quickly or numerously to the Catholic faith, than are the Dutch. But of the countries we have above mentioned as being peculiarly Protestant, it is remarkable that Protestantism was introduced into England by Henry VIII. and into Denmark by Christian II.—two of the greatest monsters that ever disgraced, not only the throne, but human nature.

SIXTH—That the first versions of the Bible in the English language published after the commencement of the Reformation were—1stly, Tyndal's—2dly, Coverdale's; both in the reign of Henry VIII.,—3dly, that called "The Bishop's Bible," in the reign of Queen Elizabeth; and these three possessed the exclusive circulation of England till the year 1611, when the present "authorised" version was published in the reign of James 1. The three former versions having prevailed for a period of nearly sixty years as the authorised versions of the sacred Scriptures for the English Protestants.

SEVENTH—That these versions were so full of gross errors, that they were declared by more than one thousand ministers of the Protestant church to be "in some places absurd; and in others, as taking from, perverting, obscuring, and falsifying the Word of God;" and as being what James himself called "a most corrupt translation." Yet it was from such versions that the Biblical Christians of England had, for a period of nearly sixty years, to select their religion.

EIGHTH—That the present authorised version that of King James, has not escaped Protestant censure of the most emphatic nature. Protestant divines of the highest character—I name Louth, Newcombe, Wakefield, Bellamy, (and I could name many others,) admit that *the errors in the Protestant authorised version are frequent, and that a revision is desirable.* And a more recent and laborious Protestant writer, the Rev. Mr. Horne, in his "Introduction to the Critical Study of the Scriptures," vol. ii., fully concurs in the opinions of the more ancient Protestant divines.

Yet it is from this version, in which, in the mitigated language of Protestant divines, "*the errors are frequent,*" and of which a revision was declared to be very desirable, that you, Wesleyan Methodists, and the rest of the Protestants of England, collect your religion.

NINTH—The persons who revised, and under whose sanction the present Protestant version was produced, were men whose character and strength of mind may be judged of by their having dedicated their new version of the Bible to James I., that slobbering and disgusting creature, who has been so justly described as the shame alike of royalty and of manhood!—and in their dedication having called him "the Sun in his strength;"—"whom the heavenly hand of the Lord hath enriched with many singular and extraordinary graces, that he may be the WONDER OF THE WORLD!!!"

TENTH—The Catholic authorised version was first published at Douay in the year 1609. It was the result of 40 years' toil and labour, and can fairly stand a comparison with any other version of the sacred Scriptures, published in any country, either Catholic or Protestant.

ELEVENTH—I close my statement of those interesting notices, with reminding you that the Catholic needs not, and does not, rely upon any particular Catholic version of the sacred Scriptures. It has an ever-living and a speaking authority to resort to. It is the duty and it is the happiness of the Catholic that he should.

"*Her* alone for his director take
Whom God has promised never to forsake."

CATHOLICITY IN THE DARK AGES.

EXTRACTED FROM AN ADDRESS TO THE CATHOLICS, OF THE UNITED KINGDOM ON THE GOVERNMENT SCHEME ON NATIONAL EDUCATION, &c. &c, BY A STUDENT OF OSCOTT.

[CONTINUED.]

Beyond all the *material* and manifest attestations of the assiduity with which Catholicism has at all times endeavoured to hasten the march of civilization, are the spiritual testimonies which from their very spirituality are overlooked or unrecognised by the unreflecting multitude. The testimonies I speak of are traceable in the doctrinal morality of our religion, that purifying and perfecting morality which inculcates the necessity of good works as well as of a confiding faith, which enforces the habitual exercise of virtue as well as an implicit reliance upon the all-saving efficacy of the Redemption, which requires that the inexpressible charities of the Godhead should be responded to by the chastity, and meekness, and benevolence, and self-abasement, and unceasing contrition of His creatures. Upon such principles, and upon such principles alone, could the minds of a debased population be cleansed from their inherent depravity, or their hearts become purged from their natural concupiscence. Science, indeed, might produce marvels worthy of the golden wand of Magic: Literature

might articulate truth with the eloquence of an inspired canticle: Art might appeal to the holier passions of the million by the plastic movements of her pencil, by the exquisite fabrications of her chisel, or by the melodies of her harps and trumpets; but without the enforcement of such principles as were and are actually enforced by Catholicity, the darkness of the middle ages would have been unrelieved by those consolatory glimmerings of morality which are now-a-days derided as the indications of ancestral superstition. More, immeasurably more, if possible, was effected towards the mental cultivation of the populace by the spiritual influence of the Catholic dogmas, than by the actual establishment of the seminaries of knowledge. Until chemical and mechanical contrivance could beat down the obstacles that stood in the way of the general advancement,—until the inhabitants of different territories could be placed upon a footing of equality by the facilitation of transit,—until printing could deteriorate the hitherto enormous value of manuscripts, and thereby remove a very appreciable and injurious disparity from between the affluent noble and the thrifty artisan, some substitute was necessary to subjugate the merely animal instincts of the rabble, and to prepare them—by the exercise of the more sublime instincts of humanity—for the brighter futurity which was advancing. That substitute was discovered in the mysterious and divine puissance of Catholicism. Unlike the cup of Comus or the incantations of Circe, it transformed a brutish and barbarian race into reverent worshippers and gentle-hearted Christians. So conciliating and yet so unyielding was the spirit of the Religion, that it lured the untended peasant into its bosom, while it denounced the reprobate and the apostate; it led immediately to the social reformation of the depraved vassals during the continuance of feudality, and it incited Leo X. to the composition of his renowned bull *Exurge Domine!* wherein he scattered coals of fire upon the head of Martin Luther. Whether aiming at the prevention of schism or the acquisition of proselytes, the efforts of this benignant Church were perpetually directed to the dissemination of terrestrial and celestial wisdom.

Knowing these things, therefore, remembering them with awe and gratitude, shall we listen passively to the calumnious vituperations of our opponents? shall we not rather respond to those vituperations by the more earnest expressions of our reverence for a parent who laboured for us with more than the loving self-forgetfulness of the mother of Richter, the parent that watched at the spinning-wheel, and moiled at the standish, and pondered in the studio, during the night of many mournful centuries, not to secure the bodily nourishment of her children, but to ensure the moral and intellectual development of generations upon generations of strangers and ingrates, as well as of her own faithful and unforgetting offspring?

What! *she* whom the incarnate Diety we worship declared to be a light shining for ever and for ever on the mountains; she, this supreme Church, the enemy to the mental enlightenment of man! Were these preternatural exertions already enumerated,—were these investigations into the mysteries of natural philosophy,—were these brilliant acts of encouragement to astronomers and navigators,—were these struggles for the foundation of universities and scientific societies,—were these poets, and orators, and critics, and commentators, and historians, and philosophers,—the natural indications of a disposition inimical to the progression and diffusion of knowledge? Why, if any one characteristic is more conspicuous than another in the Holy Catholic religion, it is that of encouraging and fostering the human intellect o the highest point of perfection. Under he auspices of this religion the mental endowments of man have been in a distinguished manner evoked and honoured.

(To be continued.)

CONVERSION.

It is with pleasure we have to announce, hat in the course of this week a Hindoo Female was babtised and received by the Rev. J. McCabe into the bosom of the Roman atholic Church.

Selections.

CONVERTS TO ROME.

Rumoured Conversions.—We quote the following paragraphs from the *Oxford Herald* of July 12th:—"We are inundated with rumours of further secessions to the Church of Rome. It would be dangerous, as indeed it would be wrong, to mention names at present; but if the reports which are current be true, the cases which have most recently occurred, or are about occurring, include duchesses, marchionesses, and even personages more distinguished still, as well as statesmen and

Clergymen. Some of the cases reported are those of persons who have not been subjected to any so-called Tractarian influence, but have been brought up in a school the very opposite of that. Yes—the Evangelical school is now contributing its quota to these extraordinary and most deplorable secessions. A case of the kind of a very remarkable character has just occurred in Yorkshire, where a Clergyman, the grandson of one of the most eminent Evangelical Ministers, who had a Pastoral charge in an important town, having all his life before been under the direct and powerful influence of what are called Evangelical principles, has seceded to Rome, after a most careful consideration, he declares, of all the questions in dispute. A member of Lord John Russell's Cabinet is beginning, it is said, to be looked upon with some apprehension, lest the example of those he is known to reverence highly may so powerfully operate upon his mind, already predisposed by its pious earnestness, as to draw him also over the precipice; and this dread is the more anxiously felt, since a rumour has begun to prevail, that a near relative of his, and one to whom he is much attached, has become deeply impressed with the claims of the Church of Rome to her holy allegiance."

"We understand that the Rev. John Henry Wynne, B.C.L., has been deprived of his Fellowship of All-Souls College, in consequence of his having declared himself to be no longer in communion with the Church of England. The proceedings in this matter have been delayed by Mr. Wynne's lengthened absence on the continent, causing an uncertainty in communicating with him."

The Rev. J. R. Shortland, M.A., who was for some time Curate of St. Margaret's, Leicester, the Vicar of which (the Rev. W. H. Anderton) left the Church of England for the Church of Rome, has been received into the Roman communion.—*Oxford Herald.*

St. Saviour's, Leeds.—The Rev. J. W. Knott, Fellow of Brasenose College, and late Chaplain of Hurstpier-point and Shoreham College, Sussex, has been appointed by Dr. Pusey and his co-trustees to the Vicarage of St. Saviour's, Leeds, a locality which has been made so remarkable by the very numerous conversions which took place there in April last, when the late Vicar, Mr. Minister, and several others of the Protestant Clergy and parishoners, were publicly received into the Catholic Church.—*Tablet.*

SCOTLAND.

Confirmation and Conversions in Greenock.—The Right Rev. Dr. Smith administered the Sacrament of Confirmation to about 400 persons on the 6th instant, in the Greenock Catholic Church. Fifty of these were converts to the Catholic Faith. Ninety of them were prepared for Confirmation by the Rev. John Carolan, of Port Glasgow. It is truly consoling to witness the numbers that are daily becoming members of the One Fold, notwithstanding the unprincipled attempts made for the subversion of the Catholic Church throughout Great Britain.

Conversion at Perth.—We have the pleasure of announcing the conversion at Perth of a gentleman whose name is made familiar to the public by the celebrated appeal, entitled, "A voice from the North." The Rev. S. B. Harper was received into the Catholic Church in St. John's, Perth, on the 28th ult. So important and edifying a proof of the tendency of the movement now setting people to think on Catholicity cannot be over estimated; and although we are not privileged to mention the names of other persons who have, in the same locality, adopted the same course, it will be gratifying to our Catholic readers to learn that the recent accessions to our ranks in Perth are both numerous and influential.—*Glasgow Free Press.*

CATHOLIC PRIESTHOOD IN INDIA.

We find in the *Englishman* of the 13th instant, the following:—

'Government has just cause to be grateful to the Catholic priesthood in India. In the barrack room, in the hospital, in the chapel, and on the battle field, by the dying soldier's pallet, the condemned criminal's gibbet, earnest, industrious and sincere, the Catholic Clergyman is ever to be found. Humble as the soldier he would instruct, despising alike personal danger, personal comfort, he moves in his useful sphere, unknown and unseen by all, save the flock he ministers to; and it is only when some extraordinary call is made on his spiritual, aid, that he emerges from the shade his humble career casts round him.'

The contrast between the Protestant and Roman Catholic Ministry in this country has frequently been made the subject of discussion, and we fear that invariably the Catholic Ministers have proved to be the true laborers in the cause of religion; while our Clergy as a body are content to enjoy their fat salaries, and in many instances even to slur over those duties, the performance of which they cannot altogether evade. That there are many good and conscientious Ministers in this country who are an honor to the cloth, far be it from us to deny, but their conscientious performance of pastoral duties only serves to heighten by contrast the negligence and in

dolence of the rest. The Protestant Clergyman in India is essentially the *rich* man's Pastor, while the Catholic Priest devotes himself to the poor. The Protestant Minister, whether Missionary, or Government Padre, receives his handsome stipend enabling him to obtain every comfort and many luxuries, while the Catholic Priest travels frequently on foot, has to dwell in a hut, and even sometimes receives at the hands of charity, the food he cannot afford to purchase. His time is spent in ministering to the poor and his reward, the satisfaction of doing his duty, and fulfilling his mission. Not only in India, but also in other lands they set an example to our Pastors which might be followed to the honor of our creed. The arduous labors, the constant untiring and unremitting exertions of the Catholic Ministers through all the bitter persecutions endured by them in China are too well known to need recapitulation. Can we then be surprised at the poor progress made by our Missionaries in the work of conversion, as compared with the successful labors of the Catholics?

We have offerd these remarks, not with a view of exalting the Catholic priesthood at the expense of the Protestant Clergy, but to draw attention to the subject, and leave it to those best qualified to suggest and apply the remedy.—*Mofussilite. August* 22.

THE ROMAN CATHOLIC CHAPEL AND THE GOVERNMENT.

We have been requested by some members of the Roman Catholic community to deny, on the most undoubted authority, the report that the request of the Catholic Archbishop for ground to build a chapel in the Fort, or its vicinity has been refused by the Government. Up to the present date no reply to his appeal has been received by Dr. Carew, and he still adheres to the hope that the authorities will, out of consideration to the religious wants of the large number of Catholic soldiers now in Fort William, either grant the site requested, or make arrangements for placing more commodious barracks at their disposal, so that they may enjoy the free exercise of their religion equally with their better provided Protestant comrades.—*Englishman, Aug.* 2, 1851.

BIGOTRY RAMPANT.

We regret to state that the Big Wigs have issued their mandates for the closing up of our Little Reading Room opened a few months ago, on the score of the Queen's Regulation prohibiting the formation of such Institution, and also upon account of its being in the European Patcherry; the Roman Catholic portion of Her Majesty's 94th Regiment, have thus been deprived of a place of resort, where they passed their time in innocent recreation. If the authorities do not think fit that the Catholic soldiers of this corps should have a reading room, that was established for their social enjoyment on the strictest temperance principles, and the good effects of which during the very short period of its existence were so abundantly manifest, they certainly would do well to provide them with a substitute for the amusements of which they are so deprived, as it is very certain that European soldiers must have some occupation for their long mornings and evenings, or intemperate habits will inevitably be contracted.—*Athenæum, August* 2.

DR. NEWMAN'S LECTURES.

(From our Birmingham Correspondent.)

Birmingham. Tuesday.

Last evening Dr. Newman delivered his third lecture to a highly respectable audience in the Corn Exchange. Amongst those present were the Right Rev Dr. Ullathorne and upwards of twenty of the Clergy of the town and neighbourhood; George Attwood, Esq, William Mathews, Esq., George Dawson, Esq., and a great number of other influential Protestants. The lecture occupied upwards of an hour and a half in the delivery, and was received throughout with repeated bursts of applause. He resumed his views of Protestant tradition, and after giving satirical specimens of the tradition of literature and wealth, including the well-known monstrous tergiversations of the *Times* newspaper, proceeded to notice the tradition of Guille in the foul calumny lately uttered in the House of Commons by Mr. R. Spooner, M.P. for North Warwickshire, as follows:—"He was proceeding to the legislature of the nation, and would give an instance of the operation of Protestant tradition. Its fountain springs up in this case, as it were, under our very feet, and we shall have no difficulty at all in judging of its quality. Its history is as follows:—Coaches, omnibusses, carriages, and cars, day after day, drive up and down the Hagley-road; passengers lounge to and fro on the footpath; and close alongside of it are discovered one day the nascent foundation and rudiments of a considerable building. On inquiring, it is found to be intended for a Catholic, nay, even for a monastic establish-

ment. This leads to a good deal of talk, especially when the bricks begin to show above the surface. Meantime the unsuspecting architect is taking his measurements, and ascertains that the ground is far from lying level; and then, since there is a prejudice among Catholics in favour of horizontal floors, he comes to the conclusion that the bricks of the basement must rise above the surface higher at one end of the building than the other; in fact, that whether he will or no, there must be some construction of the nature of a vault or cellar at the extremity in question, a circumstance not at all inconvenient, considering it also happens to be the kitchen end of the building. Accordingly, he turns his necessity into a gain, and by the excavation of a few feet of earth he forms a number of chambers convenient for various purpose, partly beneath, partly above the line of the ground. While he is thus intent on his work, gossipers, loungers, alarmists, are busy at theirs too. They go round the building, they peep into the underground brickwork, and are the curious about the drains; they moralise about Popery, and its spread; at length they trespass upon the enclosure, they dive into the half-finished shell, and they take their fill of seeing what is to be seen, and imagining what is not. Every house is built on an idea; you do not build a mansion like a public office, or a palace like a prison, or a factory like a shooting box, or a church like a barn. Religious houses in like manner have their own idea; they have certain indispensable peculiarities of form and internal arrangement. Doubtless there was much in the very idea of an Oratory perplexing to the Protestant intellect, and inconsistent with Protestant notions of comfort and utility. Why should so large a room be here?—why so small a room there?—why a passage so long and wide, and why so long a wall without a window? The very size of the house needed explanation. Judgments which had employed themselves on the high subject of a Catholic Hierarchy and its need, found no difficulty in dogmatising on bed-rooms and closets. There was much to suggest matter of suspicion, and to predispose the trespasser to doubt, whether he had yet got to the bottom of the subject. At length one question flashed upon his mind; what can such a house have to do with cellars?—cellars and Monks, what can be their mutual relation? Monks, to what possible use can they put pits, and holes, and corners, and sheds? A sensation was created; it brought other visitors; it spread; it became an impression, a belief; the truth lay bare; a tradition was born; a fact was elicited which thenceforth had many witnesses. Those cellars were cells. How obvious when once stated; and every one who entered the building, every one who passed by, became, I say, in some sort, ocular vouchers for what had often been read of in books, but for many generations had happily been unknown in England, for the incarcerations, the torturings, the starvings, the immurings, the murderings proper to a monastic establishment. Now, I am tempted to stop for awhile, in order to improve (as the Evangelical pulpits call it) this most memorable discovery. I will therefore briefly consider it under the heads of—1. The Accusation. 2. Its Grounds. 3. The Accusers. 4. The Accused. First, the accusation; it is this—that the Catholics building the house in question were in the practice of committing murder. This was so strictly the charge that, had the platform selected for making it been other than it is said to have been, I suppose the speaker might have been indicted for libel. Secondly, the grounds of the accusation. They are simple; behold then,—1. That the house is built level; 2. That the plot of earth on which it is built is higher at one end than at the other. Thirdly the accusers · This, too, throws light upon the character of Protestant traditions. Not weak and ignorant peoplé only, not people at a distance—but educated men, gentlemen well connected, high in position, men of business, men of character, members of the legislature, men familiar with the locality, men who know the accused by name—such are the men who deliberately, reiteratedly, in spite of being set right, charge certain persons with pitiless, savage practices; of beating and imprisoning, of starving, of murdering their dependents. Fourthly, the accused: I feel ashamed, my brothers, of bringing my own matters before you, when far better persons have suffered worse imputations; but bear with me. I, then, am the accused. A gentleman of blameless character, a county member, with whose near relatives I have been on terms of almost fraternal intimacy for a quarter of a century, who knows me by repute far more familiarly (I suppose) than any one in this room, putting aside my personal friends; he it is who charges me, and others like me, with delighting in blood, in the shrieks and groans of agony and despair; with presiding at a banquet of dislocated limbs, quivering muscles, and wild countenances. Oh, what a world is this! Could he look into our eyes and say it? Would he have the heart to say it if he recollected to whom he said it? For who are we? Have we lived in a corner? Have we come to light suddenly out of the earth? We have been nourished, for the greater part of our lives, in the bosom of the great schools.

and universities of Protestant England; we have been the foster sons of the Edwards and Henries, the Wykehams and Wolseys, of whom Englishmen are wont to make much; we have grown up amid hundred of contemporaries, scattered at present all over the country, in those special ranks of society which are the very walk of a member of the legislature. Such is that manner of life, in which nothing I may say, can be hid—where no trait of character or peculiarity of conduct but comes to broad day; such is the life I myself led for above a quarter of a century, under the eyes of numbers who are familiarly known to my accusers; and this being so, considering the charge and the evidence, and the accuser and the accused, could we Catholics desire a more apposite illustration of the formation and value of a Protestant tradition? But men are all the creatures of circumstances; they are hurried on to a ruin which they see themselves, but cannot evade; so has it been with the Edgbaston tradition. It spoke on the house-tops when it should have been whispered in closets, and it expired in the effort. But it might have been allotted, let us never forget, a happier destiny. It might have smouldered and spread through a portion of our Birmingham population; it might have rested obscurely on their memories, and now and then risen upon their tongues; there might have been flitting notions, misgivings, rumours, voices, that the horrors of the Inquisition were, from time to time, renewed in our subterranean chambers; and fifty years hence, in some sudden frenzy of the hour, roused the anti-Catholic jealousy still lingering in the place, a mob might have swarmed about our innocent dwelling, to rescue certain legs of mutton and pats of butter from imprisonment, and to hold an inquest-over a dozen packing cases, some old hampers, a knife board, and a range of empty blacking bottles. Thus I close my third instance of the sort of evidence commonly adducible for the great Protestant tradition; not the least significant circumstance about them being this, that, though in the case of all these that evidence is disproved, in not one of the three is the charge founded on it withdrawn.

ANGLO-ITALIAN MISSION.

(*From the Globe July* 1.)

The See of Rome has put forth an appeal to the piety of the Italians, to raise funds for the erection of a Cathedral in London, to be called the new Church of St. Peter. The following are the principal parts of this document:—

Among all the foreign missions, that of London presents the greatest hopes and demands. Those conversions to Catholicism, so frequent and remarkable—that necessity which, in the present day, Protestants feel for instruction in Catholic concerns those efforts which the ministers of error are now making to stop the spontaneous impulse of the nation towards the truth, are strong reasons for conceiving the sweetest hopes of the immediate return of that prodigal daughter within the bosom of its afflicted mother, the Roman Church. Not only is the small number of Catholic churches in London a very formidable obstacle to the propagation of the Catholic faith in the metropolis, but even to its preservation. Let it suffice merely to remember that of more than 200,000 Catholics who are now in that immense city, scarcely 30,000 can find a place to attend the holy mass on the days of festival. This danger of losing the holy faith is still more manifest to them, because some of their apostate countrymen, stimulated by Protestant gold, are trying every means to seduce them, and have lately opened a Protestant temple for the Italians, which, to deceive and ensure the simple, has been called, and bears on it facade, the lying title of "Italian Catholic Church." To remove, therefore, from the Italians the danger of perversion, and to procure for them fitting means to keep themselves steadfast in the faith and persevering in the observance of Christian duties, the project has been approved by ecclesiastical authority of building a spacious church in the centre of London, in a fine position, in one of the most majestic streets of the city, principally for the use of the Italians, and thence of other foreigners as well as of the natives. In this way there will be in the capital of the British Empire a church, Roman not only in its faith and principles, but also in its rites, in its ceremonies, and in the practices of sound devotion; a church similar in its material construction to the ancient Christian temples; a church which, at the express wish of the Holy Father, will be dedicated to the Prince of the Apostles, St. Peter; a church which will be always governed by a congregation of Italian secular priests founded at Rome, that the Roman spirit may always influence the same; a church in which no payment will be exacted for admission, but which will be freely open to all, and in which will be found confessors to confess in every language, and preachers to announce the Divine Word in the principal idioms of Europe; a church which will have annexed to it a school for both sexes, as well as a habitation for the clergy and other individuals employed in the service of the church and the schools. As the spot fixed upon, being freehold, and the permanent property of the church, does not cost less than £6,600 (or more than 30,000 scudi), it is proposed that for the liquidation of this sum, as well as to provide for the expenses of the building, an experiment shall be made on the generosity of all Italy, for whose advantage the work is principally undertaken. His Holiness our Lord Pope Pius IX. has, has in his provident zeal for the good of religion and souls, by means of the Holy Congregation for Propagating the Faith, and that of the bishops and religious orders, caused this great work to be most urgently recommended to the charity of Italian believers, and to the zeal of the bishops of Italy.

Moreover, the most eminent and most reverend Cardinal Wiseman, Archbishop of Westminster, Ordinary of London, has equally recommended this most interesting work. Finally, his Holiness himself, by his rescript to the Holy Congregation for Propagating the Faith (dated March 9, 1851), has granted an indulgence of 100 days to whomsoever shall contribute any alms to this end.

The appeal, therefore, is made in full confidence in the piety and generosity of the Italians, who have already the merit of having first diffused the light of the true faith in England, to contribute according to their means towards a work so meritorious and honourable for Italy, and for the actual condition of London so urgent and necessary.

Rome, 1851—At the printing press of the Royal Apostolic Chamber.

THE MORMONS.

We wish to call the reader's attention to the new, and most extraordinary condition of the Mormons. Seven thousand of them have found a resting place in the most remarkable on the North American continent. Since the children of Israel wandered through the wilderness, or the Crusaders rushed on Palestine, there has been nothing so historically singular as the emigration and recent settlement of the Mormons. Thousands of them came from the Manchesters and Sheffields of England, to join other thousands congregated from Western New York, and New York, and New England—boasted descendants of the Pilgrim fathers—together to follow after a New Jerusalem in the West. Having a temple amid the churches and schools of Lake County, Ohio, and driven from it by popular opinion, they built the Nauvoo of Illinois. It becames a great town. Twenty thousand people flock to it. They are again assaulted by popular persecution; their prophet murdered—their town depopulated; and finally their temple burned! Does all this persecution to which they have been subjected destroy them? Not at all. Seven thousand are now settled in flourishing circumstances, on the Plateau summit of the North American continent! Thousands more are about to join them from Iowa, and thousands more are coming from Wales. The spectacle is most singular, and this is one of the singular episodes of the great drama of this age. The spot on which the Mormons are now settled, is geographically, one of the most interesting in the Western World.

There is no other just like it, that we recollect, on the globe. Look at the map a little East of the Great Salt Lake, and just South of the South-west Pass, and you will see in the north-east corner of California, the summit level of the waters which flow on the North American continent. It must be six thousand feet perhaps more, above the level of the Atlantic. In this sequestered corner, in a vale hidden among mountains and lakes, are the Mormons; and there rise the mighty rivers, than which no continent has greater. Within a stone's throw, almost, of one another, lie the head springs of the Sweet Water, and Green Rivers. The former flows into the latte River; that into the Missouri; and that nto the Mississippi; and that into the Gulf of Mexico, and becomes a part of the Gulf Stream, eaving the shores of distant lands. The latter, he Green River, flows into the Colorado; the Colorado into the Gulf of California, and is mingled with the Pacific. The one flows more han 2,500 miles; the other more than 1,500. These flow into tropical regions Just North of the same spot are the head streams of Snake River, which flows into the Columbia, near lat. 46 degrees, after a course of 1000 miles. Just South are the sources of the Rio Grande, which after winding 1700 miles, finds the Gulf of Mexico. It is a remarkable point in the earth's surface where the Mormons are; and looked in by mountains and lakes, they will probably remain, and constitute a new and peculiar colony. —*Cincinnatti Atlas.*

ADDRESS OF THE CATHOLIC HIERARCHY OF CANADA, TO CARDINAL WISEMAN.

We (*Montreal True Witness*) have much pleasure in laying before our readers the address of the Bishops and Clergy of Canada to his Eminence Cardinal Wiseman, by the grace of God, and favor of the Apostolic See, Archbishop of Westminster:—

"TO THE MOST EMINENT AND ILLUSTRIOUS NICHOLAS CARDINAL ARCHBISHOP OF WESTMINSTER, &c.

"May it please your Eminence—We, the Archbishop, Bishops, and Priests of the Catholic Church in the province of Canada, beg leave to offer to your Eminence our sincere congratulations on the occasion of your elevation to the Cardinalate and the dignity of Metropolitan of the Catholic sees in England. This testimony of our respectful esteem is due to the illustrious qualities which characterise your Eminence, to the inestimable services which you have rendered to the cause of religion, and to the remembrance of your kind connection with the Church of Canada, of which we have the honour to be the Pastors.

"British subjects as well as your Eminence, we most cordially rejoice in seeing re-established in your person, and that of your worthy brethren in the Episcopacy, that Hierarchy so necessary for the spiritual requirements of the Catholics of England, and in former times rendered so illustrious by the devotedness of its Anselms, its Thomas à'Becket, and its Fishers. We are convinced that the present successors of those holy Prelates will, like them, guard with fidelity the sacred deposit which has been confided to their care, and like them also, protect it, even at the peril of their lives, against the encroachments of the temporal power, and the attacks of the enemies of our holy religion.

"We beseech your Eminence to accept the prayers which we offer up to Heaven for the prosperity of your Eminence and of your col-

leagues in the Episcopacy of England, and for the happy success of your Apostolic labours.

"Canada, January, 1851.

"(Signed) ✠ P. F., Archbishop of Quebec,
✠ Rius, Bishop of Kingston,
✠ Ignace, Bishop of Montreal,
✠ Eug. Bruno, Bishop of Bytown,
✠ Armand, Bishop of Toronto,
✠ Patrick, Bishop of Carrab, Administrator of Kingston.
✠ J. O., Bishop of Martyropolis."

[Here follow the signatures of the members of the Clergy of the cities in which the above-mentioned Prelates reside.]

FLOWERS OF HEAVEN.

Connection between Religion and Morality.

GOODNESS.

Goodness is remarkable in this, that it is, in some measure, a production of nature: it is a delicate plant which chooses its own soil, and which requires halcyon days and summer breezes for its development. Health, prosperity, social benevolence, foster it, and cause it to flower in due season; but it is impossible to cultivate it in a bad soil, exposed to the rude blasts of winter.

There is no quality more popular, or more generally venerated, than this beautiful moral virtue: but it must be free from all imposture. It is with false goodness as with hypocrisy, which, when it throws off the mask, is more hideous than declared impiety.

Real goodness manifests itself more by works than by words: such was that of Jesus Christ. Human eloquence, in its highest flights, could not have found out a more sublime eulogium than is contained in this simple and touching sentence, which a poor fisherman applied to his Master:—"Jesus of Nazareth went about doing good." Indeed the moral character of the Saviour of the world breathes the most tender goodness. Wherever we find him, he is occupied in doing good to men; he enlightens them, cures their infirmities, consoles them, and weeps over their present and future evils; he would wish to gather them together, as the hen gathers her chickens under her wing, in order to preserve them from harm. His miracles themselves were not wrought by him so much to prove his mission or to display his power, as to manifest his goodness. The ancient prophets had been in the area of the Lord, like oxen who broke the grain, but trod the straw under their feet; * but the spirit of Jesus was indeed the spirit of a dove-like meekness. Often did he anticipate the prayer of the afflicted, and impart favours before they were demanded; but never did any one, Jew or gentile, friend or enemy, implore his assistance, and not obtain it.

What is particularly remarkable in the goodness of Our Lord, is, that it continued amid ingratitude, which is a stumbling-block for the most generous natures. Among the numerous objects of his beneficence, a very small number appeared to be sensible of it; a still smaller number when condemned as an impostor; and yet he ber followed him; none rose up to defend him persevered in his charity and love of men even to the end; and his last words,—worthy of being written in characters of gold,—were the expression of Divine goodness:—"Father! forgive them, for they know not what they do!"

O Jesus! thou, indeed, wert truly good.

Incapable, for the most part, of an active and enduring goodness, men, that is, those among them who aspire to the praise of virtue, content themselves with a goodness of a negative character: they do not commit acs of injustice, or take the ox, or the ass, the wife, or the servant, of their neighbour; but they do not bring back to the stable the stray ox of their enemy, or assist in raising up the ass that has fallen under its load. * Equally indifferent to the happiness and affliction of their brethren, they keep themselves aloof with characteristic selfishness. This is not the way the saints understood and practised the Gospel: their goodness was not negative, but positive and active, and was manifested by sublime actions. St. Gregory, pope, has preserved us a beautiful example of this, in the life of St. Paulinus of Nola.

A poor widow having addressed this great bishop, who himself had been recently plundered by the barbarian troops of Alaric, to obtain the ransom of her son, who was enslaved in Africa, Paulinus answered: "I have now nothing but myself. Will you ask the Vandal who holds your son in bondage, to accept of me in his place? I am ready to go."

At this extraordinary proposition, the widowed mother started back with astonishment, and looked at the Christian hero with an expression of doubt and surprise.—An ancient prefect of Rome, a man of consular dignity who had been the preceptor of the Emperor Gratian, to propose such an exchange!—He could not be serious; he wished, perhaps, to see whether she would have the audacity to take him at his word. Full of this idea, the poor woman blushed as she bowed to him, and was about to retire, when Paulinus told her to remain, and convinced her by eloquent and fervid reasoning that he was in earnest.

Both passed into Africa, where the bishop, being accepted by the son-in-law of the Vandal king, in place of the young Italian captive, was assigned an occupation which well suited his poetical taste,—the care of some plots of flowers.

The soul that his heroic enough to make such a sacrifice, knows how to enhance its value by the gracefulness which should accompany it: thus it was with the bishop of Nola.

(To be continued.)

Belgium in 1828—*Ireland in* 1851. By Carew O'Dwyer, Esq., Author of "The Catholic Question in 1851 Considered." London: Dolman.

This is a seasonable re-publication of letters, written by Mr. Carew O'Dwyer in 1828-29, on the Ecclesiastical affairs of Belgium (then the

* Acts x. 38.

* Exodus xxiii.

Kingdom of the Netherland), and the parallel and warning afforded by it to Ireland. More than twenty years have elapsed, and the example become once more of great value and importance —first, as showing what the State interference of a Protestant Government with any Catholic country is sure to be: and secondly, the temper such interference naturally creates in a Catholic country. In illustration of the first of these two maxims Mr. O'Dwyer, in a letter to the late Mr. O'Connell, gives the chief facts in relation to the Concordat between the Holy See and the Dutch Government in 1827, and shows the tyrannical and dishonest way in which that unscrupulous Cabinet worked that Concordat, as regarded the appointment of Bishops, the attendance of Ecclesiastical students in the Dutch "Godless," &c., &c. In another letter to the *Chronicle*, Mr. O'Dwyer mentions several facts showing the insupportably galling policy adopted by the Dutch Government towards the Catholics. The tyrannical repression of Catholic educational institutions, the vexatious jealousy continually exercised on any expression of Catholic feeling in the pulpit or the chair :-

The praying inquisition into the domestic affairs of the religious communities—the ordinances which even interdict more than a certain number of females from associating in a monastic life, and render it necessary that these should be permitted by the government—which compe even the members of those female communities, which are associated for the purpose of instructing the youth of their own sex, to ubmit to examination before persons appointed by government; and that examination, too, so irritatingly pursued that one of the principal communities lately demanded passports to emigrate into France, rather than remain in Belgium, if the annoyance were not abated— "all these subjects of complaint," remarks Mr. O'Dwyer in 1829, "assuredly should preserve the Belgian Clergy from the imputation of unnecessary discontent."

The application is obvious, and the consequences were not such as to encourage England in adopting a similar policy towards Catholic Ireland.

The latter part of the pamphlet is taken up with comments on more recent events bearing on the general question. Mr. O'Dwyer has done good service by this reprint, for the example of the past is rapidly forgotten, and it is always of consequence to have the facts alluded to have brought together at a crisis like the present, when possibly many well-meaning persons might be disposed to cut the knot by that frequently desperate remedy—a Concordat. Holland and Belgium furnish the most perfect and the most instructive parallel that history could possibly give to the case of England and Ireland.—*Tablet.*

THE WOLVERHAMPTON UNION WORKHOUSE—CATHOLIC ORPHAN CHILDREN.

The Clerk was directed to reply that the guardians had passed the resolution referred and on the occasion of the meeting of the guardians on the following Friday, the following letter from the Poor Law Board was read by the Chairman :—

"Poor law Board, Somerset House,
May 1st, 1851.

"Sir—I am directed by the Poor Law Board to state that they have given their careful consideration to the resolution recently adopted by the guardians of the Wolverhampton union, in reference to the religious instruction of the orphan children of Roman Catholic parents, inmates of the workhouse. The board think it right to point out to the guardians that the resolution as at present worded appears to them open to misconstruction, which they feel sure that the guardians did not contemplate, inasmuch as it seems to leave the determination of a most momentous question—namely, the selection of a religious profession, dependent upon the expression of a wish on the part of a child, whether or not of tender age, and whether capable or not of forming an opinion upon the subject. It can be hardly necessary upon the present occasion to refer to the statutory enactments upon this subject—namely, 4 and 5 Wm. IV., cap. 76, sec. 19, and 7 and 8 Victoria, cap 101, sec. 43, the general result of which, however, may be stated to be that no child in any workhouse is to be educated in any religious creed other than that professed by the parents of surviving parent of such child, and to which such parents or parent shall object; or, in the case of an orphan or deserted child, to which the godfather or godmother or next of kin (7 and 8 Victoria, cap. 101, sec. 43), may object. The board only refer to these provisions for the purpose of further stating that it seems to them to be in accordance with the spirit, if not with the precise letter, of those legislative enactments, that in cases of orphan or deserted children, with regard to whom there is not on the part of any godfather or godmother, or of the next of kin, any expressed objection to any particular form of religious instruction (cases, therefore, not perhaps within the letter of the acts of parliament), the guardians should direct that such children should, until of age to make an intelligent, unbiassed, and independent choice for themselves, be brought up in the religious opinions which their parents professed, where such opinions can be clearly ascertained.

"The board, therefore, requested the guardians to re-consider the resolution to which they have referred, for the purpose of obviating the misconstruction to which at present it appears to be liable.—I am Sir, your obedient servant.

"COURTENAY, Secretary."

Tablet.

THE BENGAL CATHOLIC HERALD.

'One body and one spirit—one Lord, one Faith, one Baptism.'

No. 11.] CALCUTTA: SATURDAY, SEPTEMBER 13, 1851. [VOL. XXI.

THE

BENGAL CATHOLIC HERALD.

Calcutta: Saturday, Septr. 13, 1851.

PUSEYISM AND GORHAMISM, OR HIGH CHURCH *VERSUS* LOW CHURCH.

IT is with Theology as with Literature, a little or superficial knowledge of it is often a dangerous thing. For it causes a man to take an imperfect and partial view of a subject, which can be appreciated, only when fully comprehended, only when the relation of each of its parts to the others and to its whole system is properly understood.

The late Dwarkanath Tagore used to relate an Anecdote of the deceased Saintly Pope Gregory XVI, which may be appositely introduced here. On taking leave of His Holiness when departing from Rome, Dwarkanath remarked, that on each day of his stay in the eternal city, he made it his business on visiting St. Peter's Church, to view the fabric, from different points of the interior, so that after a month's experience acquired in this way, he came to the conclusion, that the view from the centre, was that which presented to him the Building, and all its proportions, in the greatest perfection. Just so, answered the Holy Pontiff is it with the Religion of which it is the Temple—To understand the Catholic Religion aright, you must contemplate it from its Centre—From any where else, you will get only an imperfect and distorted glance of it, and you will be unable to comprehend its grandeur or its symmetry. Every one knows, that Catholics hold their religion to be identical with the Christian dispensation, and every, even the least deviation from Catholic truth, to be an infraction of, and an innovation upon the integrity of the Code of the new and everlasting Covenant. Hence then as a matter of course, it is, obviously, to be inferred, that we regard the grand principle, contained in the beautiful observation, made by His late Holiness to Dwarkanath Tagore, to be fully and entirely applicable to the Gospel dispensation.

It is, because the High Church or Puseyite adherents neglect or refuse to contemplate the Catholic Church in the grand and comprehensive manner, which the *principle* to which we have just made reference would demand, that they pursue the halting and inconsistent course of upholding Church authority, together with the assertion of Private judgment, the fundamental principle of Protestantism. Now, the least reflection would suffice to show, that, in order to maintain Unity in Faith, the principle of authority must be exercised, not in the maimed and

decrepid manner, which is abetted by Puseyism, but in all that plenitude and healthful integrity, in which it is exercised by the Catholic Church, and which can be resorted to by the Catholic Church only. In her hands, authority is, as the thunder of Jove cleaving the capitol, in the hands of Heresy or Schism, it is a puny stage mockery, which, by a paltry combination of mechanism, furnishes amusement to the crowd, and passing excitement to a few nervous persons of both sexes. The reason is obvious, in the hands of heresy and schism, their very denomination announces both the origin and date of their separation from Catholic Unity, and also the artifices they furtively employed, to clothe their originators with the fictitious semblance of the authority, against which these had rebelled For it is in Religion, as in Society, the Usurper's policy is always designed to assist him in assuming the prerogatives of the Sovereign, whose place he unlawfully occupies; and to descend still lower in the depths of guilt, the forger and the coiner of false money are forced by the very nature of their degraded callings, to exert every ingenuity to deceive the community in which they live, by assimilating as far as they can their base fabrications to the genuine currency of the realm. To effect this result the better, some gold or silver, of however trifling an amount, must be used by the Coiner in the fabrication of the spurious metal, for which he hopes to procure circulation. And to a similar artifice Sectarians must have recourse, in order that by a superficial sprinkling of truth over the surface of error, the simple and unwary may be the more easily decoyed into the snares of error.

In a word, as David could not wear to advantage the Armour of Goliath, nor Goliath encounter his adversary with hope of success, if he had to rely on the sling and the stone of the shepherd boy, so in religion, the Armour assigned to the Church by her Divine Founder cannot be used effectually, except by her alone, neither can her adversaries wield its terrors except for their own disgrace and destruction. Who, that is acquainted with the history of Protestantism in the British empire, does not familiarly know, that Anglicanism was subverted by the Puritans, because of its borrowed Prelacy, and because its Common Prayer Book contained doctrines so similar to Catholicity, that it was contumeliously called a Rag of the Scarlet Lady.

With similar ill-success has Anglican, as well as every other denomination of Protestantism, endeavoured to combine together the recognition of a teaching authority in the Church with the principle of private judgment. For, once that this latter principle is laid down, consistency demands of him who adopts it, that he should decide by it on every single tenet of Religion. He may indeed make use of the external helps to be derived from books or sermons, &c., to enable him to make up his mind on each particular question of doctrine, but if he adhere to his principle, his decision in every instance must be finally grounded on the dictate of his own individual private judgment, and not on the authority either of any Preacher, or of any Church

In effect, once that the authority of a Church divinely secured against error is rejected, the decision pronounced, especially on mysterious revealed dogmas, with which reason of itself is unacquainted, by any other less competent tribunal, can furnish no grounds for other than conjectural or probable opinion or persuasion. Faith, firm, immutable, absolute and unwavering, cannot repose on so uncertain a foundation In order to be supernatural, divine, and entitled to a Benediction, it must like St. Peter's rest not on flesh and blood, but on a far more secure and Heavenly established basis. "And Jesus answering said: Blessed art thou Simon Barjona, BECAUSE FLESH AND BLOOD hath not revealed it, (*Christ's Divinity*) to thee but my Father who is in Heaven—Matt. chap. XVI.

We have been led into this train of reasoning, by occasion of reading in the New *Quarterly Review* No. XV. some extracts from Miss Christmas' "Glendearg Cottage." This work, judging of it by the extracts from it, which we have read, appears to be one of the numerous Tractarian publications, which have recently issued from the English Press. The immediate object of the writer in composing it, was to try and induce all classes of Protestant Dissenters in England, to return to the Anglican communion. For this purpose, a dialogue is introduced, in which an Anglican Clergyman endeavours to impress on a Dissenter with whom he is engaged in conversation, the necessity of joining together the exercise of private judgment with a deference to Church authority. In illustration of the compatibility of these two principles, the Clergyman tells the Dissenter (Mr. Godwin) that in case of the latter doubting whether any particular doctrine of the Church be in unison with Scripture, he is, in such an emergency, to do as he would in a law suit "you cannot enter into all the details of the man of law, but you expect, that, in that particular branch of study, he must necessarily be your superior: adopt the same mode of thinking and acting with re-

gard to your minister; add to this prayers &c. &c.

Now really, this reading-made easy way of settling a man's faith on a doctrinal question, reminds one forcibly of Grand-Mamma's ingenious device to get her little darling to take Physic "open your mouth, My Dear, and shut your eyes and see what God will send you." And is then the doctrine of the Gospel, the code of which the Saviour said, "He that believeth it not shall be condemned" is it degraded to the precarious, uncertain condition of a mere legal problem? In his second Epistle to the Corinthians, the Apostle Paul asks, "Whereas then I was thus minded did I use lightness? or the things that I purpose, do I purpose according to the flesh, that there should be with me IT IS and IT IS NOT.

Yet, that levity and inconstancy in Religion, which St. Paul deemed so unworthy of the Gospel Ministry, has, through the unhappy agency of Protestantism, lost the opprobrium attached to it by the Apostle, and is now clothed in England, with all the titles to respectability, which the solemn decision of the Queen in Council can impart to contradictory teaching, even upon the almost solitary Sacrament of the Church Anglican. Baptism is not, says Gorham, a Sacrament of Regeneration. It is, says Exeter. It may be so, or it may not be so, says the Majesty of England, speaking through her Privy Council: if this be the case in Anglican Protestantism with respect even to Baptism, must not a like fatal result to faith happen, when a controversy may arise upon any other mystery of the Gospel Dispensation. What remedy can avail against so alarming an evil? one and only one, that which is inscribed on the Portals of Catholicity alone, and which will endure until time shall be no more. Hear the Church. "He that will not hear the Church Let him be to thee as the heathen and the publican."

NEW QUARTERLY REVIEW.

ART. XIV.—*Glendearg Cottage: a Tale concerning Church Principles.* By Miss Christmas. *With a Preface*, by the Rev. Henry Christmas, M.A., F.R.S., F.S.A. London: Smith, Elder and Co., 1846.

A TALE as pleasing in its unstudied simplicity as in the correct views which it displays of the principles of the Church. It opens with an introduction to an amiable and pious family of Dissenters, shows how they are such from prejudice and education, and how by the gradual attainment of better information, more than one became united to the true Church. * * *

Charles informed his sister and cousin, that though Mr. Thornhill's congregation had generally adopted his views and sentiments, there were a few desirous of showing the genius of dissent; and as no Independent minister ever gave entire satisfaction to his Independent congregation, Mr. Thornhill must not be considered peculiarly unfortunate, if he numbered some among his church (as it was called), who no longer found him an acceptable preacher; they could plainly discover, they said, that in proportions as his intimacy with Dr. Sinclair and Mr. Woodward increased, his preaching had become more legal; he did not now feed them with the 'bread of life,' but his sermons were mere human compositions; so cold, so lifeless, that they were convinced they had been written, word for word, like a cold formal clergyman's; they therefore felt it their duty to behave in a very rude, disrespectful manner to their minister, to tell him that he had never preached the Gospel, and to give him the invaluable benefit of their sage advice and counsel for his future conduct, if he wished to retain them among his congregation.

"'And pray, Charles, how do you know that such were their thoughts and feelings?'

"'By their after-conduct, dear Catherine.'

"'But who were they?' inquired Gertrude.

"'They were four very worthy young men: two of them following the very humble occupations of assistant baker and shoemaker; the other two serving their apprenticeship to shopkeepers. Earnest were the conversations which passed between these reformers as they walked one evening towards Mr. Thornhill's residence; at one time, indulging in speculations as to the effect their unlooked-for appearance would occasion in their minister, they pictured to themselves his hesitation in seeing them; but at length became perfectly convinced that this exhibition of their spiritual-mindedness would effect a radical reform in their deeply-erring minister, who must be perfectly convinced by their judicious and conscientious rebukes.'

Another circumstance bears so strong an air of verisimilitude, that we think Miss Christmas must have really had it from some dissenting deacon:—

"'In such a case,' replied the clergyman, Mr. Woodward 'it is your duty and your wisdom to ask counsel of your minister, whom Providence has appointed to watch over you.'

"'And if,' pursued the interrogator, 'the explanation does not make it clear to me?'

"'Do as you would in the case of a law-suit: you cannot enter into all the detail of the man of law, but you expect, in that particular branch of study to which he has for so many years directed his attention, he must necessarily be your superior: adopt the same mode of thinking and acting with regard to your minister. Add to this, prayers to God for that wisdom which you lack, and he who giveth to all liberally and upbraideth not, shall answer you well. Mr. Godwin,' said Mr. Woodward, 'have I so much surprised

you by the way in which I stated your duty to you, as to have deprived you of the powers of utterance?'

"'Why, sir, I must say you bring strange things to my ears. I have always been taught that one man's opinion of the word of God is as good as another's; but if what you say is true, and I confess I cannot gainsay it, my practice and opinions have been much at variance with the word of God. At the commencement of my religious career I was a Baptist, but our minister and many of us did not agree. He did not preach the Word with that unction which gives it power to the heart; we wished him to leave, but he was unwilling to do so, and we were obliged to resort to coercive measures to turn him out.'

"'May I ask the nature of those measures?' said the clergyman.

"'We gave another minister a call; contrived to get the meeting-house keys, by which we occupied it first; got our preacher in the pulpit; and stationed constables on the pulpit stairs to prevent the old pastor from ascending. We defeated him in that manner the first Sunday evening. He made a strong effort the following Sunday, and he was successful in keeping the pulpit that day; but we of the opposition agreed to grant him no supplies, to pay no pew rents, nor to allow of any collection while he remained there. His own party being very small, were unable to support him; consequently in less than three months we established our own minister, and were once more settled for some time.'

"'Is it possible that your new pastor was willing to be a party to the spoliation of a brother minister? I have been told, too, that dissenting ministers are frequently obliged to preach such doctrine as the heads of their respective congregations may choose to hear; and of course your brother must have been afraid to denounce any particular sin to which the leading men in his congregation were addicted, for fear of losing his situation. But I am anxious to learn how long your new pastor enjoyed his office over such a quiet, peaceable flock.'

"'We went on pretty well for a good while, when our minister's health not being equal to do all by himself, we agreed that he should have an assistant. The different academies sent their most talented young men to preach before us, and after due consideration we selected a very promising young man possessing many gifts, who was the means of doing much good for two or three years. But the ministers at length could not agree; the elder minister accused his junior of being an anti-teetotaller: the congregation were divided, and after ineffectual attempts at reconciliation, one half of the congregation built a new chapel and chose another minister.'

"'And which party did you attach yourself to?' asked Mr. Woodward.

"'To neither, sir; for my poor wife was so averse to contention, that she persuaded me to take sittings at the Independent chapel, which I did.'

LIBELS ON THE CATHOLIC CLERGY, AND RELIGIOUS.

THE Proprietors of the well known Journal "*Punch*" have been obliged to make the Amende Honorable to Rev. Mr. Daly, for a libel published by them on that Gentleman, in order to escape the consequences of a legal prosecution. This is the third English periodical, the publishers of which have within a few weeks found it expedient, to make a similar reparation for the dissemination of calumnies against Catholic Clergymen or Catholic Institutions.

In Australia, Rev. Dr. Lang, a Presbyterian Minister, notorious in that region, for his bitter hostility to the Catholic Religion, has been sentenced to four months' imprisonment and one hundred pounds fine for a libel on one of the public Functionaries. Dr. Lang's efforts, in the land-shark department, to obtain free grants of land for his own advantage, having been defeated by Lord Grey, the disappointment appears to have excited to excess his naturally violent temperament, and thus led him into angry vituperation of some of the Local Authorities, to whom we suppose he attributes the failure of the sanguine temporal hopes, he once entertained. It is since he has experienced this painful reverse, that he has commenced the agitation for the total separation of Australia from the authority of the Crown and Government of Great Britain. Compared with Dr. Lang's Politics, those of the Irish Repeal Agitators, were moderate indeed. We copy from the Cape Colonist some extracts, which show that some of the Doctor's Clerical Brethren there, bid fair to rival him in his character of agitator.

We publish a letter from the Rev. Mr. Haddy* to the Rev. Mr. Renton,† calling for an explanation of the remarks made by the latter at the meeting of last week, in reference to the Wesleyan clergy in this colony. Some explanation is certainly required, as the remarks of Mr. Renton appear to comprise a serious and sweeping imputation upon a numerous body of Christian ministers, who are generally considered to be second to none in point of zeal and efforts for the benefit of the coloured classes both within and beyond the colonial boundary.—*Cape Colonist.*

MR. RENTON AND THE WESLEYANS.

SIR,—Under a conviction that you will not question the right of such a course, I wish to be

* A Methodist Preacher. † A Presbyterian Minister.

informed by the Rev. H. Renton, through the medium of your paper, what, precisely, he meant by insinuating in his address at the Missionary Soiree, on the 14th inst., in the Barrack-street School Room, that the Wesleyans had followed, in their missionary career in this country, the Jesuits, and that their *modus operandi* had contributed its full share towards bringing about the present deplorable outbreak and its appalling results.

To avoid unnecessary verbosity, I merely state, with all the respect due to Mr. Renton and the commission entrusted to him, that I regard him as obliged by *justice and honour* to furnish, specifically, the exact meaning to be attached to his own vague insinuations, and to put on record, in the paper in which his address is printed, the *delicti corpus verissimum*, which may be liable to no misapprehension and which no one may misapply.

I have, &c.

R. HADDY.

Wynberg, May 19, 1851.—*Ibid.*

CALCUTTA CATHOLIC SCHOOLS.

THE Monthly return of the Calcutta Catholic Schools, exhibits for last August the number of Pupils resorting to these Institutions, as amounting to 640, being 10 more than the return for last July exhibited.

The number of Children in both Orphanages continues the same, about 150. In the Cathedral Male School, as well as at St. John's College, Instructions in singing have been introduced. The Gregorian Chaunt has been adopted, with the view of qualifying the Pupils to take a part in the public service of the Church. Several of the Pupils evince great taste and talent for the study both of Instrumental Music, and of singing.

THE LATE REV. FATHER DAVID.

We have great pleasure in giving publication to the honorable testimony given by Mr. Lopes of Bhaugulpore, to the unremitted kind attention paid by Doctor Allen, the Civil Surgeon of that station, to the Rev. Father David during this lamented Clergyman's last illness. This is only one out of numerous instances, which have come to our knowledge, of the exalted benevolence exercised by the Members of the Medical Service towards the Catholic Priests, who may happen to require their professional assistance. What adds unspeakably to the praise of the Members of the Medical Service is, that, though they are ordinarily Protestants, they exhibit this noble benevolence towards Catholic Missionaries, who have it not in their power to offer them any other return, than that of Prayer for their Benefactors' welfare, springing from pious and grateful hearts.

Yet this is a return, which a good man, whatever be his religious persuasion, will always duly appreciate, and the recollection of the occasion which drew it forth, will console and sustain him, when cast himself on the bed of sickness and suffering.

CORRESPONDENCE.

BHAUGULPORE.

To the Editor of the B. C. Herald.

DEAR SIR,—It is with much sorrow and pain, I have to acquaint you of the death of our late Pastor Father David on the morning of 23th ultimo. On his first appearing indisposed with fever, the European Doctor was asked to see him. For some days however, the desired change did not shew itself, and at the Doctor's recommendation he was removed to my house; at length the change appeared, but alas! a swelling of the gland on the left, denoting the mumps, followed it almost immediately, which terminated in an abscess.

I cannot take leave of the subject without testifying with feelings of gratitude Dr. Allen's unexampled care and attentions throughout the Rev. Father's illness. On the night preceding his dissolution, he never quitted the sick bed from 7 P. M. to 6 o'clock the next morning.

Kindly allow the above to appear in your next issue and if you could give it a wider circulation by means of other newspapers, the justice due to Dr. Allan, will I trust be, my apology in requesting you to strain a point to do so.

I would have addressed you earlier, but circumstances prevented.

I am dear Sir,
Your's faithfully,
F. S. LOPES.

Bhaugulpore, Sep. 3, 1851.

ST. JOHN'S COLLEGE.

LECTURES ON MECHANICS, BY THE REV. MR. STEPHENSON.

THE principle or law of *virtual velocities*, as explained, at the close of the preceding instruction, and to which we made reference

in a late number, was defined or stated to be:—*That a small weight descending a long way, in any given length of time, was equal to a great weight descending a proportionately shorter way, in the same space of time.* This principle or rule was regarded as the *golden rule* of Mechanics, because embracing in itself, the resolution of all problems respecting bodies either in equilibrium or in motion.

Of this the truth would appear on its application to each of the Mechanical powers. The elements of Machinery, or as they had been already styled the Mechanical powers, were classified under six heads:—The lever, the wheel and axle, the pulley, the inclined plane, the wedge and the screw. These, were yet more simplified, being reduced by some to three in number, and by others even into two; not because they were capable of being reduced to simpler parts, but because some of them although differing in appearance, were yet the same in principle as the other powers: the two primary Mechanical powers were the lever, and the inclined plane, to which all the others might be reduced. To the lever were referred the wheel and axle, and the pulley, although this latter was regarded by some as primary, and to the inclined plane, were referred the wedge and the screw.

The lever was defined to be, "an inflexible bar or rod of wood or iron, resting on a prop or fulcrum, on which it was capable of turning, as on a centre." The elementary parts of the lever, which contributed to its operation, were three: the power, fulcrum and weight; the power, was the force applied, the fulcrum was the prop or support, and the weight the resistance or burden to be lifted. With regard to power and weight, strictly speaking, they were forces, the same in character, and differing only in as much as that they are distinct terms, introduced to explain the working of the lever.

Of the Lever there were three orders distinguished from each other, by the relative positions of its three constituent parts. In the first order, the fulcrum was placed between the power and weight. In the second order, the weight was disposed between the fulcrum and the power, and in the third, we had the power placed between the fulcrum and the weight. Of the first order we had examples in the common scales, steelyards, scissors, in all of which the pivot or fulcrum was placed between the power and the resistance. To the second order might be referred, the oar of a boat, the nut-cracker, the wheel-barrow, and several of the other implements with which we were so familiar, all of which had the weight or resistance placed between the power and the fulcrum. Of the 3d. order, where the power was placed in the centre, we could find no more simple illustration than that afforded by the human arm, where we are to regard the elbow as the fulcrum, the muscular power exercised, at about one tenth of the distance, of the hand from the elbow, as the power of the lever, and the hand with what it may contain, as the weight. In the 1st order we might have either a Mechanical advantage, or disadvantage; In the 2d always a Mechanical advantage, and in the 3d a Mechanical disadvantage. The Mechanical advantage was always calculated to be in proportion, as the distance or space, passed over by the power exceeded the distance or space passed over by the weight, or in other words, as the arm of the power exceeded in length the arm of the weight, so was the advantage gained. Now in the first order of lever, you may have the arm of the power, longer or shorter than the arm of the weight, and so you may have either advantage or disadvantage; in the second you must have the arm of the power, longer than that of the weight, and so you must have an advantage; but in the third order, the arm of the weight must be longer than that of the power, and so there must be a disadvantage, the weight passing over a greater distance than the power. Here the Lecturer proceeded to apply to these several cases, the law of virtual velocities, as explained above, in all of which he clearly demonstrated, that power or force was always gained at the expence of time, so that strictly speaking, in the use of the Mechanical powers, there was no absolute increase of the power applied. With some further explanatory remarks, the Rev. Gentleman closed his instruction, proposing, as the next subject for consideration, the compound and bent levers, and also the second of the Mechanical powers.

Selections.

CATHOLIC WORSHIP IN FORT WILLIAM.

To the Hon'ble
Sir John H. Littler,
Kt. G. C. B.,
Deputy-Governor of Fort William in Bengal.

Hon'ble Sir,—Several of the public journals of this city have published, on what they call "good authority," that your Honor has refused the prayer of a petition from the Roman Catholic Archbishop of Calcutta, for a more suitable place for Divine worship, for the Roman Catholic portion of the military in Fort William, than the present inadequate building.

As it may be premature just now, before the result of the Archbishop's petition is made known to those principally concerned, I refrain from making any observations as to the distinction made between the Roman Catholic Soldiers, and the Soldiers of any other denomination of Christains in this country, with respect to all matters appertaining to the observance of the tenets of their religion; but I will simply ask your Honor with great deferance and respect:

Have you seen and examined the building in Fort William now used as a Roman Catholic Chapel?

If so, do you consider it a fit place for not less than 800 Europeans, of all ranks and grades to be congregated in a climate like this?

In the event of your Honor, not having seen and examined the building in question (if not yet too late) it would be esteemed a great favour indeed, by the Roman Catholic soldiers in the Fort, to find that your Honor was so solicitous for their spiritual welfare, as to grant them an opportunity of enjoying the full exercise of their religion, by inspecting the building alluded to, personally, and judging for yourself, as a gallant, brave, and an honourable soldier, without the intervention of subordinate officials, whether it is a proper place for 8 or 900 Europeans to assemble in this country, to worship that Almighty Being who is adored in common by every denomination of Christians throughout the universe.

I would further, respectfully urge on your Honor to consider, how numerous the Roman Catholic officers and their families, Staff Sergeants and their families are, together with the warrant officers, and their families, Staff Sergeants and their families, the men of the Regiment and their families, and lastly the European Recruits and Invalids and their respective families coming to, and leaving this country annually, professing the Roman Catholic faith, who have to resort to the Fort Catholic Chapel for the consolations of religion, and then leave your Honor to judge, whether it is a commodious place for such a purpose in its present state.

If after taking all these particulars into consideration, and examining the Chapel personally, as already respectfully suggested your Honor is still of opinion that it is sufficiently commodious, airy, and fit in every respect for the purpose set forth, the Roman Catholics of all stations in Fort William, will feel satisfied that their respectful and reasonable solicitations were at least heard, and will bow with their usual dutiful obedience and submission to the orders of the ruling authorities, although the decision may be adverse to their justly founded claims and expectations.

I have the hónor, with profound respect,
to subscribe myself
Your Honor's
Most dutiful, obedient, and
Very humble servant.

A CATHOLIC SOLDIER.

5th September, 1851.—[*Englishman.*]

THE "DISSOLVING VIEWS" OF LORD JOHN RUSSELL'S POLITICAL THEOLOGY.

No observer, however superficial—no Whig partisan, however bigoted to views of political necessity—can have failed to perceive some shifts and changes in the Whig Premier's career of legislation and of argument on the subject of the recent hypothetical "Papal Aggression." Compared with that of the "Durham Missive," the language suggestive of pains and penalties in the speech of the 4th of February was tempered, in the midst of its severity, with the "harmlessness of the sucking dove." But, at a much later period, when the compulsory adoption of Sir F. Thesiger's amendments alternated distastefully with equally compulsory submission to the poet's penalty—

"Solventur risu tabulæ, tu missus abibis"—

then suddenly did the Premier discover that his Government, with no sacrifice of Whig consistency whatever, might come forward at any time to the aid of the informer, and carry its innocently-intended provisions into actual and persecuting effect. Thus speaks Lord John:—

"*I do not mean to say that an Attorney-General might not, by a flagrant violation of his duty, give a license to the common informer in cases which ought not to receive his sanction. But Parliament will always check any wanton and undue use of such powers.*"

"Such powers" Lord John but now conceived it a "wanton and undue use" of its legislative authority by Parliament to bestow upon an Attorney-General or a common informer at all. Yet he expects, forsooth, the same omnipotence of Parliament, in reference to any particular case that may arise, to check that which now it might have checked once for all by altogether rejecting its permission. As Lord John and his Attorney-General have, against their own conviction, consented to receive those powers from Parliament under pain of dismissal from office, so will they, against their own conviction, with the same penalty before their eyes, consent to use them. For place Lord John has legislated against his conscience now. For place Lord John will persecute against his conscience then. What honest man will believe the contrary in the case of one whose selfish and sordid nature has left him not a principle of his whole political life to sacrifice for that or any object, which in his secret heart may enter into competition with worldly exaltation, and lucre and power?

Thus have we, beyond the dream of our philosophy, been astonished by the grossness

of the political prevarication which has made persecution the sole aim and object of a bill introduced by its author with the most solemn declaration that his chief end in framing it was to keep clear of persecution. "Is thy servant a dog, that he should do this thing?" Would Lord John, in indignant amazement, have responded to the inquirer in February as to the result of the amendments of June? But not alone has the graphic picture of the first speech of the session, of religion never more to be disturbed from the freedom of her enduring repose, dissolved like magic under the gazer's view. The very Hydra of "Papal aggression" has changed its aspect again and again. First, the territorial division of England, by the act of a Foreign Power, was the solitary burthen of the "Durham missive." Next to this, the February speech found "Papal aggression" in the bombastic style of a Pastoral Letter, and in the simple use of the word "govern" by a Bishop, for the exercise of his Episcopal jurisdiction over the counties composing his Diocese. Thirdly, "Papal aggression," in the evasive attempt at reply to Sir James Graham, consisted entirely in the sanction given by the chief Bishop of the Church to the noble rejection by the Irish people, with the authority of their Bishops, of the tyranny of a forced system of instruction, galling to their free right of self-education, and insidiously destructive of the primal dogmas of their Faith. Fourthly, the ignorantly-asserted abolition of the lay hierarchy of Queen Victoria "from the face of spiritual England," is laid down in a later speech by the same inventive talent as the sum and substance of "Papal aggression." But, fifthly, and last of all, as in a lady's postscript, pops out the "real aggression," when, and not till when, the overwhelming majority of the House of Commons has passed the Bill, and has nothing left to engage its attention but the title. That none of the four first is, or ever was, in his own interior view an aggression at all, the selection of the word "real" by the Durham sentimentalist makes clear beyond a doubt. The real aggression, such as it is, is neither more nor less than the maintenance of a theological dogma, and that the especially distinctive dogma of the Roman Catholic Faith. Once again be it spoken by Lord J. Russell himself:

"The real aggression is, that they pretend not to recognise any Christians except themselves; that they assume the government of the whole country; that they assume that all baptised persons are subject to their own Bishops and their own Priests, and that they are the only Christians in the whole community."

With the exception of its last clause, in which is a slight mistake, nothing can exceed the truthful candour of this whole sentence. As the subjects of a temporal Crown, when engaged in open rebellion, are still subjects, so are baptised heretics still Christians when living and dying in open rebellion to the Faith and discipline of God and of His Church. Be it never, then, forgotten, that by the last solemn declaration of Lord John Russell himself, not the parcelling out of the country by the Pope, not the "insidious insolence" of Cardinal Wiseman's Pastoral, not the indignant Irish repudiation of the Godless education, but the faith, maintenance, and extension of the dogma of the Nicene Creed—"I believe One, Holy, Catholic, and Apostolic Church"—has brought down upon us this last outburst, inane and contemptible to the last degree of English heresy and infidelity, leagued to do the Catholic religion professed in this empire the worst they dare.

But so averse, after all, it would seem, is Lord John to become the degraded instrument of a religious persecution in the hands of such fanatics, that he feelingly makes a last appeal to the Supreme Pontiff and the Catholic Bishops of England. He says:—

"If the Church of Rome would but acknowledge these facts—if they would but acknowledge that there are other Christians in this land besides Roman Catholics—if they would but say that their Archbishops and Bishops were Archbishops and Bishops, not of Westminster, not of Birmingham, not of Armagh, and not of Dublin, but Bishops of the Roman Catholic Church officiating in certain districts, and if they would confine their ministration to those of the Roman Catholic Faith, I do not believe there would be any dispute, either in Parliament or in the country, with respect to their having, not only their present number of Bishops, but any increase they might see fit."

That is, if the One Holy Catholic Apostolic Church of Christ would be but content to abandon its Holy Catholic and Apostolic character and teaching, and proclaiming herself in all respects like one of the sects, cease to denounce the soul-destroying errors of their apostacy from herself; neither Lord John nor any of his co-sectarians would trouble himself to interfere with her any more. But before we respond to an appeal so pathetically made, we would first ask Lord John Russell one question—Does the Establishment "make a similar concession to the Dissenting-bodies that have separated from herself"—to use his own words—"by no deplorable schism, but a revulsion from the Church of England,"

and which now clamour on so many sides for its disruption from State domination, and for setting it adrift on its own bottom to sink or swim? Why is Dr. Philpotts "Bishop of Exeter," where so many anathematise his deeds? Why is Dr. Blomfield "Bishop of London," not "Bishop of the Establishment in London or the London Establishment," and the rest in like manner? Are there, in all the English towns, no Wesleyans, no Calvinists, no Independents, no Mormonites, Quakers, Socinians. Unitarians, &c, &c., baptised and unbaptised, who acknowledge over themselves no authority whatever, Divine or human, in the Prelates of Queen Victoria. Why in the titles "London," &c., is spiritual jurisdiction insidiously assumed over them? Let Lord John Russell, in quality of Premier Bishop-maker of the Realm, be the first to instal so good a practice by a law, or mayhap, after the Catholic Bishops alone have abandoned their titles, the want of them may be found to have committed them, unawares, to a just imputation of schismatical intrusion into the dioceses of others. The arrangements might be still further facilitated by giving, instead of to each great town a superintendent Prelate, one or more to each predominant view or opinion existing in the Establishment itself. Thus Exeter, and Bath and Wells might sign themselves Henry and Richard, Puseyites; Oxford, Sam, Anglican; London, Charles James, Via Media; Chichester, Ashurst Turner, High and Dry; and Canterbury, John Bird, Evangelical. We are sure that Lord John will be grateful to us for carrying out his idea to an extent so conciliatory to all parties in the Establishment, and so practically decisive of unseemly disputations between Prelates and their Parsons, and the Bench and the Bar.—*Tablet, July* 19.

REVIEW.

The Spirit and Scope of Education in Promoting the well-being of Society. From the German of the Very Rev. J. A. Stapf, D.D., Professor of Moral Theology &c. By Robert Gordon. Edinburgh: Marsh and Beattie. London: Charles Dolman.

This is a treatise upon the most important subject which can engage the attention of the philosopher or the statesman. In all times, except the present, the education of the man has been understood to embrace the equal and progressive developments of all his moral and intellectual faculties; to the Catholic, therefore, a knowledge of the truths of the Christian Faith was an indispensable part of his moral culture. But in latter times *soi-disant* philosophers have pretended that this long-established union of moral and intellectual training is the bane of education and society. According to these *illuminati* the old Christian dogma that this world is merely a place of probation, and the commencement of the everlasting being of man, is superseded by the idea that the *certain* end of man's existence upon earth is to play his part in the progress of civilisation; to be useful in some way to the commonwealth: "*if* there be a world beyond this—*if* there be a revelation from above" vouchsafed to man for his guidance through this temporal to the eternal state, according to the same philosophers, the considerations of that future state, and the truths of that revelation, do not necessarily interfere or mix themselves up with the affairs of this life, but are things quite distinct. This view of the matter, of course, no Catholic can take; but there is another dangor incidental to the question to which the author refers:—

But there reigns great confusion even among those whose wish it is to re-establish education upon the basis of religion; some saying, "Jesus Christ is here;" others, "He is there."

He then briefly sets forth the object of his work:—

With regard to the Catholic educator, he seeks Him nowhere but in the dwelling-place which he has promised to inhabit unto the end of time—viz., the "One, holy, Catholic, and Apostolic Church."—Matth. xxviii. 20. To draw up these outlines of education in strict accordance with the spirit of that Church, was the author's upright endeavour, in which, if he has failed, he humbly subjects himself to its correction. Accordingly, in everything connected with religion, he adhered strictly to the doctrines of the Catholic Church, gleaning, however, in other matters, instruction and information from Protestant, as well as Catholic writers.

The work is divided into two parts; each part into sections and chapters. The first part treats of "education in its capacity of forming the faculties," and its sub-sections treat of general principles, and their application under the headings cultivation of the intellectual faculties, cultivation of feeling, of will, &c. The second part treats of instruction, under the headings choice of the subjects of instruction, qualities of instruction, principal means of self-cultivation.

From the introduction we extract the following passages, as examples of the admirable spirit of the book. Here is a Catholic definition of education:

WHAT IS MEANT BY EDUCATION.

It has just been seen what man's last end and in what state he is at present. The natu-

ral course of the subject demands now the inquiry into what is meant by man's education. To educate man is to lead him forward, and to raise him to that which he ought to be. Now, as was seen above, man is made after God's image and likeness; and his end is to become on earth more and more like unto God, who is truth and charity, and hereafter to be eternally united to God, as to the source of life and bliss. The powers of the child should then be judiciously awakened and trained in accordance with this high destiny, and the germs of vice, these sad fruits of our fall, be kept down and gradually destroyed.

On this account every external influence which tends either to rouse the yet latent faculties, or if awakened, to guide them judiciously, or if in a wrong direction to lead them back to the right path, may be termed educational, in the wider acceptation of the word. In this sense the various circumstances in which a man may be placed, the thousand vicissitudes and different scenes of life, its joys and its sufferings, all may be called educational. In a more strict acceptation, however, we mean by education, that influence which is intentionally brought to act upon a human being not yet come to maturity, with a view to his formation, development, and improvement, and in order to raise him to that degree of personal independence which we designate "Maturity."

Maturity and independence can be understood here only in a relative sense, and as opposed to the bodily and mental helplessness of childhood. Perfect independence can never be the portion of a created being, and perfect maturity is reserved for the life to come, where the just in a perfect state will see God face to face.—1 Cor. xiii. 11, &c. Hence we thank Him, without ceasing, that He has placed us in the bosom of the true Church, under the guardianship of His Holy Spirit, "That henceforth we may be no more children, tossed to and fro, and carried about with every wind of doctrine by the wickedness of men, by cunning craftiness, by which they lie in wait to deceive; but doing the truth in charity, we may in all things grow up in Him, who is the Head, even Christ.—Ephes. iv. 14, 15.

Accordingly, education does not consist in the creation of new faculties, but only in the arousing and the training of those which nature has given.

If it should happen that a child appears destitute of one or more of the natural faculties common to men in general, the educator should not immediately lose courage, and despair of ever being able to awaken them. The assistance of art, combined with Christian patience and charity, may produce the most astonishing fruits. What did not Christian zeal and perseverance effect among the savages of Paraguay, who at first seemed quite unsusceptible of civilisation.

Neither is it the theory of merely exciting the latent powers of the mind. But as fallen man's whole being is corrupted and subject to the law [illegible] education, the end of which is to raise [illegible] to what he originally was, and what he [illegible] ever to have remained, should exercise also a healing influence. To the educator may be addressed the commandment contained in Jer. i. 10—"Lo, I have set thee .... to root up and to pull down, and to build and to plant."

Education does not, moreover, consist in destroying any of man's natural faculties. If vice does exist, it does not lie in them in as far as they are essential parts of the human being, but only in the corruption and aberration from the course which they were intended to pursue. Hence they themselves dare never be destroyed; but if they are abused, this abuse should be prevented.

Again, education does not consist in merely guarding youth against failing. However important, nay, however essential this point may be, it forms but one branch of education. Youth must not only be guarded against failings, but they must also be modelled according to the standard of perfect humanity; their being must be stamped with the proper character, and they themselves gradually led on to the beau-ideal of man.

Finally, education does not consist merely in imparting information on this or that particular subject, or in training youth to the observance of certain rules or forms in their outward behaviour. The most important object in view, is to develope and improve the mental powers, that the young soul may at last stand erect in manly strength and dignity, able now itself to prosecute the work of its own cultivation—a work which should last as long as life.

RELIGION AN ESSENTIAL ELEMENT IN EDUCATION.

To educate is not merely to awaken by some means or other the dormant faculties of the soul, and to give them any training which may happen to strike the educator's fancy. To educate a child, is to rescue the rising man from the perdition entailed upon him by Adam's fall, and to render him capable of attaining his true end in this world and in the next. As a citizen of this world he has to fit himself for the sphere of action in which Providence intends him to move; and as a candidate for the kingdom of heaven, with his hopes of eternity, he has to produce fruits which will last for ever.

To imagine that it is impossible to bring up a child at once for earth and for heaven, is to betray very little knowledge of things. God himself has placed us on earth as in a preparatory school and a place of probation, and it is His will, that while we are here, we should all, in our respective callings, contribute our best exertions towards the welfare of the whole. For this purpose he has bestowed certain talents upon us, of the employment of which He will one day demand a strict account.—Matth. xxv. 15. If we wish, then, to attain to our true and last end, which reaches from time into eternity, we must, to the best of our power, finish here on earth the task allotted to us. "What things a man shall sow, those also shall he reap."—Galat. vi. 8. The branch of education which has earth in view is most intimately connected with the other, which aims at Heaven. The

union between them as indissoluble. What is here advanced would only then involve contradiction, if in speaking of a worldly education, of an education for earth, such an education were meant, as would fit youth for purely temporal pursuits, just as if temporal welfare were man's only end, and he had after death nothing either to fear or to hope for. This opinion is, alas, but too prevalent among men. Woe to the child whose educators entertain it, and who is thereby kept in ignorance of its own true and eternal destiny! Woe to society did this opinion become universal!

For man, however, to rise to an intimate union of friendship with God, it is absolutely necessary, under any circumstances, that God should first descend to him, in order to instruct and enlighten him, to strengthen and to sanctify him by light and grace from above. This is particularly requisite in man's present fallen state, where he is of himself only an object of the Divine displeasure, and moreover, corrupted both in mind and body. It is a task beyond the power of finite being to accomplish to rescue him now from the grasp of sin, to dissipate the clouds which obstruct his mental vision, to restore him to his former health and vigour, and to deliver his captive will from the unholy fetters of sin and egotism. Omnipotence alone could accomplish this great work, and Omnipotence did accomplish it. The God man, Jesus Christ, came in loving obedience to the will of his Eternal Father, and delivered himself a victim for man's redemption, establishing on earth a new institution of salvation, which is to last unto the end of time.

Accordingly, there is no salvation for man possible unless through Christ.—Act. Apos. iv. 12. Hence, if education is really intended to attain the one great and true object of education; if it is intended to furnish the rising generations as they succeed one another on earth, with the means and assistance requisite for securing to them their eternal happiness, it must necessarily be Christian. It must be thoroughly imbued with the spirit of Christianity, breathing forth the life and soul of Christ's religion into the young beings instrusted to it, and not coldly mentioning it to them as one among other institutions worthy of notice. Unless this educator conducts his little one to Christ, their Redeemer as well as his own, he will inevitably lead them astray.

Nay, if the spirit of education is banished from education, education will not so much as promote man's temporal welfare. Without religion, there is not such a thing as true love of one's self or of one's neighbour; not such a thing as firm and enduring attachment to king and to country; not such a thing as a sincere union of heart and hand for the advancement of the common weal. As Christianity alone unites man to God, so it alone unites man to man; and the good fruits produced, as mentioned by the Apostle, Galat. v., 22, are "charity, joy, peace, patience, benignity, goodness, longanimity, mildness, faith, modesty, continency, chastity." The more, on the other hand, man withdraws himself from its influence, the more disastrous are the works of the flesh, enumerated by the same Apostle. Galat. v., 19, &c. Compare James iv., 1, &c.; and these works, who can deny it, are fraught with ruin both for time and eternity.

This profanation of education, the banishment and neglect of religion, the foolish attempt to raise and ennoble fallen man by the sole instrumentality of his fellow-man, is the greatest bane of modern times. Men may, indeed be sent forth with fine esthetic feelings, and with a fund of the most varied information, but they belong also frequently to the class which St. Paul (Rom i., 29, &c.) describes as filled with all iniquity, malice, fornication, covetousness, wickedness, full of envy .... deceit, malignity, detractors, hateful to God, contumelious, proud, haughty, inventors of evil things, disobedient to parents, foolish, dissolute, without affection, without fidelity, &c. In our schools—so writes a modern author—Paganism predominates; Christianity has been either intentionally banished, or has been allowed to disappear, through indifference and neglect; or else, where it is still retained, it is treated as a subject of secondary importance. The atmosphere of the school is wholly that of the world. To educate, is now to make youth proficient in the arts, and to fit them for money-making. That is what is called forming good citizens, as if a man could be a good citizen without being at the same time a good Christian, and as if Christianity were not the true basis, and the bulwark of Christian states and their constitutions. [A work which deserves to be particularly recommended, to those who consider this subject seriously, is that of Riccardi:—Dei mezzi di promuovere l'educazione religiosa, &c. Bergamo, 1831]—(Pp. 22—29)

Notwithstanding the length of the foregoing extracts, we cannot resist giving the following character of a Christian education. It is no Utopian fancy; those who are acquainted with the Christian Brothers, both in France and these countries, will recognise their qualifications and virtues pourtrayed in the following passages:—

Besides having received a good education, and having attained to full maturity of thought and judgment, the educator should be conscious to himself of a constant habitual love for the work of education. He should also possess that innate talent, which, under the guidance of a sound judgment, and of a heart imbued with the sentiments of religion, discovers that which is right and good for the and actually in view, without the assistance of scientific argumentation. Men, and particularly mothers, are sometimes found in the lowest spheres of life who are gifted with this natural talent in a high degree, and who, following the impulse of their pious feelings, educate their children with astonishing success. Such persons, however, acting as they do, more from a sort of instinct than from principle, sometimes commit mistakes which a more perfect knowledge of things would have enabled them to avoid.

Hence the necessity of another quality in the educator becomes evident. He should have acquired a knowledge of certain fundamental truths and guiding principles. He should have a lively consciousness of what man is, and of the end for which he has been placed on earth. He should have a clear knowledge of the manner in which man should live up to this end, and of the means and helps which are at his disposal, of what nature, grace, and human agency respectively effect. He should be fully aware of the obstacles which should be removed in order to smooth man's path from earth to heaven, as well as of the means which he made use of for their removal. He should have previously studied and adopted that method of training youth which is attended with the fewest difficulties, and the greatest certainty of attaining the true end of education.

With regard to character, the fundamental trait in the character of an educator should be a sincere and deeply-rooted sentiment of religion. The spirit of religion will be for himself and his pupils a fruitful source of dear and endearing qualities. It will inspire him with a heartfelt affection for his young charge. It will make him find pleasure in their company; it will render him simple and condescending towards them. It will clothe itself in him at one time in the garb of an untiring patience with their weaknesses and failings; at another, in that of paternal earnestness, tempered with the smile of friendship, to check the inordinate outburstings of their buoyant natures, to bend them gently to obedience, commanding at the same time their respect and love. It will also cause him to have a watchful eye upon his own failings, preventing him from being influenced by caprice, or carried away by passion, and giving him strength to remain ever master of himself, and to pursue his course with quiet and undeviating step.

It is not, however, only the inward stamp of mind and character which is of importance, in the educator. His exterior also is of great importance, and, indeed, of so much the greater consequence the more forcibly young minds are influenced by objects which strike them in the outer world. On this account the educator should be free from any remarkable physical deformity. He should possess a certain ease and gracefulness in his walk and carriage. He should have an open and friendly countenance, a good pronunciation, an animated delivery, and other such-like attractive and pleasing qualities.

A certain unction of the soul—a certain joy in the Holy Ghost, which has not its source on earth, but is the gift of Heaven, and abides in the inmost recesses, of the heart—is necessary in order to fit a teacher or educator for his office. Whoever is not conscious to himself of possessing this, which is more easily felt than described, should not undertake the work of education and instruction. He had better work for his country's weal in another capacity than that of teacher. *The school is not the place for the hireling.* There, on the contrary, the good and faithful shepherd should preside—full of benevolence and love—full of Faith and joyous confidence in God. The harvest time arrives often late, but still it undoutedly arrives sooner or later. Happy he who has sown his seed with diligent and generous hand.

Another point which is of the greatest importance, not only as a moral consideration, but also in every other respect, is the educator's example. Its importance will justify the frequent mention which will be made of it during the course of this work. "He that shall scandalise one of these little ones that believe in me, it were better for him that a mill-stone were hanged about his neck, and he were drowned in the depth of the sea. Take (then) heed that you despise not one of these little ones; for I say unto you that their angels in Heaven always see the face of My Father, who is in Heaven."—Matt. xviii.—(Pp. 30—32.)

"Industrial Schools" are becoming the favourites of certain philanthropists. They are excellent institutions in their way, but require strict looking after, lest they may fall under bad management. We confess when we read announcements relative to these institutions, headed Work, work; no sectarian dogmas taught, but work, we are disposed to regard them with suspicion. The following suggestions are well worthy the careful consideration of the promoters and patrons of these establishments:—

In the first place, Industrial Schools should exercise a truly developing and educating influence upon children. Accordingly, they dare never be more money-making establishments, in which the egotism of the teachers or proprietor is alone interested. Children should be made to work there, not for the sake of the work in itself, or solely for the daily gain of a few pence, but with the view of developing their faculties more generally, and of rendering them more useful members of society; otherwise Industrial Schools would be nothing else than factories, which cannot certainly be too strongly condemned with reference to their influence upon the children who are employed in them. Such establishments are assuredly not intended for the education of the young. The only means there made use of for their development and improvement, consist in the incessant and merely mechanical motion of their fingers. Moral and religious culture is partially, if not totally, neglected; for factory children are neither sent to school at all, or are taken from it too early; they have no person to take the necessary care of them; they daily hear and see much which tends to blunt every fine and good feeling in their hearts; and they grow up to be mere pieces of mechanism, more like the machines at work around them than rational beings. The truth of these remarks is apparent in all manufacturing towns, particularly in those of England.

Finally, the idea should be carefully prevented from arising in the young minds, that man's practical utility as a member of society is his chief and last end; and that his eternal destiny is a matter of secondary importance. This most melancholy mistake is often committed. Practical utility for mere material avocations is fre-

quently cultivated and spoken of as the "one thing necessary;" just as if man consisted of nothing but hands, as if this fleeting abode of mortality were his only home, and as if the end of the world were a market-day. Under such a system of treatment, the young are cruelly deluded, and reduced to the level of a mere beast of burden; and while they are made to search solely for earth, are bereft both of earth and Heaven. For without religion there is not such a thing as true happiness even on earth (sec. 5, p. 26,) and "he that soweth in his flesh, of the flesh also shall reap corruption."—Galat vi. 8.

But in order that Industrial Schools may not only be not injurious, but also really useful, the following rules and tendency should be strictly observed:—

In the first place, the children should be constantly encouraged and urged to do well what they do, and to endeavour always to improve.

In the second place, their thought and judgment should be furnished with ample exercise, their attention being continually drawn to the "why" and the "how" of things, and their minds thus preserved from an habitual carelessness and indolence, which are very common.

Finally, they should be instructed regarding the different ways and means of facilitating the various works; their spirit of observation being, at the same time, aroused to study and to profit by what they see.—(Pp. 109, 110.)

The author, the Rev. Dr. Stapf, is a true and enlightened philanthropist; his work has had an extensive and beneficial influence in his native country. We trust that in its English garb it will have a similar effect upon English speaking people.—*Tablet.*

THE VERY REV. DR. NEWMAN'S LECTURE AT BIRMINGHAM.

"THE STATE OF CATHOLICISM IN ENGLAND."

(From our Birmingham Correspondent.)

On Monday last, the Very Rev. Dr. Newman delivered the first of a series of lectures on "The State of Catholicism in England," in the Corn Exchange, High-street, Birmingham. The public were admitted by tickets; although the lectures were addressed to the members of the Oratory, the room was crowded. Among the Clergy present were the Rev. Dr. Weedall, the Rev. Dr. Moore, (President of Oscott College,) the Rev. George Jeffries, Rev. F. Amherst, Rev. Mr. Wilberforce, Rev. H. E. Manning, (late Archdeacon,) Rev. Mr. St. John, the Rev. J. Bond, the Rev. Mr. Estcourt, the Rev. J. Mills, the Rev. Mr. Flannagan, many of the Brethren of the Oratory, and many respectable Protestants of the town.

Dr. Newman, who wore the habit of his Order, was received, on entering the Exchange, with prolonged applause. He took his position on a slightly elevated platform, at the back of which, and immediately over his chair, was a painting representing St. Philip Neri, the founder of the Order of the Oratory. The Rev. Doctor read his lecture, and sat while he delivered it. He began: by observing that there was a well-known fable, of which it was his purpose to remind them by way of introducing the subject of the lectures. He was going to inquire how it was that in this intelligent nation, and in this rational nineteenth century, they—Catholics—were so despised and hated by their own countrymen, that they were prompt to believe any story, however extravagant, that was told to their disadvantage, as if they were either brutishly deluded or preternaturally hypocritical; and the other, on the contrary, were, in comparison of the Catholics, absolute specimens of sagacity, wisdom, uprightness, manly virtue, and enlightened Christianity. He was not attacking another's belief, nor defending himself; he was not engaging in controversy; he did but propose to investigate how Catholics came to be so trodden under foot and spurned by a people who were endowed by nature with many great qualities moral and intellectual; how it was that the Catholics were cried out against by the very stones and bricks, and tiles, and chimney pots, of a popular busy place such as this town. The clearer the sense they had of their own honesty, of the singleness of their motives, and the purity of their alms—of the truth, the beauty, the power of their religion, its exhaustless fund of consolation for the weary, and its especial correspondence to the needs of the weak—so much the greater might well be their perplexity to find that its advocates, for the most part, did not even gain a hearing in the country; that facts and logic, and justice and good sense, and right and virtue, were all supposed to lie in the opposite scale; and that it was bid be thankful and contented if it was allowed to exist. Such a state of things was not only a trial to flesh and blood, but a discomfort to reason and imagination; it was a riddle which fretted the mind from the difficulty of solving it. Now for his fable. The mam once invited the lion to be his guest, and received him with princely hospitality. There were many things to admire in this palace. There were large saloons and long conridors, richly furnished and decorated, and filled with a profusion of fine specimens of sculpture and paintings. The subjects represented were various, but the most prominent had an especial interest for the noble animal who stalked by him. It was that of the lion himself; and as the owner of the mansion led him from one apartment into another he did not fail to direct his attention

to the indirect homage which these various groups and tableaux paid to the importance of the lion tribe. There was, however, one remarkable feature in all of them, that, diverse as were those representations, in one point they all agreed, that the man was always victorious, and the lion was always overcome. The man had it all his own way, and the lion was a fool, and served to make him sport. The lion was not only triumphed over, mocked, spurned in the works of art, but he was tortured into extravagant forms, as if he were not only the slave and creature, but the very creation of man; he became an artistic decoration and an heraldic emblazonment. After he had gone over the mansion, his entertainer asked him what he thought of the splendours it contained; and the lion in reply did full justice to the riches of its owner and the skill of its decorator; but he added, "Lions would have fared better, had lions been the artists." They would see the application of the fable before he made it. There were two sides to everything; there was a Catholic side of the argument, and there was a Protestant. If a person listened only to Protestantism, and did not give fair play to the Catholic reply to it, of course he thought Protestantism very rational and straightforward, and Catholics very absurd, because he took for granted the Protestant facts, which were commonly fictions and opened his mind to Protestant arguments, which were always fallacies A case might be made out for any one or anything. The veriest villain at the bar of justice was an injured man, a victim, a hero, in the defence made for him by his counsel. There were writers who dressed up vice till it looked like virtue. Goethe, he believed, had invested adultery with a sentimental grace, and Schiller's drama of "The Robbers" was said to have sent all the young Germans of his day upon the highway. The same had been reported of Gay's "Beggar's Oper;" and in their own time, a celebrated poet had thrown an interest over Cain, the first murderer. Anything would became plausible if they read all that could be said in its favour, and exclude all that could be said against it. Thus it came to pass that every one, as he might say, had his own sphere of ideas and method on thought, and unless he was a philosopher, he would be apt to consider his own views, principles, and tastes, just and right, and to despise others altogether. He despised other men and other modes of opinion and action simply because he did not understand them, and yet he would commonly be criticising and condemning the circle of ideas and the almostphere of thought which was the life of another, not as having heard what is had to for itself, but simply and precisely for the very opposite reason, because they had not. What was true of individuals was true of nations. However plausible, distinct, or complete the national view of this or that matter might be, it did not follow, that it was not a mere illusion, if it had not been duly measured with other views of the same. No conclusion was trustworthy which had not been tried by enemy as well as friend; no traditions had claim upon them which shrunk from criticism, and dared not look a rival in the face. Now, this was precisely the weak point of Protestantism in this country. It was jealous of being questioned, it resented argument, it flow to protection, it was afraid of the sun, it forbade competition. How could they detect the sham but by comparing it with the true? Artificial floweres had the softness and brillancy of nature till the living plant was brought in fresh from the garden: they detected the counterfeit coin by ringing it with the genuine. So it was in religion. Protestantism was at best but a fine piece of waxwork, which did did not look dead only because it was not confronted by the Church, which really breathed and lived. The living Church was the test and confutation of all false Churches: therefore get rid of her at all hazards, tread her down, gag her dress her like a felon, starve her, bruise her, features, if they would keep up the mumbo-jumbo in its place of pride. By no manner of means give her fair play: they dared not. The dazzling brightness of her glance, the sanctity beaming from her countenance, the melody of her voice, the grace of her movements, would be too much for them. Blacken her, make her Cinderella in the ashes, do not hear a word she says. Do not look at her, but daub her in your own way: keep up the good old sign-post representation of her. Let her be a lion rampant, a griffin, a wivern, or a salamander. She shall be red or black, always absurd, always imbecile, always malicious, always tyrannical. The lion shall not draw the lion, but the man shall draw him, and he shall be always worsted in the warfare with Protestantism; ever prostrated, smashed and pounded, ever dying, ever dead; and the only wonder was that she had to be killed so often, and the life so often to be trodden out of her, and her Priests and Doctors to be so often put down, and her Monks and Nuns to be exposed so often, and such vast sums to be subscribed by Protestants, and such great societies to be kept up, and such millions of tracts to be written, and such persecuting acts to be passed through parliament, in order throughly, and once for all, and for the last time, and for ever and ever, to annihilate her once more. *(To be continued.)*

THE BENGAL CATHOLIC HERALD.

'One body and one spirit—one Lord, one Faith, one Baptism.'

No. 12.] CALCUTTA: SATURDAY, SEPTEMBER 20, 1851. [VOL. XXI.

THE

BENGAL CATHOLIC HERALD.

Calcutta: Saturday, Septr. 20, 1851.

PUSEYISM AND GORHAMISM, OR HIGH CHURCH *VERSUS* LOW CHURCH.

(Continued from our last.)

IT is then, as we have seen, manifest, not only from reflection, but also from the history of every denomination of Protestantism, that the assertion of Church Authority is incompatible with the right of private judgment.

Never was the incompatibility of the one with the other more triumphantly demonstrated, than by the Illustrious Bossuet, in his celebrated Conference with the Calvinist Minister Claude.

Before we lay before our readers the details of that portion of the Conference, to which, we have just referred, we shall briefly advert to those testimonies of Scripture, which show, that from the very opening of the Gospel and the foundation of the Church, the "Via auctoritatis" has been always adopted by the Christian Church in teaching, whether her teaching regarded the doctrine to be believed, or the moral discipline to be observed by her Children.

One distinctive feature, however, separated the Church's Code of Faith from that of her discipline. Her decisions on Faith allowed of no change; because truth is always the same and immutable. But her disciplinary regulations, unless, in cases, where Revelation commanded a certain rule of conduct to be followed, as they emanated from herself, she claimed the power to modify and alter, according, as in her judgment, the circumstances of the Faithful in their respective localities, throughout the world, might require.

Yet even with respect to her decrees respecting the universal discipline to be observed by her Children, she enforced under anathema, obedience to them, and condemned as rebels even against Faith, those who presumed to affirm, that they were repugnant to Revelation or to the welfare of Religion.

Thus, when there was question of the particular time, in which Lent and the Easter Festival were to be solemnized, although the matter at issue was of a disciplinary nature, the Church enjoined obedience to her Regulations, and cut off from her Communion, those who obstinately adhered to the system of the Quartodecimans. In like manner also, when the controversy arose respecting the administration of the Holy Eucharist under one or both species, and when the exigency of the case demanded a peremptory decision at her hands, she forbad the use of the Cup to the Laity, although previously to the controversy, at different periods and in different

countries, she allowed the Faithful to communicate under one or both species. In this way did she conclusively define, that, as Christ was present whole and entire in the Eucharist under the appearance of Bread or under the appearance of Wine, it sufficed for her Children to communicate under either species, and in this way also she condemned as erroneous the doctrine, that required the Faithful to receive the Eucharist under both kinds. In effect, if we have recourse to the ordinary language employed by the Saviour and his Apostles, whensoever there was question of the exercise of the Sacred Ministry, we shall find, that words which imply authoritative teaching on their part, and by consequence involve a correlative obligation of obedience, on the part of their hearers, were those, which they invariably made use of. "Go" said the Saviour, "teach all Nations, ... teaching them to observe all whatsoever I have commanded you".... assuredly if the doctrines and observances here alluded to, were imperative on the Apostles themselves, the Apostles must have enjoined them as imperative on their hearers, and by so doing excluded every pretence for the exercise of private judgment on the part of those whom they addressed, either upon the reasonableness of the proposed truths, or upon its being left to their own discretion, to embrace or to reject them. Indeed, on a previous occasion to that, in which the Saviour gave his final grand commission to the Apostles, to teach and baptise all Nations, promising to abide with them unto the consummation of ages, in order to secure them against the danger of error, in the exercise of their Ministry, whether in preaching or in the administration of the Sacraments, to which Baptism is the only avenue, the Redeemer had solemnly warned his hearers, and through them the Faithful of every succeeding generation, in language that admits of no exception, that the man, who should refuse to hear the Church was to be treated as the Heathen and the Publican, that is, as profane and impious, and as one wholly cut off from all communion with the People of God and the Church of God.

We shall now subjoin a few Extracts from the conference of Claude and Bossuet, for the purpose of still more clearly demonstrating the utter hopelessness of the attempt made by Protestants, and more especially by Puseyites, to reconcile together the incompatible principle of the Reformation, viz, Private Judgment with the admission of Church Authority.

In order that our readers may understand the drift of the following extract, we deem it proper to inform them, that at the outset of the Conference, Bossuet undertook to oblige his adversary to confess, that according to Protestant Principles "a private person, a woman, an ignorant man, any one, may believe *and ought to believe*, that possibly he may understand the word of God *better than a whole Council though assembled from the four quarters of the World, and better even than all the rest of the Church*," "YES," said Claude, "IT IS SO."

CONFERENCE OF CLAUDE AND BOSSUET.

"Bossuet began the conference by asking, "If it were not among the articles of the Reformed Church of France, that disputes on faith should be determined, if possible, by the consistory; that if they were not determined by the consistory, they should be determined by the provincial synod; that if they were not determined by the provincial synod, they should be determined by the Holy National Assembly; and that those who refused to acquiesce in the determination of the National Assembly, were to be declared out of the pale of the church, and excommunicated?" He further asked, "If the circular letter of the Reformed Churches, when they sent their deputies to the National Assembly, was not expressed in the following words: 'We promise, before God, to submit to all that shall be resolved in your Holy Assembly; convinced as we are, that God will preside over it, and guide you by his Holy Spirit into all truth and equity, by the rule of his word?'" Bossuet concluded by observing, that by this the Reformed Church *appeared* to act as if they acknowledged the infallibility of the National Assembly.

The facts mentioned by Bossuet were candidly admitted by M. Claude, but he denied the conclusion which Bossuet drew from them; and in a speech of some length, which Bossuet praised for its neatness and method, explained the nature of the arrangements mentioned by Bossuet. He said, that the different assemblies mentioned by Bossuet had different degrees of jurisdiction: but that in all of them it was a jurisdiction of discipline; and that the intrinsic value of the truth of their decisions, and even of the decisions of the National Assembly, depended solely on their conformity to the word of God. And thus, according to M. Claude, an ultimate power of enforcing discipline, but no infallibility in doctrine, was vested by them in the National Assembly. A discussion then took place between Bossuet and M. Claude, to bring this to issue, and every word of it is highly interesting. At the end of it, Bossuet observed to M. Claude, that if he understood him rightly, both the intermediate submission required to the consistory and provincial synod, and the ultimate submission required to the National Assembly, were conditional; or, in other words that a conscientious submission could only be required, if the party thought their determinations were agreeable to the word of God. To this M. Claude assented. "Then," said Bossuet, "the profession of submission might be

equivalently couched in these words: I swear to submit to what you shall decide, if I shall think your decision is conformable to the word of God. What does this really amount to?" A short silence ensued; Bossuet renewed the conference by saying, "You believe that an individual may call in question the sentence of your Church, even when your Church pronounces in the last resort." "No, sir;" answered M. Claude, "it should not be said that an individual can lawfully doubt in such a case, as there is every appearance that the judgment of the Church will be right." "To say that there is an *appearance*," replied Bossuet, "is to say that there is a doubt." "But," answered M. Claude, there is more than an appearance. Jesus Christ has himself promised that those who truly seek him shall find him. Now it should be *presumed* in favour of the Assemblies, that they seek Him truly, and will therefore be certain of finding him. To be sure, if it should appear that there are cabals or any other suspicious circumstances in the National Synod, the confidence in it might be lessened, or absolutely with-drawn."" Then let us leave these factions and cabals," said Bossuet, "out of the question. Let us suppose that there is no faction, no cabal, nothing improper; and that every thing passes in perfect order; must its decision be received without examination?" M. Claude admitted that the right of examination existed. "Then," said Bossuet, "you admit that every individual, whoever he be, may believe, and even ought to believe, that it may happen to him to understand the word of God better than the National Assembly; and even better than a council assembled from the four quarters of the world. For on what can this right or duty of examination be founded, but because the individual may justly conceive that he himself understands the word of God better than those whose decisions he has a right to examine?"

Bossuet now considered that he had set M. Claude between the horns of a perfect dilemma. If M. Claude contended for the duty of submission to the sentence of the National Assembly, under pain of excommunication, Bossuet opposed to him his acknowledgment of the right of individuals to try the propriety of that sentence by their private judgments. If M. Claude admitted this right of private judgment in an individual, Bossuet opposed to him the Assembly's right to excommunicate him for exercising it. Contending for the former, M. Claude admitted the first point which Bossuet had undertaken to prove, viz., that the Huguenots acted as if they believed that the authority of their church was infallible; contending for the latter, M. Claude admitted the second point, viz., that though the Huguenots acted as before stated, it was a maxim among them, that every individual, however ignorant, was obliged to believe he understood the scriptures better than all the rest of the Church.

The conference, however, proceeded. "Surely," said Bossuet, "this right of individual examination, which you recognise in each individual, must be accompanied with the highest individual presumption." "That by no means follows," replied M. Claude; "when the synagogue declared that Jesus Christ was not the Messiah promised by the prophets, and condemned him to death, would not an individual who believed him to be the true Christ, have judged better than the synagogue? Could you accuse such an individual *of presumptuously* believing that he understood the scriptures better than all the synagogue?"

A more able reply than this cannot be conceived. It produced a great effect on all the persons present. Bossuet informs us in his relation of the conference, that this effect of it was observed by him,—that though he himself was fully aware of the answer which he ought to give to it, he was afraid that he might not express it properly; and that he therefore made a silent prayer to God, that he would inspire him to express it in such terms as would remove the impression made by M. Claude on the minds of the audience. After a moment's silence, he addressed M. Claude in these words: "You say, that my assertion, that the individual who sets up his own private opinion in opposition to that of the whole church, must be guilty of intolerable presumption, fixes the charge of equal presumption on those who believed in Jesus Christ, in opposition to the sentence of the synagogue, which had pronounced him guilty of blasphemy. Most certainly my assertion proves nothing of the kind. When an individual *now* sets up his private opinion in opposition to that of the whole Church, he sets it up against the highest authority on earth, as the earth contains no authority to which an appeal from that authority can be made. But when the synagogue condemned Jesus Christ, there was on earth a much higher authority than the synagogue; to that authority the individual who reprobated the proceedings of the synagogue might appeal. Truth herself then visibly existed among men, the Messiah, the eternal Son of God,—He to whom a voice from above had rendered testimony, by proclaiming before the whole people that he was the well beloved Son of God,—He who restored the dead to life, gave sight to the blind, and did so many miracles, that the Jews themselves confessed no man had ever done the like before him,—He the Jesus himself, then existed among men, and was the visible external authority, to whom there was a lawful appeal from the synagogue. His authority was infallible. I hear you say, that it was a contested authority. I know that it was contested, but as a Christian you are bound to say, that no individual could reasonably or conscientiously contest it. It was not therefore presumption, it was duty, to obey the synagogue, and to believe in Christ. Bring back to me Jesus Christ in person, bring him teaching, preaching, and working miracles; I no longer want the Church; but don't take the Church from me, unless you give me Jesus Christ in person. You say you have his word. Yes, certainly! we have his holy, adorable word; but what is to be done with those who understand it in a wrong sense? Jesus Christ is not present in person to set them right; they must therefore obey the Church. Before Jesus Christ appeared among the Jews, they were bound to

obey the synagogue. When the synagogue failed, Jesus Christ came among men to teach all truth, and they were bound to obey his voice. When he returned to his Father, he left us his Church, and we are bound to obey her voice. There is not, no, there is not on earth, any visible higher authority to which you can appeal from her."

This, according to Bossuet's account, set M. Claude within a second dilemma. If he said that the sentence of the National Assembly was not to be questioned, Bossuet proved his assertion to Mademoiselle de Duras, that the Huguenots acted as if they believed the authority of their Church was infallible. If he said the sentence of the National Assembly might be questioned, Bossuet's assertion, that it was a maxim of the Reformed Church, that every individual might believe that he understood the scriptures better than the highest authority in his communion, was equally proved. With much apparent reluctance M. Claude veered to the latter position, and thus Bossuet performed his second promise to Mademoiselle de Duras."

NOTE.—This Lady at the close of the conference became a Convert to the Catholic Faith.

THE FRIEND OF INDIA AND THE CATHOLIC HIERARCHY.

SOME week or two since, we deemed it proper to expose the injustice done by the *Friend of India* to Cardinal Wiseman in the case of Metairie *versus* Wiseman. In support of our own reasoning upon the subject, we copied the report of the decision given in this case from a London Journal, notorious for its hostility to Catholicity.

In his next succeeding issue to our publication, the *Friend* inserted in his Journal a letter signed "*Conscience*" the purport of which was to call to him to an account for his calumny on Cardinal Wiseman. To this letter, the *Friend* with characteristic naivete answers, that he does not see the "*Tablet*" and that he took his report of the case in question from another paper.

Now in the name of honesty, and candour, —we appeal to these virtues in their general not in their *Serampore* signification—can there, we ask, be any grounds for doubting of the report of the manner, in which the case we speak of was concluded in public Court, whether that report emanate from a Catholic or Protestant, Journal? Is it not obvious to every one, that no Journal, whatever be its politics, would dare openly to misrepresent the decision given on a matter of moment, in one of the highest Courts of the British Empire? Impossible—and yet our defence of Cardinal Wiseman was grounded chiefly on that decision, on that unquestionable and notorious fact, and the inference to which it must conduct any impartial person.

We pray our readers to mark well the *Friend's* unworthy disingenuousness. The *B. C. Herald* rests its vindication of Cardinal Wiseman on the report of a public trial given by an avowedly hostile London Journal. The *Friend* as if he had not seen the *B. C. Herald*, inserts a conveniently got up letter on the same subject, and adds, forsooth by way of answer, that he indeed does not see the *Tablet*. Were the *Friend's* own individual character maligned, would he deem such a proceeding as we have noticed honest or honorable? Assuredly not.

But the *Friend* has not yet finished his dirty work. In his late Issue, he has the pleasure to inform his readers, that the Catholic Archbishop of New York, has exhibited the Wolf under Sheep's Clothing. What, we said to ourselves, Dr. Hughes. a Wolf? Dr. Hughes, the Prelate who has been honoured on so many occasions by his Fellow-Citizens in New York of all persuasions, and even by the Protestant Clergy; Dr. Hughes, the Prelate lately honoured by a public dinner in Liverpool, over which one of its most respected Inhabitants, Mr. Aspinall, (a Convert) presided. And all this notwithstanding, we must take it for certain, for the *Friend of India* says it, "Dr. Hughes has exhibited the Wolf under the Clothing of the Sheep."

And on what grounds do our readers think, is this gross and calumnious accusation preferred? On these simply, that the maligned Prelate, in obedience to the established discipline of the Catholic Church, the only discipline known to the Canon Law, insisted upon the title deeds of the Churches and immoveable Church property of his Diocese being drawn up in such a way, as will effectually prevent the one and the other from being misapplied, and will save the Bishop and his Successors, from being thwarted and embarrassed by factious interference on the part of self-interested, or turbulent Members of the Laity.

Self interested motives no one but an ignorant Calumniator could impute, to a Catholic Bishop, for having acted thus solely in obedience to the Canon Law, and not from any merely personal consideration. In point of fact such consideration in these matters is wholly out of question, for before a Catholic Bishop can be consecrated, he is obliged to kneel at the foot of the Altar and bind himself by solemn oath, never to alienate any of the immoveable possessions of the Church, to the chief Pastoral charge of which he is appointed.

We appeal to the *Friend's* own experience and knowledge of human nature and ask him to say, if greater precaution could be taken by the Catholic Church to prevent Churches or other pious or literary foundations from being diverted from the original purpose for which they were erected, and made subsidiary to the aggrandizement of private individuals. We shall venture to say, that if a similar wise precautionary discipline had been adopted at home and abroad by the religious sect to which the *Friend* professes to belong, much property left by its Members for the benefit of their community, would not, if report speak truth, have passed, as it has done, into the hands of private persons. It is a wise adage "people that live in glass houses ought to be cautious in throwing stones."

The well known fable of the Shepherd Boy, who called out "Wolf" when no Wolf appeared should teach the *Friend of India*, that similar announcements may lead people to the belief, that such exclamations proclaim not the presence of a dangerous Quadruped, but of a not less mischievous Biped.

The ecclesiastical authorities of the Romish Church in the United States, are imitating the arrogance of their brethren here. The bishop of each diocese takes the Church deeds in fee to himself and his successors, and the trustees of the Church property refuse to surrender them. This leads to disputes, in the progress of which Archbishop Hughes allows the wolf to be seen under the sheep's clothing.—*Friend of India.*

PROTESTANT EPISCOPAL CHURCH OF SCOTLAND.

The Case of the Protestant Bishop Skinner and the Protestant Minister Rev. Sir W. Dunbar.

EVEN in these strange times, the case designated at the Head of this article is an extraordinary one. Some misunderstanding appears to have existed for a considerable time between Bishop Skinner and the above-named Clergyman, who was attached to the Bishop's diocese According to a statement which was made not long since, Rev. Sir W. Dunbar in consequence, we suppose, of this dissension, retired from the Protestant Episcopal Church and became a Presbyterian Minister. As the article we copy from the *Atlas* for *India* on the subject is silent as to the particular cause, for which Sir W. Dunbar was excommunicated by his Bishop, we cannot at present absolutely affirm, that this strong proceeding was occasioned by the preference Mr. Dunbar gave to the Calvinistic, beyond the Anglican form of Protestantism. And yet it is not easy to conceive any other assignable reason for the Bishop's Conduct. For, Sir W. Dunbar having once renounced the Bishop's Communion, and ceased to exercise any of the functions of an Episcopal Clergyman, it would seem, that the Bishop need have no longer any official concern about Mr. Dunbar's Faith or Morality. The tribunals of the Church to which Mr. Dunbar transferred his obedience would in these circumstances deem, that they alone were now competent to call Mr. Dunbar to an account on such subjects. Mr Dunbar's adoption then of Calvinistic in preference to Anglican Protestantism must, it appears to us, have been the chief, if not the only cause, which drew down upon him the Censure of Excommunication. Assuming this to be the case, for the reasons already given, in what a strange light does it not exhibit Anglican Protestantism? A Clergyman of that denomination excommunicated for joining the Church or Communion, in which during her sojourn in Scotland, the Royal Supreme Head of the English Protestant Church worships.

Again, if there be any thing certain with respect to English Protestantism, it is that its articles and Homilies were dictated by men, who were known abettors of Calvinism. With respect to Holy Orders, English Protestant authorities may be adduced in abundance to show, that the Founders of Anglican Protestantism acknowledged both Lutheran and Calvinistic Clergymen as lawful Ministers and held communion with them as such. Did not delegates from the English Protestant Church attend at the Calvinist Synod of Dort by order of James the first, the Supreme Head at that time of the established Church, and join in the condemnation pronounced by that Synod against Arminianism, and in support of Calvinism in its most revolting and horrible form?

Lastly, if the Bishop's proceeding against Mr. Dunbar be allowable, what becomes of the so much vaunted principle of the reformation, the right of private judgment. Does not the example we treat of prove, that the Anglican, like every sect of Protestantism, allows the exercise of private judgment only so long as it happens to coincide with its own views, and punishes it, the very instant, it presumes to differ from them.

SCOTLAND.

The case of Dunbar v. Skinner, involving important matters connected with the discipline

of the Episcopal Church in Scotland, was set down to be tried before a jury in the First Division of the Edinburgh Court of Session; but having been compromised within a few days previous, was withdrawn from the roll. It was an action for defamation, in which the Rev. Sir William Dunbar claimed damages to the extent of 5,000l. from Bishop Skinner, for having, at a meeting of the synod of the clergy of the diocese of Aberdeen, pronounced a sentence excommunicating the reverend baronet as a presbyter of the Church, declaring 'all his ministerial acts without authority as being performed apart from Christ's mystical body,' and solemnly warning, 'all faithful people to avoid all communion with the said Sir William Dunbar, in prayers and sacraments, or in any way giving countenance to him in his present irregular and sinful course, lest they be partakers with him in his sin, and thereby expose themselves to the threatenings denounced against those who cause divisions in the Church.' The claim for damages has been settled by the payment of 1,300l., with 200l. towards the legal expenses connected with an appeal to the House of Lords, as to the right of the civil court to interfere in the case at all.—*Atlas for India Aug.* 7.

VOLTAIRE AN APOLOGIST FOR RELIGION.

[TRANSLATED FROM THE FRENCH FOR THE BENGAL CATHOLIC HERALD.]

(*Continued from p.* 118.)

Hopes of Conversion which Unbelievers give.

We behold with extreme satisfaction a just God acknowledged, who punishes, rewards, and forgives. Even Deists revere this basis—of the religion of Jesus Christ. No religion without the sincere adoration of an only God. (Voltaire, v. 42, p. 264).

Let them acknowledge that they owe to us alone the destruction of Idolatry, and the adoration of an only God who is so justly dear to them; let them acknowledge that they receive from us powerful helps for practising those virtues which they teach as we do—let them not be ignorant that Christianity has taught the world virtues, absolutely unknown before its existance.

Those who call themselves Deists, and who are so in reality, are very near to the reception of our truths. They all confess that our religion is more wise than that of Pagans.

Let us not repulse them, we who alone are capable of converting them. They wish that all should be subject to authority, and that all men should be treated as brothers; we are of the same opinion. Let us then act towards them as parents, who alone have in their hands the family titles, and who show them to those only who are aware that they have the same Father but who have not in their hands the title deeds of the house. (Voltaire, vol. 4, 23d. p. 13).

We have just beheld the avowed chief of unbelievers, making religion loved for its benefits, making it known by the proofs of its divinity and from being its apologist, become its defender.

Class 2nd—Of Morality.

I adopt every thing that can inspire virtue. (Voltaire, vol. 46, p. 113.) There are two things which merit to be loved for themselves, God and virtue. (Vol. 55, p. 374.) The morality of the Gospel is so pure, so holy, so universal, so clear, so ancient, that it can only come from God Himself, like unto the light.—This first creation. (Vol. 42, p. 337.) No Moralist, no Philosopher, no legislator, has ever said or can say aught which can overule these maxims.

The happiness of mankind is attached to each of the Gospel truths There is no virtue which it does not inspire.

Religion, that true Philosophy, elevates courage, whilst it renders the heart compassionate. Stoicism has given us but one Epictetus and Christian Philosophy, forms millions of Epicterus' who know not that they are such, even virtue leads them to be ignorant of their own virtues. (Vol. 76, p. 223.) Every human virtue was found amongst the ancients; but I own that divine virtue dwells only amongst Christians. (Vol. 63, p. 433.)

Article 1st—On virtue and the happiness which it procures.

There is in virtue an invincible charm, which causes gates of iron to fall, and softens hearts of bronze.

When we penetrate into the interior of families, scarcely do we find any who are not plunged in affliction; whilst exteriorly clothed with the mask of happiness, they appear to abound in joy.

It is observed that violent griefs are the fruits of unbridled desires.

A noble, grateful, and generous soul—can live happily—(Vol. 57, p. 101.)

The knowledge of virtue will always dwell on earth either to be our consolation when we embrace it, or to accuse us when we violate its laws. (Vol. 40, p. 358.)

(To be continued.)

JOURNAL OF A TOUR IN FRANCE.

By Thos. W Allies, M. A. late Rector of Launton and now a Convert to the Catholic Faith.

Grand Distinctive Characteristics of the True Church.

There are certain doctrines in the Roman Catholic Church, which are brought into such prominence in practice, and are in their own nature so very powerful, that they make that faith appear *in its actual exercise* quite another thing from the faith prevailing among ourselves, although there be really no essential difference between the *true mind* of the English, and that of the Roman Church.* I say the *true mind*, that which forms the basis of the Prayer Book; that of which the Prayer Book faithfully carried out would be the verbal development. Whether the true ἦθος of the English Church will ever prevail actually within her, cast out the puritan virus, and collect and animate the whole body of Catholic truth which her formularies still contain, remains yet to be seen.

In the meantime I am greatly struck with the power exercised in the Roman Church by the great dogma of the Real Presence. It is the centre and life of the whole. It is the secret support of the priest's painful self-denying mission; by it mainly the religious orders maintain themselves; the warmest, deepest, lowliest, most triumphant and enraptured feelings surround it: the nun that adores in silence for hours together, one from the other taking up that solitary awful watch in the immediate presence of the King of Kings; the crowd of worshippers that kneel at the blessed yet fearful moment when earth and heaven are united by the coming down of the mystical Bridegroom into the tabernacle of His Church: the pious soul that not once or twice but many times during the day humbles itself before Him; the congregations which close the day by their direct homage to Him, as present to the three-fold nature of man, body, soul, and spirit; all these attest the deep practical import which the dogma of the Real Presence exerts on the Catholic mind. Are not their churches holier to the believing soul, than was the temple of Jerusalem when the visible glory of the Lord descended on it? For does not the single lamp burning before the shrine indicate a Presence inexpressibly more condescending, gracious, and exalting to man? In Catholic countries the offering of direct adoration, the contemplation of the mind absorbed in the abyss of the Incarnation, never ceases one instant of the day or night. It is the response of the redeemed heart for ever making to Him, "Who when He took upon Him to deliver man did not abhor the Virgin's womb." When I contrast this with—what is still too common in this country, though happily growing less so daily—the beggarly deal or oak table covered with worm-eaten cloth, or left bare in its misery—with the deserted or pew-encumbered chancel, from which every feeling of reverence seems for ages to have departed—or with the pert enclosure domineered over by reading-desk and pulpit, and commanded all round by galleries: and on which, perhaps once a month, the highest mystery of the faith is commemorated among us, I do not wonder at the Roman Catholic, who regards the English Church as a sheer apostacy, a recoil from all that is controlling, ennobling, and transcendental in faith to a blank gulf of unbelief.

The very existence of the Roman priest, the compensation for all he does or suffers, depends on that half hour of the day when he meets his Lord. What an inexpressible privilege to have been preserved to, nay, almost enjoined upon, all her ministers. And how could the monk and the nun live but on the continual food of the Holy Eucharist, and steadfast contemplation of the Incarnation? England has banished the monk and the nun, and popularly, in spite of her formularies, accounts the priesthood more than half a heresy; she has no provision among her institutions for the Christian Brother and the Sister of Charity, though her poor are perishing for lack of the bread of heaven, and her sick dying in uninstructed heathenism, and her young carried about with every blast of doctrine, ever learning and never coming to the knowledge of the truth. And together with those self-denying orders, which bear witness to the exuberant life welling forth out of the depth of the Church of Christ, England has banished the dogma of the Real Presence, not indeed from her theory, but still from being that vital and pervading practical truth which should animate and reward the labours of every day, and turn into consolation all the sorrows of humanity.

O that the Spirit of God might breathe the life of every day's practical action into those ancient Catholic formularies which are at present a reproach to our degeneracy! O that our deep and large chancels of old time, the figure of our buried Lord's sepulchre, might once more be the Bridechamber, where the risen Saviour descending should hold daily communing with His Church!

Most intimately connected with the dogma

* By his Conversion to Catholicity, Mr. Allies has conclusively refuted this assertion.

of the Incarnation, and its symbol, the Real Presence, is that of the Intercession of all the Saints, especially of the Blessed Mother of God: nay, this may be said to be the continuation and carrying out of the Real Presence, so that wherever that is truly and heartfully believed, this will be, within due bounds, cherished and practised. For the truth that our Lord has assumed our flesh, and communicates that flesh to His true believers, leads directly to the faith that they who are departed and at rest with Him, and delivered from all stain of sin, do indeed "live and reign" with Him, and have power with God. And if this be true of the least saint, who by the mercy of God has been thought worthy of the Beatific Presence, in how much higher a degree is it true of Her, to whom by the assumption of her pure flesh Christ was brought so inconceivably near? And shall not we who are engaged in so weary a conflict call upon all saints, and Her especially, to aid and befriend us? "O ye spirits and souls of the righteous, bless ye the Lord, praise Him and magnify Him for ever!" Yea, praise Him, and magnify Him, by praying and interceding for us, who, high as ye are, and low as we, you exalted to glory, and we buffeted by the flesh, and led into error in the spirit, are yet your brethren by virtue of the Flesh and Blood of the Incarnate God, which made you what you are, which is the earnest to us of being one day what you are. Praise and magnify the common Lord who bought us, by supplicating larger supplies of His grace on us His suffering members. And may not we ask you, who dwell in sight of the Eternal Throne, but who once, like ourselves, bore the burden and heat of the day in this earthly wilderness, may we not ask you to turn your regards on us, to intercede for us before Him, whose members you are in glory, and we in trial? Of the redeemed family one part is with God and one on earth. Is there to be no communion between them, when one part most needs the aid of the other? Is this derogating from the glory of Christ? What a strange perversion of error which can so esteem it! Surely it is a sense, a spiritual touch, as it were, of the "cloud of witnesses," which inspirits Catholic hearts to win the battle, which enables the most lonely to feel that he is not alone, that he is encompassed and aided by heavenly hosts. Accordingly the intercession of saints, especially of the Blessed Virgin Mother, is a living truth in Catholic countries: it accompanies the doctrine of the Real Presence, and works in subservience to it. Doubtless where the former is not vividly held, the latter will be repudiated, and, perhaps, counted idolatrous. It would, indeed, be wholly out of proportion with the cold creed of the Unitarian or the Sectary: it might lead those to fall down and worship at the feet of a servant who did not behold in that servant the one image of the Lord, the seal and impress of the only Begotten, which claims all glory for the Lord of glory.

And a concomitant of the true doctrine of the priesthood is that system of confession which is the nerve and sinew of religion in Catholic countries. The English prayer-book says of every individual priest, "whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained." Here is the whole Catholic doctrine stated. Now this the Roman Church not only says, but acts upon. And its strength lies, accordingly, not in anything that meets the eye, gorgeous cope, or chasuble, or procession, or majestic ceremonies symbolising awful doctrines; nor in any thing that meets the ear, whether chanted psalm, or litany, or sermon touching the feelings, or subduing the understanding; though all these it has, its strength lies deeper in the hidden tribunal of conscience. The good Christian is not he who attends mass or sermon, but he who keeps his conscience clean from the attacks of sin, who, overtaken in a fault, has straightway indignation upon himself, and submits himself to the discipline which Christ has appointed for restoring him. The efficacy of the pastor must entirely depend on the knowledge of his people's state, and his power to correct their sins, and to guide them in their penitence. How he can possibly have this knowledge, or power, or guide them at all without special confession, I see not: nor how he can ever exercise the power conveyed to him at his ordination, and lodged by Christ in His Church for ever. This is the true bond between the pastor and his flock: the true maintainer of discipline, and instrument of restoration. Accordingly, in Catholic countries, we see the priest truly respected, cherished, and obeyed *by his flock*, however much he may earn the dislike and suspicion of the worldly and unconverted: in Protestant countries we see the pastoral office a nonentity; the shepherd of his flock is virtually a preacher of sermons. He knows the plague is ravaging them, but they will not bear the touch of his hand: he must see them perish one by one, but they will not let him help them: when mortification has begun, then he is called in to witness a hopeless dissolution, or to speak peace, peace, where there is no peace.

The dogma of the Incarnation and the Real Presence has again the closest affinity

with that of the Priesthood. Christ is present in His Church, for the Priest in the tribunal of penitence is as God Himself. How vain, how worse than blasphemous, would be the attempt to absolve from sin,—surely the maddest infringement of Divine Power which mortal ever imagined,—had not He, the partner of our flesh and blood, said, "Receive ye the Holy Ghost: whosesoever sins ye remit, they are remitted unto them, and whosesoever sins ye retain, they are retained:" and "Lo, I am with you always, even unto the end of the world." No blasphemy can approach the Church's blasphemy, if it be not God's truth; and if it be, so deeply touching the secret springs of discipline, in what state is a branch of the Church of Christ, which utterly neglects this truth in practice, and allows it with impunity to be denied, and derided, and calumniated? Whose children from their infancy have scarcely ever heard it? Whose full-grown men turn from it in all the hardness of rebellious manhood? And if it be what it is, either a Divine Power, or a diabolic deceit, can that be at once the Gospel, which has it and which has it not?

(*To be continued*)

CONVERSIONS.

It affords us much pleasure to announce, that in the course of this week, the Rev. J. Prendergast received a respectable Female of the Established Church into the Communion of the Catholic Church, after she had been duly instructed in the Doctrine of our Holy Religion.

Selections.

CONVERSIONS.

FRANCE.

A few years ago France as well as the whole Christian world resounded with the report of the miraculous conversion of Mr Ratisbone at Rome. The chapel *delle Frati*, in which the Blessed Virgin appeared to him, was splendidly repaired and embellished by the munificence of the Duc de Torlonia; but in Paris this miracle had consequences far more important and consoling for the Faith, viz., the foundation of the House of Sion, whose object is the conversion of Jews. M. L'Abbe Ratisbone, the brother of the convert of Rome, receives and instructs there the young Jewesses who are moved by Divine Grace. A good number of them have already taken the veil, and are consecrated to the work of Sion—that is to say, to the conversion of their brethren. The worthy Superior has oftentimes the consolation of pouring out the regenerative water of Baptism in the chapel of his establishment—the natural asylum of the converted Jews. Yesterday it was to a young girl brought there by the trial of the most cruel vicissitudes of life; to-day it is to a young man born in opulence, and who in the midst of riches, could find nothing to console his heart. Four years ago the same young Jew visited Rome, and the miraculous chapel. Like Mr. Ratisbone, he bore a medal of the Blessed Virgin. Lately he wished to be taught the Christian truths; and on Sunday last, being the Feast of the Sacred Heart, the catechumen received the Holy Baptism. Providence seemed to have brought to him a godfather, in the person of the Duc Torlonia, who, having a few days since arrived from Rome, filled that part in the ceremony, with Madam de Berty, who was the godmother. Nothing could be more affecting than the ceremony in that house whose inmates are all children of Israel converted to the Faith. The Abbe Ratisbone, in his address to his dear auditory, pointed out to them the excellence of their race when regenerated. The new convert is an illustration of the fact, Acting as a Seminarist even before he was baptised, he formed himself to the duties of a foreign missionary, and from this very week he intends, through a Retreat, to prepare himself for that holy vocation. —*L'Ami de la Religion.*

—Our Bruff Correspondent writes as follows,—"I have just been informed of the conversion to Catholicity of the Earl of ———, which I have on the authority of one on whom I can place the utmost reliance. His lordship was on a visit in this neighbourhood a few days ago, when circumstances occurred such as to leave no doubt on the matter, and the only barrier to a public announcement of the fact was, whether to make a profession of faith in Ireland or in England. I am sure that the Catholics of Ireland will hail this announcement with feelings of pride and delight, as the noble Earl is much esteemed for his acts of philanthropy, and is one of the best landlords that I know of. It is also said that an M. P. will imitate the example of his lordship, which too will be hailed with feelings of great pleasure.—*Limerick and Clare Examiner.*

A correspondent of the London Standard says, "I have been told that Mr. J C. Bennet, late of St. Paul's Knight's bridge, has been received into the Church, as also Mr. M. Kinner, of Edinburgh. Twenty converts were confirmed last Sunday (6th July) by His Eminence Cardinal Wiseman The Rt. Rev. Dr. Smith administered the same day in the Greenock Catholic Church, (Scotland), confirmation to about 400 persons, 50 of whom were converts to the Catholic Faith."

Mrs. Hanly, of Adare, was received into the Catholic Church, on Sunday last, by the Rev. Mr. Cregan.—*Limerick Examiner.*

.—A young lady from this neighbourhood. whose name we are not at liberty to give, was on Monday received into the bosom of the Catholic Church, at the Augustinian Convent, by the Rev. Terence M'Mahon, O S.A.—*Ibid.*

The Rev. Mr. Henry, P.P., Emly, received into the Catholic Church last week the Clerk of the Protestant Church of that Parish, his wife, and three children —*Ibid.*

The *Kurrachee Advertiser* states that on the evening of Sunday the 17th ultimo a Unitarian and a Hindoo embraced the Roman Catholic faith in St. Patrick's Church.—*Telegraph September 2.*

PROTESTANT MISSIONS AND MISSIONARIES.

The Soiree dansante is a term now pretty well known, and is become almost household amongst us. Neither is the "Soiree Musicale" any longer a jaw-breaker, and to be referred to the next school-master for explanation. We are not aware, however, that the "Soiree Missionaire," has as yet acquired the right of Burgher-ship amongst us—and it may, to some of our profane readers require an explanation. It is an evening assembly, where the Missionaries, their wives and daughters—the friends of the Missions and their wives and daughters—assemble to discuss the affairs of the Missions—to report progress—to hear some accounts of the working of this or that particular Mission—of the difficulties —dangers—and successes of the Missionaries. There is a chairman, who is the mouth-piece of the assembly; he presides and regulates—and generally speaking, there is some Missionary noted for something—his talents—his eloquence —his travels through distant tribes—his importance as an ambassador from the parent Society —or some such real or imaginary qualities—as do not fail to make him the centre of attraction —the observed of all observers—and in the profane language of the world—The Lion of the Religious assembly. An interesting assembly of this sort was held on Wednesday, the 14th inst., at the school-room belonging to the London Missionary Society, in Barrack-street, Cape Town. Rev. William Thomson, Minister of the Union Chapel, and agent for the Directors of the Society, filled the chair. The Meeting was large, and we have no doubt, respectable and influential, and the Lion of the evening was confessedly the Rev. Mr. Renton. It was, to all appearance, an occasion—a favourable opportunity given to the Rev. gentleman—to give an account of the proceedings of the Kat River outbreak, with which he has been more or less mixed up, and to hear him "for his cause" against those "hot headed and obnoxious" English Settlers, who were so foolishly bent on shooting the enemies of the Queen at Philipton and Fort Armstrong. As the whole matter of the Kat River Rebellion is to be enquired into by a competent authority, we do not think it wise or prudent to enter upon its discussion or to make any "*ad captandum*," move in the matter. We shall, on the contrary, be delighted to find, that those who are in the eye of a portion of the public guilty at least of very considerable indiscretions, will be able to meet their accusers face to face, and rebut to the satisfaction of every unprejudiced person, those grave and serious charges now brought against them. An opportunity must soon present itself, and until that time comes, the less said on either side of the question the better. The interesting episode which regards those devoted men, who were to shoot General Uithaalder and Sandilli; those imitators of Leonidas, who were generously to sacrifice themselves to inevitable death if a Fingo *were injured*, or a head of Philipton cattle taken. This, we confess, is a little too strong for us. We don't say, that it is impossible, but we are incredulous enough to resist believing it, until we see the clearest evidence in support of it. It is no disparagement of Mr. Renton's acuteness to say, that it requires a man to be some time in the country before he can know the Native races; their language; their dispositions; above all their cleverness at dissembling when a point is to be gained; must be studied by him. The traveller, who dashes into a Mission station—without a knowledge even of the language used in the Church service, must have his information at second-hand from the Missionary. He cannot judge for himself. He is constantly, if he be an inspector of Missions, moving in a "vicious circle," and all his conclusions must depend upon the clearsightedness and good faith of his host. We fear, that this specimen of generous self-devotedness recorded by Mr. Renton, will not bear the light—but for the sake of human nature, we hope we are mistaken in our incredulity. We should not have noticed, for the reasons we have given already this speech of the Rev. representative of five hundred Ministers of the United Presbyterian Church of Scotland, were it not for its conclusion, which we are sorry to say is not remarkable for its modesty of tone. The Commissioner of the Scotch Church in conclusion, lectures the three estates—as to their duties and short comings. Undoubtedly, the Executive government ought to administer justice fairly between Black and White—and ought not to appoint immoral and uneducated men, to the office of Magistrate. With regard to prudence, that is a requisite which may admit of considerable cavil—for some will even be so rash as to question the prudence of the Reverend representative of five hundred ministers of the United Presbyterian Church of Scotland. The Superintendent-General of Education who was present, undoubtedly will be able to defend the administrators of justice against this charge, or insinuated charge of ignorance. On the whole, we say, admitting the responsibility of the Government—How does Mr. Renton prove that the heads of the government have violated their trust? Have they appointed immoral and ignorant men to administer justice? We do not mean has one of that class and description crept into the Magistracy. This as our Rev. Commissioner knows will prove nothing—"*Exceptio firmat regulam*"—"one swallow makes no summer." But has this been the systematic habit of the government. We are not the eulogists of the government, but we confess that Mr.

Renton's charge took us by surprise. We are many years in this Colony, and we have not in that long time discovered the ignorance or delinquency these gentlemen alluded to. Neither are we so much in love with John Huss, or the Lollard Doctrines, as to assert that the Magistrate, when he is no longer a babe of grace, is not to be obeyed. This we leave to the new-lights who have made many discoveries unknown to St. Paul and his disciple Timothy. We fearlessly assert that in this Colony, justice is as she ought to be, blind; and if the scales lean to any side, it is to that of Mr. Renton's clients—the Colored classes.

With regard to the colonial press, we are certain Mr. R. has made rash charges which he cannot support. The comparison of the Cape press, with that of the Slave States of North America betrays an utter recklessness in regard to truth. Where will Mr. Renton find, amongst the Press of this Colony, a single defender of the nefarious slave trade? Not one we will confidently answer—not one. We confess, that there are portions of the Press who disapprove of the Political character and position assumed by many of the gentlemen calling themselves Missionaries to the Heathen—who are so foolish as to think, that a Missionary ought above all others to be an humble and laborious man, not fond of sounding his own praises, nor over anxious about the acquisition of the good things of this world. There are portions of the Press, Who look upon the Christian liberty which Missionaries ought to preach to the Heathen, not as a message of licentiousness, which is to exempt them from labour or toil, and give them a claim to be supported in their idle and slothful habits, at the expense of their Christain Brethren; but a message of peace and charity, which is to teach them to sanctify their labours and toils, and to endure their sufferings here below, in the hope of bliss eternal That in the event of the powers of this world interfering with the rights of their converts from infidelity, great prudence on the part of the Missionary is necessary for the sake of peace; and to avoid greater evils, the doctrine of resistance is not to be preached too soon. St. Paul did not approve of the Slave trade, though he sent back Onesimus, a fugitive Slave to his master, Philemon. Mr. Renton, no doubt, would call the Apostle; a time-server, a coward, or, perhaps a Jesuit. Mr. Renton, in conclusion, attacks all the Ministers of the different Christain denominations, accusing them of pandering to the un-Christian and irrational prejudices of the whites against the colored races: and with neglect in not preaching the doctrines of Buxton and Wilberforce from their pulpits. We leave these gentlemen to defend themselves, if they think the accusation worth their notice. For our own part, we don't believe, that the first charge is to any extent true. With regard to the second charge, we glory in pleading guilty to it. Some at least, of the Ministers of the Christian denominations never professed to teach the doctrines of Clarkson, or Wilberforce. They were so ignorant as to suppose that they were sent to preach the Gospel, and for the first time in their lives have found out now, that this was all a mistake. Modest Scott, we could have listened with attention and respect to a lecture from you, on banking, or farming; or on the best mode of fishing in the deep sea. But, when you put on the character of "fisher of men"—a Missionary—and gravely tell us that Clarkson and Wilberforce, are to be the text-books of the Ministers of the Gospel—we begin to lose our patience, and to marvel how this age, so fertile in Spiritual empyricism, can merit the name of enlightened.—*Cape Colonist.*

PUSEYISM.

Correspondence of the Archbishop of Canterbury and the Bishop of Exeter, with the Rev. William Maskell, in reference to some conscientious scruples on the part of the Rev. Mr. Maskell, who believed it to be his duty to resign his cure of Souls.

The first letter is written by Mr. Maskell to the Archbishop, on some points of Doctrine—the answering of which would determine him whether to remain in, or abandon the Church, his perplexity having become the greater, by reason of the increased ambiguity which has lately been thrown upon our doctrinal formularies. He says:—"It seems to me, that excepting the doctrine of the ever Blessed Trinity, I have no doctrines and no faith to teach, as certainly the faith and doctrines of the Church of England. I may, perhaps, teach what I believe to be true; but, as it seems, it is quite open to me, if I thought it to be right, and that I should be as justified to teach the opposite."

I venture therefore to ask your grace, as Archbishop of the province—not what my duty is with regard to resignation of my cure of Souls, but—what doctrines I ought to teach my people to believe? And without entering now upon many doctrines, suffer me to name the following by way of guide and rule generally:—

"Ought I to teach and have I the authority of the church of England to teach, that the grace of regeneration, together with the remission of original sin, is certainly given to infants in the sacrament of baptism? again upon the same and equal authority, that justification is always concurrent with the due reception of the sacrament of baptism?

Or, again, that an especial gift of the Holy Ghost, is in a sacramental manner, given to faithful recipients, in confirmation, by the laying on the hands of the Bishop?

Or, again, that orders transmitted through the episcopate is of the essence of the Christian church? Or, once more, that the words in the ordinal, "whose soever sins thou shalt forgive, they are forgiven them, etc.," convey to the priesthood the power of absolving penitents, to be exercised in its fulness only after particular confession, as indicated in the office of Holy communion, and the visitation of the sick? These subjects, my lord, I consider to be intimately connected with the foundations of religious faith, and according as they are believed, with the daily life and practice of every Christian man."

No. 2—Is a leter from the Archbishop in reply, which appears to contain some wholesome

advice, and some quotations from the scriptural writings to guide Mr. Maskell's conduct. His grace recommends him to pause before he takes the dangerous step which he has been meditating, and to consult the authority on which he can alone depend—the Word of God.

No. 3—Is another letter, in reply to this from Mr. Maskell, inquiring whether he is right in concluding that he ought not to teach any of the doctrines spoken of in these five questions in the dogmatical terms there stated.

No. 4—Is the Archbishop's reply, in which he quotes St. Paul, who says:—"Preach the Word"—and concludes a short letter thus:—"Now whether the doctrines concerning which you inquire are contained in the Word of God, and can be proved thereby; you have the same means of discovering as myself, and I have no special authority to declare."

No. 5—Is a concluding answer to the Archbishop, in which Mr. Maskell says:—

"It seems to me, as I had supposed, that I had no faith and no doctrines to teach on any subject—except perhaps regarding the ever-blessed Trinity—as certainly the doctrines and the faith of the church in which I am minister, in other words, if there is anything which I ought to teach, it is this, that the church of England has no distinct doctrine except on a single subject."

No. 6 is a letter from the Bishop of Exeter to Mr. Maskell, amongst other things observing:—

"But I, at once, frankly say, I think your main position untenable—that every sound branch of the Catholic church is bound to have dogmatic teaching on the particulars stated by you."

This is a long and explanatory letter, arriving at this conclusion:—"In expressing my opinion that it is not your duty to resign your charge: I necessarily imply that I think it your duty to retain it."

No. 7—Is a brief letter from Mr. Maskell to the Bishop of Exeter, asking in what sense we are to understand that the Church of England, at the present time, condemns as heresy the denial of the unconditional efficacy of Baptism, in the case of infants?

No. 8—Is the Bishop's reply. It runs thus:—Though I decline discussing with you any further particulars, yet, I hesitate not to say, in answer to your question proposed in your letter of yesterday, that I understand that the Church of England, at the present time, implicitly condemns as heresy, the denial of the undoctrinal efficacy of Baptism, in the case of all infants' duly baptized, by holding that doctrine in her articles and homilies, by teaching it in her Catechism. The acceptance of which is a precedent condition of communion, and by basing on it all her offices of Baptism, as well as recognising it in other parts of the Book of Common Prayer, especially in the office of Confirmation. —*Gorkamite Paper.*

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* KOHL'S SCOTLAND, PROTESTANT MISSIONARIES.

I confess that I was deeply interested by the extraordinary scenes and sufferings to be witnessed in these old parts of Edinburgh; and I visited them several times, both by day and night. The most painful thought connected with them, was that the misery and wretchedness of these places seem likely to remain unimproved for an indefinite period of time. Something indeed, the authorities of Edinburgh are doing here and there, for the purification and enlargement of the closes; and old buildings and alleys are occasionally pulled down to make room for new ones. But the city of Edinburgh has only 30,000 pounds annual revenue, and the small portion of this sum, devoted to the improvement of the Old Town, is a mere trifle compared to the magnitude of the task implied in the purification of this Augean stable. The old buildings are so solid and durable, that their destruction alone would be a most expensive undertaking, and will not probably for many years be attempted. Their solidity, and the circumstance of their being entirely built of stone, renders it scarcely possible that a great conflagration should eventually clear them away, as has been the case in so many other cities.

It is, however, rather surprising that among all the wealthy citizens of the New Town, although there exist so many societies for the conversion of the Jews and the negroes, and other similar purposes, there exists not one for the far more necessary and desirable object of gradually cleansing out the wretched dens of the Old Town, destroying the miserable habitations of the poor, and supplying them with new dwellings, rather more accessible to air and light, and rather more favourable to health and morality. The wants of the Jew and the negro in distant zones and unknown circumstances, cannot possibly be adequately understood, and therefore properly supplied, by the citizens of Edinburgh. But what their own poor require, and how they can best be assisted, this they may know very well, if they choose. Yet as all the world over there is more joy over one convert, than over many that never erred, so in Edinburgh the baptism of one negro seems a more worthy subject of Christian triumph and exultation, than the deliverance of a hundred of these poor outcasts of civilisation, whose claims upon society and Christianity are so much nearer and greater. The Edinburgh Presbyterian, with his missionary zeal, is like a shepherd who has a hundred sick sheep in his own flock, and who, instead of endeavouring to cure and save them, spends all his time and money in the purchase of one rare and expensive ram. To sweeten the bitter cup of life to the poor of High-street and its closes, to snatch the toddy-bottle from the poor man's hand, and press the cup of salvation to his lips, these would be such worthy objects for a missionary's zeal and devotion, that I cannot sufficiently wonder how they have never been yet attempted. It is evident, however, that the praises and laurels heaped upon the missionary who returns from Africa, Australia, or Wallachia, with a few black, brown, or Jewish converts, would be but sparingly bestowed upon the nobler philanthropist, who should make the wynds and closes of Edinburgh the scenes of his charitable exertions.

† Kohl is a German Protestant.

During my repeated walks through the streets of the Old Town, I noticed that the Irish inhabitants were scarcely ever in the very lowest state of misery, which seemed to be almost entirely monopolised by the Scotch. The Irish were mostly small shopkeepers and tradespeople. I was told that the Irish poor in Edinburgh generally lived better upon very little, than the Scotch upon a good deal. "We should get on very well here," said a poor Irishman to me, "If we had but equal rights with the Scotch; but its so hard for us to get into the laws."

THE VERY REV. DR. NEWMAN'S LECTURE AT BIRMINGHAM.

"THE STATE OF CATHOLICISM IN ENGLAND."

(From our Birmingham Correspondent.)

(*Concluded from our last.*)

But had not free born Britons a right to think as they pleased? They ruled Popery to be what they said it was, not by history, but by act of parliament; not by sight and hearing, but by the national will. It was the will of the legislature; it was the voice of the people which gave facts their complexion, logic its course, and ideas their definition. Now, he repeated, in order to avoid misconception, that he was neither assuming nor intending to prove that the Catholic Church came from above, (though, of course, he would not have become one of her children unless he had firmly held her to be the direct work of the Almighty;) he was only investigating how it was she came to be so hated and despised amongst them. And the reason was this: that reasons of state, political and national, prevented her being heard in her defence. She was considered too absurd to be inquired into, and too corrupt be defended, and too dangerous to be treated with equity and fair dealing. She was the victim of a prejudice, which perpetuated itself, and gave birth to what it fed upon. The Rev. Doctor then gave several instances of his meaning, taking the popular notion that Christianity was very pure in the beginning, very corrupt in the middle ages, and very pure in England now, though still corrupt every where else. In illustration of this fallacy, he quoted the Protestant historian Guizot, Dr. Waddington, the present Dean of Durham, so far as regarded the middle ages. With respect to modern times, he alluded to the outcry against the Jesuits. If there was any set of men in the whole world who were railed against as a pattern of all that was evil, it was the Jesuit body. It was vain to ask their slanderers what they knew of them. Did they ever see a Jesuit? Could they say whether they were many or few? What did they know of their teaching? "Oh! it is notorious, was the reply; "you might as well deny the sun in heaven; it is notorious that the Jesuits are a crafty, intriguing, unscrupulous, desperate, murderous, and exceedingly able body of men; a secret society, ever plotting against liberty, and government, and progress, and thought, and the prosperity of England. Nay, it is awful; they disguise themselves in a thousand shapes —as men of fashion, farmers, soldiers, labourers, butchers, and pedlars; they prowl about with handsome stocks and stylish waistcoats, and gold chains upon them, or in fustian jackets, as it may be; and they do not hesitate to shed the blood of any one whatever, prince or peasant, who stands in their way." Who could fathom the inanity of such statements, which were made, and therefore, he supposed, believed, not merely by the ignorant, but by educated men, who ought to know better, and will have to answer for their false witness. In refutation of these opinions he quoted from the late Rev. Joseph Blanco White, and going back to primitive times he quoted the opinion of the Protestant German historian, Dr. Neander. *Audi alteram partem*, hear both sides, was generally an Englishman's maxim; but there was one subject on which he had intractable prejudice. Rome was his Nazareth: "Can any good come out of Nazareth?" settled the question. And here he might conclude his subject; but he was tempted to go on to try whether something of a monster indictment, similarly frightful and similarly fantastical as that which was got up against Catholicism, might not be framed against some other institution or power of parallel greatness and excellence as the communion of Rome. For this purpose he would take the British constitution; and he took it for the very reason that it was one of the greatest of human works, as admirable in its own line—to take the productions of genius in very various departments, as the Pyramids, as the wall of China, as the paintings of Raffaelle, as the Apollo Belvidere, as the plays of Shakespeare, as the Newtonian Theory, and as the exploits of Napoleon. He would show them how even the British constitution would far when submitted to the intellect of Exeter Hall, and handled by the instruments of those whose highest efforts at dissection is to chop and mangle. The Rev. Doctor then supposed a speaker, who never saw England, a member of Parliament, a policeman, a Queen, or a London mob, who had merely dipped into Blackstone and several English historians, and picked up facts at third and fourth hand, addressing the inhabitants of Moscow on occasion of an attempt by one or two Russian

noblemen to spread British ideas in that capital. This imaginary speech, of which we can only give a slight sketch, was a travestie of some recently delivered. The supposed speaker accused the system of John Bullism of being atheistical and fiendish. It claimed the attribute of divinity. Antichrist was most literally and exactly fulfilled in the British constitution. Antichrist was not only to usurp, but to profess to usurp, the arms of Heaven—he was to arrogate its titles. This was the special mark of the beast. He turned to Blackstone's Commentaries on the laws of England; and the first words which met his eyes were "The King can do no wrong." To the Sovereign was assigned "absolute perfection." Nay, more, the writer continued that the King not only could not do wrong, but was incapable of thinking wrong: "He can never do an improper thing; in him is no folly or weakness." More, the English Sovereign distinctly claimed, according to the same infamous work, to be "the fount of justice," the author declaring "that she is never bound in justice to do anything." She only did acts of reparation and restitution as a matter of grace. Now, let it be observed, continued the imaginary speaker, the Apostle called the predicted Antichrist "the lawless," because he was to be the proud despiser of all law; and wonderful to say, this was the very assumption of the British parliament. The power of parliament," said Sir Edward Coke, "is so transcendant and absolute that it cannot be confined within any bounds. It has sovereign and uncontrollable authority." Blackstone even said, "Some have not scrupled to call its power the omnipotence of parliament." "Now," continued this suppositionary speaker, "have you not heard enough of this hideous system of John Bullism? Was I wrong in using the words fiendish and atheistical? and need I proceed further with impure details, which cannot really add to the monstrous bearing of the passage I have already read. If the Queen 'cannot do wrong,' if she 'cannot even think wrong,' if she is 'absolute perfection,' if she has 'no folly, no weakness,' if she is 'the fount of justice,' 'the fount of grace,' if she is simply 'above law,' if she is 'omnipotent,' what wonder that the lawyers of John Bullism should also call her 'sacred,' and 'majesty?' Here again," continued this imaginary speaker, "I am using the words of the book I hold in my hand. 'The people (my blood runs cold while I repeat them) are led to consider this Sovereign in the light of a superior being.' 'Every one is under him,' says Bracton, 'and he is under no one.' Accordingly the law books call him '*Vicarius Dei in terrâ*,' 'the Vicar of God on Earth'—a most astounding fulfilment of the phrophecy, for Antichrist is a Greek word, which means 'Vicar of Christ!' What wonder, under these circumstances, that Queen Elizabeth, assuming the attributes of the Creator, once said to one of her Bishops, 'Proud Prelate, I made you, and I can unmake you.' The subjects of James the First called him "the breath of their nostrils,' and my Lord Clarendon, the present Lord Lieutenant of Ireland, in his celebrated History of the Rebellion,' declared that the same haughty monarch actually on one occasion called himself 'a god;' and in his great legal digest, commonly called the Constitutions of Clarendon, he gives us the whole account of the same King banishing the Archbishop St. Thomas of Canterbury, for refusing to do him homage. Lord Bacon, too, went nearly as far when he called him 'Deaster quidam,' 'some sort of little god.' Alexander Pope, too, calls Queen Anne 'a goddess,' and Addison cries out, 'Thee, goddess; thee, Britannia's isles adores.' Nay, even at this very time, when public attention has been drawn to the subject, Queen Victoria causes herself to be represented on her coins as the goddess of the seas, with a Pagan trident in her hand.. Gentlemen (continued the supposed speaker) can it surprise you to be told, after such an exposition of the blasphemies of England, though, astonishing to say, Queen Victoria is distinctly pointed out in the Book of Revelation as having the number of the beast? You may recollect the number is 666. Now, she came to the throne in the year '37, at which date she was eighteen years old. Multiply, then, 37 by 18, and you have the very number 666, which is the mystical emblem of the lawless king." The Rev. lecturer continued to draw this parallel in the person of the imaginary Russian, showing farther that according to Blackstone the King of England was immortal; "the King never dies; that he was omnipresent. "A consequence of royal prerogatives is the legal ubiquity of the King!" After drawing the supposed meeting to a close, the Rev. Dr. protested that he had not caricatured this parallel at all; and that no absurdities contained in the sketch of the supposed meeting could equal the absurdities which were firmly believed of Catholics by sensible, kind-hearted, well-intentioned Protestants. Such was the consequence of having looked at things all on one side, and shutting their eyes to the other.

The lecture, which occupied fully an hour and a half in the delivery, and of which we have given merely a sketch, was frequently interrupted by bursts of applause.—*Tablet.*

THE BENGAL CATHOLIC HERALD.

'One body and one spirit—one Lord, one Faith, one Baptism.'

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THE

BENGAL CATHOLIC HERALD.

Calcutta: Saturday, Septr. 27, 1851.

PUSEYISM AND GORHAMISM, OR HIGH CHURCH *VERSUS* LOW CHURCH.

(Continued from our last.)

HAVING now established, that in Protestant principles, "a private person, a woman, an ignorant man, any one, may and OUGHT to believe, that possibly he may understand the Word of God better than a whole council, though assembled from the four quarters of the World, and better even than all the rest of the Church," we shall next proceed to lay before our readers such remarks, as this conclusion must naturally and obviously suggest to every reflecting person.

When the inspired Legislator of the Jews, a short time before his death, made a last effort to bend the stubborn neck of his people, and to induce them to carry the yoke of the Lord with fidelity and submission, he said to them: "Remember the days of old, think upon every generation: ask thy Father, and he will declare to thee: thy elders and they will tell thee." Deut. c. 32. Little did this great servant of God anticipate, when he uttered the solemn admonition just referred to, that the day would come, even under the Gospel dispensation, of which his Law was but the Shadow, when heresy would mock at the principle involved in his sacred warning, and proclaim aloud, that the liberty, with which Christ had made us free, gave to every Christian the prerogative of rejecting with contempt, the testimony of his Father, and his elders, and of deciding on the days, and the doctrine of old, even of the Apostolic age, according to the dictates of his own crude, unlettered and undisciplined judgment.

What a monstrous principle to be ingrafted on a dispensation, whose Divine Author, at the very outset of his Mission, and on entering the Temple, when the Book of Isaias was handed to him, opened and read aloud that part of the Prophecy, which was to be pre-eminently characteristic of his Ministry and his disciples: "The Spirit of the Lord is upon me, wherefore he hath anointed me, to preach the Gospel to the Poor he hath sent me, to heal the contrite of heart.

What a monstrous principle to be mixed up with a dispensation, whose all wise and Holy Legislator delegated to his Church, through the Apostolic ministry, unto the end of time, all the sacred claims to obedience, with which he himself was invested by his Heavenly Father. "As the living Father

hath sent me, so I send you. He that heareth you heareth me; and He that despiseth you despiseth me. Go, teach all nations and behold I am with you all days even to the consummation of the world."

But perhaps, this authoritative and conclusive manner of teaching was limited to the Apostles individually, and did not extend to succeeding Pastors. Such a conjectural interpretation is at once excluded by the Saviour's express promise, to abide with those to whom he gave that authority, until the end of time. The Apostles lived only the ordinary term of human life; in them therefore considered individually, the adequate fulfilment of the Saviour's promise could not be found: No, that fulfilment can only be found in the interpretation which affirms, that the promise was made to the Apostles, as constituting a College or corporation, which was to subsist in its lawful representatives to the consummation of ages, and by means of an unbroken Succession receive the accomplishment of the rights and prerogatives, included in the Divine Commission, imparted to them by Jesus Christ.

Hence the Holy Scriptures every where represent Matthew, who was not one of the twelve Apostles chosen by Christ, and was elected into the Apostolic College, only after the Ascension of Christ into Heaven, as invested with all the Apostolic powers and privileges, as truly as any of the chosen twelve.

Hence, again, we find St. Paul, who was aggregated to the Apostolic College subsequently to St. Matthew, recognised by the Primitive Church, as fully possessed, in like manner, of the same exalted powers, which Christ, in person, gave immediately to his chosen twelve.

Hence, again, we find St. Paul transmitting by Apostolic Ordination, the powers he himself had similarly received, to Titus and to Timothy, and enjoining the latter to provide for their further transmission to a succeeding generation, by the imposition of hands on Faithful Men, fit for the discharge of the sacred duties of the Apostolic Ministry.

Neither was the authoritative power of teaching and enforcing submission to what was thus authoritatively taught, deteriorated or in any way diminished, in its transmission through so many descending links, from the Primitive Apostolic College, to Titus and Timothy. "He," said the Saviour, "to his Apostles, that hears you, hears me." "He that despises you despises me" "If any man will not hear the Church, let him be, to thee as the Heathen and the Publican." These were the penalties attached by our Lord himself to disrespect or disobedience to the Apostolic teaching.

Was this system to be permanent? Undoubtedly, yes! For Paul enjoined Titus to uphold it, and he also enjoined his contemporary Bishop, Timothy, to provide for the upholding of the succession of the Apostolic Ministry.

"A man," said the Apostle, in his Epistle to Titus, that is a Heretic, after the first admonition, avoid. Knowing that he, that is such a one is subverted and sinneth, being condemned BY HIS OWN JUDGMENT. Now the man who is subverted and sinneth, and continues, notwithstanding the advice of the Chief Pastor, who speaks to him in the name of the Church, obstinate and impenitent, that man corresponds fully in his perversity to the Heathen and the Publican, to whom the Saviour assimilated HIM, who refused to hear the Church. Such a man, therefore, in obedience to his Divine Master's words, Paul warns Titus to avoid, or, to use the words of our Lord, Such a man is to be to Titus as the Heathen and the Publican.

Let us now dwell on the Words made use of by the Apostle, on the occasion of which we have just spoken. And in order that we may arrive at a just conclusion upon their import, let us examine the most important and significant of them, somewhat in detail. "A man that is a Heretic" says the Apostle. Now what does the word "Heretic" signify? It signifies by its Etymology, a person who chooses for himself, one who makes his own choice, and who in doing so, is guided by his own will and pleasure, and is unconcerned or regardless of the wishes or authority of others, who may wish to dissuade him from doing so. Such is the man whom St. Paul denounces as criminal, because of the preference, which by exercising his private choice in Religion, he gives to the suggestions of his own judgment over the judgment of the Church of God. Such a man, continues the Apostle, is subverted and sinneth, that is, he has adopted wrong, perverse principles, by means of which he will form to himself an erroneous consistence, will sin, by his obstinate disobedience, to the Church, whom he should hear, and thus will be condemned by his own judgment; because he presumes to set up that judgment in contradiction to the judgment of the Church, and because by acting thus, he renders himself guilty of intolerable presumption and pride—sins that are an abomination to the Lord.

Having now shown the utter incompatibility of the fundamental principle of the Reformation with Christianity, we shall conclude this article with the subjoined extract from

the late Rev. Doctor Lingard's remarks on a charge, delivered to his Clergy, by Shute Protestant Lishop of Durham. The object of the illustrious Writer of these remarks is to show, that the principle of the Reformation has been productive of the most grievous errors in religion, errors wholly subversive of Christianity.

The opponents of the fundamental principles of the reformation maintain, that infidelity did not publicly appear, till after the commencement of the Reformation, and that its apostles, with perhaps one or two exceptions, proceeded during more than two centuries, from the ranks of Protestantism. They observe that the very principle, which introduced the Reformation, naturally leads in its consequences to religious scepticism. The rights of reason were extolled at the expense of those of revelation. Each individual was made, for himself at least, the sole judge in matters of religion. His private reason became a tribunal from which no appeal was permitted. The effect of this doctrine was soon manifest; and the fathers of the Reformation saw, with the keenest regret, their own weapons turned against themselves by their own children. It was in vain that Calvin burnt Servetus at Geneva, and that Gentilis shortly afterwards lost his head in the same city. Long before the close of the sixteenth century, a sect of innovators had established themselves in Poland, who judging, like their masters, of the sense of Scripture by the infallibility of their own reason, presumed to reject all the mysteries of christianity, because they were unable to comprehend them. Their opinions were gradually disseminated through the other kingdoms of Europe, and in most of the Protestant states found a soil the best adapted to their culture. In England, the proselytes to the new doctrines were numerous; and though the fires of Smithfield, in the reigns of Edward, Elizabeth, and James, blazed in support of the tenets of the established Church, Socinianism continued to make a steady and certain progress. Among its abettors, however, there were many, whose reason was uneasy even under the small restraint which it imposed. They at length condemned the timidity of their teachers, and, arguing from the same principles, proved that the Scriptures themselves ought to be rejected. If it were the right of reason to decide, what necessity, they asked, could there be for revelation? A new system, known by the name of natural religion, was recommended, and its partisans distinguished themselves by the appellation of Deists.* Yet, even in natural religion, much was discovered that the human intellect could not comprehend; its mysteries were, in their turn, exploded by reasoners of greater intrepidity; and deism in a few years was improved into atheism.

The first who claimed the merit of forming deism into a complete system, was our countryman, Lord Herbert of Cherbury. He published his first treatise on the subject in 1624. But he was not long permitted to enjoy the monopoly of infidelity. The praise which he had obtained, or the benevolent design of illuminating the ignorance of mankind, induced a crowd of writers to offer their discoveries also to the public. Hobbes entered on the career in 1650, Blount in 1680, Toland in 1698, Lord Shaftesbury in 1711, Collins in 1713, Woolston in 1727, Tindal in 1730, Morgan in 1737, and Hume in 1742 By their posthumous works, published in 1748 and 1754, Chubb and Lord Bolingbroke appeared as champions in the same cause. The singularity of the opinions which these writers maintained, gave them a momentary reputation; their works were industriously read, and sometimes translated by foreigners acquainted with the language; and the principles of deism were by degrees adopted by gay, profligate, and unthinking men in France and the north of Germany. The French and German infidels were the mere echoes of their English masters.

Whatever the Bishop of Durham may think of this genealogy, he must at least acknowledge that religious scepticism has flourished as much in the Protestant as in the Catholic states; and, if he persist in attributing its progress in the latter to the corruptions of the national religion, he must not complain if we attribute it in the former to a similar cause. As to the French revolution, that much of its horrors was the work of the French deists, is perhaps true. As the scum ascends to the surface, so, during the momentary phrenzy of the revolution, they rose to the head of the government, and improved the opportunity to attempt the destruction of religious order. But their conduct shewed that, far from thinking with the Bishop of Durham, that catholicity was favorable to their projects, they treated it as their natural and most formidable enemy.* The German deists have never been placed in a similar situation; but there can be little doubt, that much of the indecision, perfidy, and injustice, which for a while made the Prussian government the wonder and the scorn of Europe, was owing to the deistical and atheistical principles on which it was founded. Both French and Germans have already received their reward. —*Dr. Lingard's Collection of Tracts pp.* 5, 6, 7.

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* See Hume, Hist. c. 71,

* "If Catholicity be congenial to atheism, and favourable to the propagation of impiety, as some of our Protestant countrymen have asserted, the very incongenial and unfavourable manner in which atheism and impiety have treated their good ally, are circumstances so paradoxical, that I think no ingenuity but their own can either penetrate or explain them." Reflections on the Spirit of Controversy, p. 208. To those who wish to see a more ample discussion on the subject, I would recommend the perusal of this acute and animated publication.

THE FRIEND OF INDIA, AND THE BENGAL CATHOLIC HERALD.

THE *Friend of India*, in reply to our late animadversions on the charges published in his Journal, against Cardinal Wiseman, and Archbishop Hughes of New York, is pleased to say, that we are losing our temper and propriety. We can assure him, in return for his charitable solicitude in our regard, that, we deem it perfectly consistent with the one and the other of these excellent qualities, to designate both the principles and the conduct, openly adopted by those, whom we may have to notice, by their proper names. We have Scriptural Authority, to which the *Friend* will not surely object, to support us in doing so. Neither do we think, that we ought to deviate from this course, because of the adroitness or dexterity of the party deserving censure, in trying to shield his conduct, by pleading, that his statement was not original, unless he, at the same time, that he made that statement, also expressly and unmistakeably named the authority, on which he advanced it. Now this precaution was neglected by the *Friend* in his issue of the 18th Instant, in what relates to the paragraph on Archbishop Hughes, of which we complained.

Again, when there is question of alleged grave charges, affecting intimately the moral character and respectability of persons of high position in Church or State, it is far from creditable to any journalist, to rake habitually the kennels of calumny, in the pages of journals, openly hostile to the accused parties, and notoriously reckless of the truth or falsehood of the charges at issue, party purposes and prejudice being the grand objects to be served, in order to procure some suitable stimulant or aliment, for the gratification of a certain class of his readers. The adversary who comes forward openly and honestly against his antagonist, although he may act under the influence of error, is always deserving of the respect due to candour and integrity. But the man, who, like the snake in the grass, is always lurking in concealment, always willing to wound but afraid to strike, and even when attempting to strike, eager to do so, by vicarious agency, has indeed but slender claims to esteem.

If the *Friend of India* be really the impartial Journalist he affects to be, how is it, that almost without exception, every notice or extract he publishes on Catholicity or its concerns, is invariably copied from publications or periodicals, the very names of which ought ordinarily suffice, to guard any educated person, familiar with passing events, from paying the least attention to their reports on such subjects? How is it, that, even by accident, a report on these matters, copied from the recognised organs of the Catholic Body at home, or even from Protestant Journals, known to be of moderate character in Religion, never appears in his columns? The *Friend* assures us, that the Milk and Water letter signed "*Conscience*" was received by him from a remote station. Be it so. So far, he is entitled to all the reparation, which our attribution to him of so very jejune a production may demand.

The *Friend* in his defence pleads, that the article objected to, did not originate with him, but was copied from a London Journal. He, never, he repeats with a sort of triumph, spoke of Dr. Hughes as of a Wolf in sheep's clothing. Now in answer to this plea, we appeal to the *Friend's* moral Theology, and ask him, whether it be lawful to give Circulation to a serious accusation against one's neighbour, when that accusation is preferred on uncertain, or manifestly false grounds?

Is it not a received maxim, that the receiver of stolen property is as bad as the thief? and if this maxim be true, when there is question of mere temporal goods, must it not also hold, when there is question of moral goods, such as character, a possession, without which life itself is worthless. Now, what is the Circulator of slander, but the very counterpart of the thief, who unjustly steals his neighbour's worldly effects? In the eye even of the Civil or Criminal Law, is not the Publisher or Circulator of a libel, answerable for his conduct, no matter with whom the falsehood may have originated, no matter from what Journal it may have passed into another periodical? Justice requires that this should be so. For the Circulator is also, as it were, the endorser of a Calumny, and by disseminating it without remark, imparts to it the credit, which attaches to his own Character. We commend these acknowledged moral principles to the serious consideration of the *Friend*, and, trust that reflection on them will make him more cautious for the future, in allowing his paper to be made an organ for the dissemination of calumny.

We are the more anxious to impress the moral principles, we have laid down, on the mind of our contemporary, because we feel assured, that when he shall have retired from the sphere of the sinister influences, by which his judgment is now warped, into the honorable repose, to which his abilities and his

many estimable qualities, as a private Gentleman, so well entitle him, he will look back, with remorse at the pain, he has so often, we hope unconsciously, inflicted on the feelings of his Catholic Fellow subjects.

And should the day ever arrive, as we pray that it may, and events far more unlikely are now of daily occurrence, when the scales may be taken from his eyes, and he himself led in sweet captivity to another Ananias, he will if he follow the moral principles we have briefly glanced at, remember us with gratitude, for having thus early made known to him those maxims of Catholic morality, respecting our obligations to our neighbour, with which the humblest and most unlettered child of the Church is made familiar, chiefly by means of the Divine Institution of confession, although so many, who would be Doctors in Israel, appear at least in practice, to be profoundly ignorant of these important Gospel truths.

SIMLA.

PROGRESS OF CATHOLICITY.

The public Journals announce the gratifying intelligence, that within the last few days, a Catholic Church has been opened at Simla, and solemnly blessed by the Right Rev. Bishop Carli. A numerous assemblage, composed not only of Catholics but also of Protestants of the Civil and Military services, assisted at this interesting ceremony. In one of the Journals, in which a narrative of the solemnity is given, it is stated, that the chairs required for the occasion and also the Seraphine made use of the choir, were courteously lent by the Clergyman or Wardens of the English Protestant Church at Simla. This particular has its interest, in as much as it exhibits the existence of a kindly feeling towards each other, in the Protestant and Catholic residents at that station. As Catholics, we attach more than ordinary importance to so gracious a manifestation; because it leads to the hope we cherish, that as soon as the violence of prejudice and party spirit shall have subsided, the Protestants of England will upon reflection acknowledge, that under the influence of excitement, they despoiled unjustly the English, Irish and Scottish Catholics of the stupendous and venerable Temples, which Catholic piety had, in ages preceding the Reformation, not by coercion, but by the generous voluntary effusion of their wealth, reared up for the worship of the adorable Trinity.

In effect, these noble structures thus usurped, must be most inconvenient on many accounts for Protestant worship.

For, their very form, being ordinarily that of the cross, is hurtful and distasteful to Protestant feeling. Then the remnants of the beautiful Chapels which they contain, devoted to the honor of the ever Blessed Virgin and the Saints, though much defaced and dilapidated by the fury of the Reformers, still suffice to proclaim intelligibly to Protestants assembled in them for Divine worship, that they are intruders, and that they celebrate a Liturgy unknown to antiquity, one wholly at variance with that, for which the Temple they are congregated in was erected.

And what shall we say of the massive confessionals, so deeply indented in the principal walls of these edifices, that no violence has been able to tear them from their site, so that in spite of heresy and time, they still remain, to mock by their very abandonment, the innovations, which have brought into disuse the sacred and healing institution of Sacramental Confession. Oh! how does not the stone, to use the language of Scripture, cry out in all these cases, from the wall, and remind the present worshippers of their degeneracy, of their separation from the true vine, cut off from which, every Branch must wither, because deprived of communion with the trunk, which receives nourishment from its roots and distributes it with parental affection to those branches which abide in it, but to those only.

A more remarkable example of Protestant sterility, in what regards the erection of such glorious structures for Divine worship, as grew up under Catholicity, is not perhaps to be found in any other Country, than we meet with in proud and wealthy plethoric England. From the fatal day of her separation from the Chair of unity to the present, one and one only such edifice has been erected in that Country viz., St. Paul's Church. We shall pass over its unspeakable inferiority to the Catholic Temples at York and Westminster, and content ourselves with glancing at the mode, adopted to procure the ways and means, necessary to defray the expence of its construction.

Many of our readers will doubtless imagine, that these, as in Catholic times, emanated from the spontaneous piety of the Bishops, the Clergy and the Laity. No such thing. With the destruction of Catholicity, the generous spirit, which, whilst it prevailed, animated England, decayed and died. The new Faith derived all its glory from being the mere creature of the state, and on the state

alone, had it to rely for protection and support. In accordance with this strange order of things, provision was made for the erection of St. Paul's Church, by imposing a tax on Coals imported into and consumed in London. Yes, this was the wretched subterfuge, to which it was necessary for English Protestantism to resort, in order to erect the only Church it has produced in three Centuries, that can bear any comparison however remote, to the Churches of which it despoiled the Catholics.

CATHOLICITY AT CEYLON.

We publish with pleasure an extract from the *Ceylon Times*, in which mention is made of the dedication of a new Catholic Church at Colombo by the Right Rev. Bishop Antonio, assisted by his Lordship's Coadjutor Bishop Bravi. We heartily congratulate these Apostolic Prelates and their faithful Flock, both on this happy event, and also on the numerous recent conversions of the natives in their jurisdiction, this being the chief reason, why the erection of a New Church has been found necessary.

The Church will accommodate three thousand persons, and the Funds for its erection have been contributed for the most part by the Native Catholics.

Except the Catholic Cathedral, there is no Church of any denomination in Calcutta capable of accommodating any thing like so large a congregation as 3,000 individuals. The exterior of the New Protestant Cathedral would lead one at first sight to suppose, that as large a number as we have just mentioned, might find convenient Room within its precincts. But no such thing is the case—From those who have examined the amount of accommodation it affords, we learn that there is room merely for about 400 persons. It is only among English Protestants, that churches are erected after a fashion, in which the main part of the structure seems to be built only for effect. But then they have the Government or the Court of Directors ready to pay for their caprice. Catholics on the other hand, like their Brethren in Ceylon, have only God and their own exertions to rely upon for assistance. An amusing anecdote is related of Dean Swift, which will not be altogether inapposite on this occasion. On more than one occasion, the Dean had appealed in vain to his parishioners for aid, to repair the Parish Church, which had got into a state of decay. At length, tired of importuning them to no purpose, he informed them that he would trouble them no more on the subject, as he had found out means by which, without their co-operation, his object could be effected.

Eager to know what these means were, they congratulated the Dean on his success, and begged to be informed, whence they were to be derived. Oh, answered the witty parson, the thing is quite easy. I will restore the Church to the Catholics who built it, and depend upon it, that in a short time, they will put it in complete repair Then when they shall have done so, We Protestants can despoil them of it again, as we did before, and thus without any trouble or cost on our part, our object will be accomplished.

New Catholic Church.—On Saturday evening a new Church—dedicated to Saint Andrew—was consecrated to the worship of God in the presence of a vast concourse of Native Catholics. On the following day high Mass was celebrated in the new Church by the Vicar Apostolic the Right Rev. Caitano Antonio, there being present on the occasion the Right Rev. Dr. Bravi, Bishop Coadjutor, and fifteen of the Missionaries of the southern vicariate. St. Andrew's Church is situate on the Mutwal road not far from the residence of Judge Carr and is capable of accommodating about three thousand persons. It appears to be constructed of the best and most durable materials and *cannot* cost less (when fully completed) than three thousand pounds, the contribution of the natives of the locality. It has been but a short time building and when we consider that another and larger Church on the Mutwal road (St. John's) was Consecrated only two years ago and that late several large and small Churches have been opened throughout the Island—the large ones along the western sea board denoting the numbers and wealth and religious feeling of the more civilized natives while the small ones with an humble cross in front which meet the eye of the traveller as he journeys inland tell pleasingly that Christianity is progressing in the interior. When one further reflects on the continued and regular increase of European Catholic Missionaries many of whom may be figuratively said to go and bury themselves in the jungle, to win the Heathen from superstition and teach him the beauties and consolations of Christianity in his own Native village, we can well believe what we hear that conversions among the Natives are numerous and that the Catholic Church is spreading over the land.

We are sufficiently liberal and charitable to wish every Christian denomination "God speed," for it is much needed in this Heathen land.—*Ceylon Times, August* 26.

ST. JOHN'S COLLEGE.

Lectures on Mechanics, by the Rev. Mr. Stephenson.

On the morning of the 9th ult., the Lecturer called the attention of his pupils to the construction of the steelyard, as appertaining to the 1st order of the simple lever. This yard was generally of two kinds, the Roman or common steelyard, and the Danish balance; both of which, besides, answering all the purposes of the common scales, were found of much more convenience, in the service of man.

The Roman steelyard is a lever of the first order with arms of unequal length, but yet so constructed, as exactly to counterpoise each other. The long arm is graduated by divisions or marks, each of which serves to denote a certain number of units, designating either pounds, ounces, or hundreds, according to previous arrangement. On this long arm is suspended a certain weight, moveable at pleasure along the bar to any required point.

This weight is always the same; a circumstance which constitutes the chief advantage of this kind of balance. To the short arm is attached the body to be weighed, suspended by a hook fastened at the extremity of the arm, and as this weight is increased, so the sliding weight is moved along, until an equilibrium is established, when the number under which it rests at once makes known the required weight.

With regard to the Danish balance, it is a lever also of the 1st order, and much similar in construction to the Roman steelyard, yet differing in as much, as the fulcrum is always moveable, while the weight and counterpoise hold fixed positions. This balance is graduated by suspending increasing weights on the hook, and finding by experiment the graduated position of the fulcrum, in order to obtain an equilibrium.

Having passed some time in calculating the advantage to be gained by these balances; the Lecturer proceeded to explain the construction and advantages of compound levers. The compound lever is to be regarded as a combination of simple levers, and the advantages gained thereby are to be calculated by the same rule, as that given for the simple lever.

Thus if you multiply the power, by the arms of the power successively, the product must in the case of equilibrium, be equal to the weight multiplied successively by the arms of the weight, or in other words, as the continued product of the arms of the power, exceeds the product of the arms of the weight, so is the advantage gained by the compound lever. Having illustrated this by reference to a compound lever in which the advantage of 27 to 1 is gained by the combination, he passed on to the explanation of bent levers. In these, the advantage was not to be calculated by the mere length of the arms; since they are usually so constructed either for ornament, or to obviate some inconvenience of plan, and not for any increase of advantage to be thereby obtained. In order therefore to calculate the power of such levers, we are in the first place, to draw straight lines from the fulcrum at right angles, to the direction, in which the forces are respectively exerted. We thus form for ourselves an ideal lever, on which we might as before, calculate the advantage gained by the ordinary rule. The Lecturer closed his instruction, proposing as the next subject of instruction, the Wheel and Axle, the second of the Mechanical powers.

JOURNAL OF A TOUR IN FRANCE.

By Thos. W Allies, M. A. late Rector of Launton and now a Convert to the Catholic Faith.

Grand Distinctive Characteristics of the True Church.

[Continued.]

Thus the perpetual recurrence to the doctrine of the Real Presence, the prominence given to the Intercession of Saints, especially of the Blessed Virgin, and the real putting forth of apostolic power in the tribunal of penitence, are striking features in the Roman Communion. By these she proves that she has living power as a portion of Christ's Church, by living upon and dealing with the most awful powers: as she holds the true doctrine, "Believe that this is so, because I say it, and I say it because it has come to me from Christ through His Apostles," so she exhibits the convincing proof of her mission: "Believe that I am the Church, for behold me exercising the supernatural powers of the Church." This is that inward proof which convinces, which is nothing technical, merely intellectual, or matter of argument, but like St. Augustine's "Secure judicat orbis terrarum,"—"A city that is set on a hill cannot be hid." And the Anglican portion must prove, in act as well as in theory, her identity with this of Rome, from whom she has her succession, and with that

other great Oriental Communion, the joint-witness herein of Catholic truth and practice. Her prayer-book has the deepest accordance with the Catholic system. Will she in act continue to put a false interpretation on the words of her own formularies, or will she read them practically in the sense of those from whom she took them?

Among minor things, which yet we have suffered loss and harm in giving up, may be reckoned the custom of crossing with holy water on entering a church, with hearts as directed, full of reverend thoughts, and of "trust in the merits of Jesus Christ," and the custom of bowing on passing the altar. It is sad to contrast the manner in which English abroad and at home enter the House of God with the reverence shown by the right-minded in Catholic communities. A still more to be regretted omission is that of the Crucifix, which might, with much edification, appear prominently at least in one part of the church, over the rood-screen or over the altar. How often, in France or Italy, passing some retired village, or at a turn in the road, may one admire a Crucifix, large as life, sanctifying the village green, or making a shrine of some leafy recess? How often does the tedious ascent of a hill bring to mind, by its wayside memorials, the hill of scorn up which He, our only hope, slowly toiled in suffering? Is it not a tenderness to the tired wayfaring man to bring before his thoughts the very form of Him in whom all labour is made sweet? Who that has climbed the rocky stairs of the S. Gothard pass has not felt refreshed and inspirited by the Cross crowning the heights which look down on the last valley of the Italian side? As the way before him becomes narrower and steeper, frowning in arid desolation, and shut in as it seems on all sides, that Cross is to Christian thought a sign and token, that through the sternest valley and up the hardest height there is yet a way, though we see not our path before us. In faith the traveller goes on till height after height is won, and terrace after terrace surmounted, and the one road opens before him. Shall then the English labourer, doomed beyond most others to be a hewer of wood and drawer of water, be deprived of the aid of those symbols which shall tell him that this too may be made the way of salvation? Has his duller eye and less imaginative thought less need of the painting and the sculpture to inform them? Has he become more reverential since remembrances of his Saviour have been put out of his sight? Does his bearing in the House of God show a more chastened and humbled spirit of contrition since the Rood has been taken from before his eyes on which the God-Man was portrayed in suffering? What!—are those who deem it almost the whole of religion to put forward continually the sacrifice of the Cross, consistent in removing carefully out of sight the visible representation of that sacrifice? Is every memorial of our redemption to be scrupulously swept away from the face of the country?—nay, even from the interior of our churches? Out upon that detestable puritanism, devoid alike of heart and imagination, which has so successfully laboured to take away from England—once pre-eminently the isle of faith and love—every outward characteristic of a Christian land. I am, with shame, obliged to feel and confess that a pious Roman Catholic, coming to England, so far from being touched by the purity of our faith, or the warmth of our love, would probably be shocked at every step by a subtle irreverence, which has affected our whole tone of thought and mode of action in holy things.

(*To be continued.*)

CONVERSIONS.

DURING the course of the present week, a respectable Protestant Female, after having been duly instructed in the Doctrines of the Catholic Faith, was baptised and received by the Rev. J. McCabe.

Selections.

PROPOSED CONTROVERSY WITH CARDINAL WISEMAN.

The *Morning Chronicle* of Thursday publishes a correspondence between a M. Peraux, Protestant Pastor of Rochefort (France), and Cardinal Wiseman, in which the former invites his Eminence to a controversial discussion, M. Peraux professing his readiness to undertake to support the following theses:—

"1. L'Eglise Romaine n'a ni unité ni autorite.

"2. L'Eglise Romaine est l'ennemie a charnée du Christ et de sa parole.

"3. La Bible est le Code pénal de l'Eglise Romaine et la Charte de la Réforme.

"4. L'Eglise Romaine est la mère de l'Incrédulité et de la Superstition."

To this the Cardinal replies as follows:—

"35, Golden-square, June 16th, 1851.

"Sir—I beg to acknowledge the receipt of your letter of the 12th instant, which reached me in the country, and in which you challenge me to a public discussion with you on certain points of controversy which you enumerate.

"In return, I cannot but express my surprise that you should have selected for such a challenge a Bishop in a country in which you do not claim any religious charge, and whose very language differs from yours, while there are plenty of Catholic Ecclesiastics nearer your home, and of your own country, to whom similar application might more naturally be made, if edification, as I would fain hope, and not mere effect, be its object.

"I am sure, also, that the committee from whose rooms you date your letter would inform you, should you have any doubt on the subject, that no Archbishop or Bishop of the English Establishment would consider it part of his duty to accede to proposals for public discussion with any foreign Catholic Priest who might think it right to challenge any of them, this being no part of the Episcopal office. Nor can I suppose that the object of that committee, in their courtesy to foreign Ministers, was to make them champions in this country of their own various sects, or of English Protestantism. Allow me, therefore, respectfully to say, that I cannot but consider your invitation to me as much out of place, as I should deem a similar one from a French Priest to an Anglican dignitary. To such a challenger I should say, did he appear here, that there was in England a proper and sufficient authority to undertake the defence of the Catholic cause without the gratuitous interpositions of a foreign and uncommissioned Clergyman.

"I must not conclude without observing that your selection of topics for the proposed discussion supposes that the Catholic Church and Faith are on the defensive as against Protestantism, and that their supporters have nothing better to do than to answer the railing charges of their assailants at the latter's will. Allow me to say that I have never been accustomed to treat controversy so, and that without knowing to what particular section of continental Protestantism you belong, I consider you in the position of having to defend yourself and yours from the heavy charge of schism, by separation from the one only fold of Christ, the pillar and ground of truth, as well as of heresy for holding doctrines at variance with its teaching.

"Commending you to the grace of our Lord that you may see His light, I am, Sir, your obedient servant,

"N. Card. WISEMAN.

"M. Peraux, Pasteur Protestant"

THE LATE DR. LINGARD.

(From the Morning Chronicle, July 23.)

We on Monday announced the death of the Catholic historian of England. He departed at the ripe old age of eighty-two, leaving behind him the reputation of an orthodox and enthusiastic Roman Catholic, but one who in his most learned and celebrated writings never wilfully sacrificed candour and truth to sectarian ends and religionistic narrowness of view. Dr. Lingard's historical writings were, of course, to a certain degree, influenced by the point from which he looked, and the corresponding prepossessions with which he wrote. But weighty testimony has vouched for the candour and fairness of his views. Dr. Lingard, while pointing out the advantages derived in an early stage of civilization from monarchism, never attempted to wrap up the co-existent abuses; but, on the contrary, candidly acknowledged that certain evils almost inevitably spring out of certain advantages; and fairly and truly, and in the most thoroughly Catholic spirit, painted the one and the other. Had all ecclesiastical writers, indeed, been inspired by the philosophical and broadly tolerant and wisely and grandly beneficent spirit which prompted the historical works of Lingard, many a religious feud would have been averted, and many a drop of theologic black blood spared. The illustrious deceased was one of the earliest to direct public attention back into the remote and then little known times of the Heptarchy. This was in his 'History of the Anglo-Saxon Church." When it was issued, Dr. Lingard was an obscure and hard-working priest, labouring among the collier population of Newcastle. The book came modestly into the world, bearing neither the impress of Albemarle-street, nor the Row. It was indeed, printed and published locally, but its learning and its philosophy, its richness of thought, and its meekness of spirit, speedily procured extended and permanent fame for the humble adventurer from the presses of the Tyne. Dr. Lingard was then in his 37th year. He had been born in 1769—a fruitful year, by the way, in great men. Both Wellington and Napoleon were born during its progress; but we may mention that Sir Walter Scott, whose birth has been attributed, by a recent annalist of the historian, to the same year, did not see the light until 1771. Young Lingard was one of the hard, clear, and persevering brains of Lancashire. He was early dedicated to the priesthood, and studied at that seminary, so famous in the annals of modern English Catholicism, Douay. Having entered holy orders he returned home, and commenced his laborious duties as an earnest, anxious working priest among the collier population of Northumberland. As we have seen, however, his sacred and official duties did not prevent his devoting a great portion of the mental powers

with which he was gifted to the elucidation of the early ecclesiastical and ecclesiological condition of Great Britain. The work brought him fame, and to some extent the means of leisure. They were used nobly. The provincial priest conceived the grand design of the history of England, to be executed, of course, from the point of view prescribed naturally by his sympathies, and authoritatively by his creed. Into neither the merits nor the characteristics of the great work is it at all necessary now to enter. The former are acknowledged and appreciated—the latter are known and understood. Dr. Lingard's Catholic "History of England" is a legitimate and complete chronicle—adding, as it does, the annals of the kingdom, as seen by the light of the old faith, to the records written by the light of the new; and the records, we may add, inspired by the peculiar gleam of no creed whatever.

The "History of England" in question, was a work of great toil and research. In its progress the author spent much time in the noble library of the Vatican, and amongst the very curious collection of historical records left by the Stuarts and now preserved at Rome. The first volume appeared thirteen years after the publication of the earlier and introductory work. The author was then the unobtrusive and beloved priest of the same little Lancashire village, that of Hornby, in which he died. Volume after volume of the great and national work in question came forth, but the author's fame never drew him from his retirement. He had no taste for ecclesiastical pomp, and no wish for ecclesiastical preferment. More than once his name was mentioned in connexion with a Cardinalship; but the great honours of the Old Faith were more often awarded to the bustling political intriguant of the day than to the retired and unobtrusive professors of learned literature, and the non political possessor of profound scholarship. Dr. Lingard has been described by those who knew him well, as equally remarkable for manly modesty and genuine independence of character. The public story of his life is the register of the success of his books. The man was a virtuous citizen; and an earnest professor of his creed. The historian was a philosopher and a Christian in the widest and most elevated sense of the term.

THE ECCLESIASTICAL TITLES BILL.

PROTESTS AGAINST RECEIVING THE REPORT OF THE ECCLESIASTICAL TITLES BILL.

Dissentient.—1. Because while ready to uphold and to defend the rights and prerogative of our Most Gracious Sovereign and the honour and the independence of our country against all aggression, we do not feel ourselves justified in supporting a bill which trenches on that religious freedom which her Majesty has been pleased to assure us "it is her desire and firm determination, under God's blessing to maintain unimpaired"—which it has been the object of the legislature during the last 60 years to extend and secure, and which now happily form a fundamental part of our constitution, and is inseparably bound up with our civil liberties.

2. Because it is irreconcilable with the spirit and with the letter of the Roman Catholic Relief Act to impose new and to increase existing penalties, falling exclusively on the members of one religious communion; and our objection to this fatal course is augmented when it is announced that this bill may lead to other measures of a similar character, in case the stringency of its provisions is not found sufficient to answer the purposes of its framers.

3. Because we view with alarm the declaratory enactments of this bill, undefined, as they are, in their legal consequences, rendering solemn antecedent acts and public instruments unlawful and void, and rendering unlawful and void likewise all the jurisdiction, authority, pre-eminence, or title," derived from such acts and instruments.

4. Because these alarms are increased from the want of any clear definition in this bill fixing the incidence and the limits of its penalties, thus creating all the dangers which must ever attend vague and uncertain laws, exposing the Roman Catholic laity to wrong and privation, interfering with the jurisdiction and ecclesiastical functions of the Roman Catholic clergy, and leaving it a matter of grave doubt whether both parties may not be exposed to criminal prosecution as well as to civil penalty.

5. Because it is irreconcilable with the wise policy of late years, shown in the repeal of barbarous penalties contained in ancient and tolerant laws, to revive and give robustness and energy to a severe penal statute, passed nearly 500 years back, enforced only once since its enactment, and that in the year 1607, in a case which we are informed is of doubtful authority

6. Because we cannot reconcile the Charitable Bequests Act, which recognises the *status* and existence of Roman Catholic archbishops and their successors officiating and exercising episcopal functions in Ireland, with this bill, which interferes directly with the appointment of such archbishops and bishops, and declares the official instruments and official acts required for such appointments, as well as 'all jurisdiction, authority pre-eminence, or tittle,' derived therefrom, to be unlawful and void. Nor is this difficulty removed by the saving clause, which leaves it doubtful whether the 4th section may not defeat other portions of the bill, or whether the general import of the bill, may not deprive that saving clause.

7. Because it seems illogical, inexpedient, and unjust, when the rescript of letters apostolical of the Pope, of the 29th, of September, 1850, are relied on as the cause and justification of this bill, that we should extend its restraints to a part

of Her Majesty's dominions, to which that rescript has not any possible application.

8. Because it has been admitted in debate, on high legal authority, that the penalties of this bill are limited to what are described as being 'pretended sees,' while other sees or districts are subjected only to the less severe provisions of the 10th George IV. chap. 7. It therefore follows, that a different state of a law will exist in England and Ireland, as well as in different parts of Ireland, producing anomalies and contradictions incompatable with sound legislation; the severity of the law and its penalties not varying according to the nature of the imputed offence but according to the geographical limits within which such imputed offence may have been committed.

9. Because, if it should be true, as has been stated in debate by the supporters of this bill, that if it becomes a law, it cannot be carried into effect, but must remain 'a dead letter,' we consider that it is still more inconsistent with sound legislation to pass a bill, which, without giving any security whatever, tampers with all the principles of religious freedom, creates discontent and alarm, and by bringing the law into contempt, lessens its force and rightful authority.

10. Because a determined resistance has been offered to all suggestions made during the progress of the bill, for the correction even of obvious and verbal errors, as well as for the amendment of certain provisions of which no justification has been attempted, and because the reason assigned for taking this course arising from the possible inconvenience and delay apprehended, if this bill were returned to the House of Commons, is inconsistent with the free deliberations of this House and derogatory to its just rights and authority as a branch of the Legislature.

11. Because, upon these grounds, we cannot but consider the passing of this bill to be most inexpedient and unjust. We consider it ill-adapted to protect either the prerogative of the Crown or the independence of our country, while calculated to revive civil strife and sectarian dissensions; we protest against it likewise, as a departure from those high principles of religious liberty to which our greatest statesmen have devoted their intellect, their noblest exertions.

Monteagle of Brandon.	Rossie (Kinnaird)
Vaux of Harrowden.	Fingall.
Lovat.	Charlemont.
Comoys.	Leitrim.
Monteagle (M. of Sligo.)	Petre.

Dissentient.—1. Because no such measure as the present is consistent either with justice or expediency.

2. Because the bill appears to have been mainly dictated by the excitement which has recently prevailed—an excitment which it was the duty of the Government and the Legislature rather to allay than to encourage. Any attempt to interfere with doctrines by act of Parliament is not only likely to fail, but may even promote what it is intended to repress.

3. Because it is most unreasonable and inconsistent to profess to grant full toleration to the Roman Catholic religion, and at the same time to prohibit that species of communication with the see of Rome which is indispensable for its perfect discipline and government.

4. Because the undue assumption of powers involved in the terms of the Papal rescript of the 29th of September, 1850, and of other documents connected there with, however justly open to exception, can supply no reason for depriving her Majesty's Roman Catholic subjects of regular and ordinary part of their ecclesiastical organisation.

5. Because the appointment of ecclesiastical officers is essentially a matter of religious concern; and although it may be expedient in particular cases that such appointment should be under the control or influence of the civil power—and although it is the undoubted duty of the legislature to provide that no temporal power are exercised, and no temporal rights impaired under the pretext of ecclesiastical regulations, yet to restrain a religious community not established by law in the management of its religious concerns, otherwise than by confining them within the sphere of religion, is in consistent with the spirit of all our recent legislation. Such restraint involves the principle, and may lead to the practice of religious persecution.

6. Because the Act of the 10th George IV. chap. 7. which for the first time since the Reformation secured to the Roman Catholic subjects of the Crown an equality of political rights, constituted, a solemn expression of the intention of the legislature, and a pledge to the Roman Catholic community that they should thenceforward enjoy a full religious toleration.

7. Because the 24th section of the 10th George IV., which prohibits all persons other than those thereunto authorised by law, from assuming the titles of archbishops, bishops, and dean of the national church, affords no precedent for this bill, inasmuch as the former simply defends from invasion certain known legal titles already appropriated, and importing high dignities and valuable rights, whereas the latter as mounts to the total prohibition of a diocesan episcopate.

8. Because the penal provisions of this bill not only differ in the above-named respect from those of the 10th of George IV., but they differ further to the prejudice of our Roman Catholic fellow subjects, inasmuch as they are preceded by recitals and declaration of law, concerning which the 10th George IV. was silent, whereby a new and extended construction may be given both to the penal provisions of this measure, and likewise retractively to those of the 10th George IV.

9. Because the ancient statutes against the exercise of a foreign jurisdiction, or restrictive of the importation of bulls, briefs, and rescripts, which are cited in justification of the present bill, are unavailable for such a purpose. Those statutes have long been suffered to remain in disquetude. If now revived, they may be found to assert powers for the Crown which would be destructive of the religious liberties secured to Protestant Dissenters as well as Roman Catholics. They have no special reference to the establishment of provinces or sees, or, to the assumption of titles, but are equally and indiffer-

ently directed against all exercise of jurisdiction, whether by diocesan bishops or by vicars-apostolic, and are therefore incompatible with our principles of toleration and religious freedom.

10. Because there is a peculiarly harsh and ungracious character in the present prohibition of diocesan government of the Roman Catholic community; as it is not disputed that at various periods from the Reformation down to a recent date, the secular clergy, and more especially the Roman Catholic laity, have sought for the introduction among themselves of a diocesan episcopacy, with the approval and encouragement of the British Government.

11. Because there are presumptive grounds for believing the late measures of the Pope have been adopted under the persuasion that, if he should do what in his judgment was requisite for the spiritual wants and interests of his own communion, the advisers of the Crown not only would have no desire, but had in fact publicly disclamed all intention and all title to interfere.

12. Because this bill, while it professes to refer to Roman Catholic titles, enacts a further and wholly gratuitous interference with religious freedom by forbidding the assumption of episcopal titles on the part of any other persons than the prelates of the established Church and the Scottish episcopal communion. By thy exception from its provisions of the last-named prelates, who are appointed independently of the royal authority, the bill plainly admits that the appointment of bishops is in its essence a spiritual matter, and thereby condemns its own provisions.

13. Because it is inexpedient to protect the rights of the episcopate established by law, by needless and unjust restraints upon the religious freedom of others. Such protection is likely to weaken rather than to strengthan the national church in its proper office of maintaining and enlarging its influence over the people by moral and spiritual means.

14. Because the bill besides being unjust in principle, greatly endangers the peace and harmony of the various classes of her Majesty's subjects in the United Kingdom and especially in Ireland. Should the measure be carried into actual operation, it may engender the most serious political and social evils; while, if it should not be put in force against the use of titles openly assumed, its introduction into the statute book will have tended to disparage the dignity of Parliament and the authority of the law.

Gordon (Aberdeen)	Wharncliffe
Newcastle	Lyttelton
Canning	Monteagle of Brandon.
St. Germans	—*Ibid.*

THE IRISH LAND-LAWS JUDGED BY THE IRISH CENSUS.

Statistical science has never had to record a fact more terrible than the results of the Irish Census of 1851. The figures speak for themselves with a stern eloquence, the effect of which no amplification can increase, no ingenuity explain away. In 1841, the population of Ireland was 8,175,124; by the ordinary law of increase it should have risen, in the present year, to about 8,700,000; it actually stands at 6,515,794! This is a degrease of 1,659,330, as compared with the population of 1841; of more than 2,000,000, on what ought to have been the population of 1851. The returns for the last four decennial periods show the frightful nature of the result still more strikingly Those returns are:—

Population in 1821	6,801,827
,, 1831	7,767,401
,, 1841	8,175,124
,, 1851	6,515,794

Comparing the first and the last of these four periods, it appears that Ireland has now 286,033 fewer inhabitants than she possessed in 1821—thirty years ago. We call this a terrible fact—the most significant handwriting, with which the iron and impassible pen of science has yet traced on the records of history the fatal results of misgovernment and oppression.

Misgovernment and oppression—we repeat the words—misgovernment which has blasphemed a beneficient Providence, and maligned a noble race, by imputing the results of its own wicked negligence to the inscrutable decrease of the one, and the incorrigible barbarism of the other. Oppression, which has sate aloof and apart with folded hands and a complacent smile, watching the slow but certain operation of a system of laws, whose constituted and established tyranny has wrought result more terrible than the lawless and irregular inroads of less decorous but less destructive despotism.

We know it is the fashion with certain able editors and approved doctors of a heartless philosophy, to rejoice in the fact that, by this sweeping away of what they are pleased to call "a superabundant Celtic population," room has been made for the influx of English capital and the introduction of English labour. Rent-evictions, and potato famines, and pestilence, have cleared the land for a fresh settlement as effectually as the Desmond forfeitures, the Ulster plantation, or the terrible confiscations of Cromwell. By the combined influence of famine, fever, and emigration, the result has been achieved—that there are already a million and a-half fewer Irishmen in Ireland than there were ten years ago, and there are yet no signs that the rate of decrease has reached its maximum. So much the better, say the reasoners to whom we have alluded; let the population find its natural level; let the Celtic indolence and semi-barbarism be replaced by the Anglo-Saxon energy and the Anglo-Saxon civilization; let our high-farming system, and our improved drainage system, and our English capital be brought to bear on the land, and Ireland shall yet attain a prosperity which will prove its past crisis to have been, in fact, but the necessary pangs of a new birth.

Never, gentlemen! the cause lies deeper than over population and Celtic indolence. The facts you assume are false: Ireland is in no true less over populated: the Irishman is *not* by nature less apt for labour than the Englishman.

No country can rightly be called over-peopled which, if cultivatad up to the fair measure of its capacities, would offord abundant support to a

population greater by at least one half than any it has ever yet possessed. That is the case with Ireland: a full third of its cultivable land has never been reclaimed from the state of nature. The cultivation of the remaining two-thirds is generally of the most miserable kind. Yet in the face of this known fact, we are to be told that Ireland is over-peopled, and that the annihilation in ten years, of a million and a half of her inhabitants is only a happy adjustment of her population to her means of subsisting them!

Then again, as to that pet fact of the parrot politicians—that eternal twaddle about Celtic barbarism and Irish indolence! As applied to the Irishman in Ireland, it is a heartless insult: as applied to Irishman out of Ireland, it is a notorious falsehood. A philosophic and accomplished observer, who has spent eight years in a laborious personal inspection of the different labouring populations of Europe, thus sums up the result of the evidence on this point:—

'Send the Irishman to Australia, to the State, or to any English colony, *where he can make himself, by industy, a proprietor of land, and where he is not shackled by middle-age legislation*, and he becames immediately the most energetic and conservative of colonists. He there acquires faster than any one else; he effects more in a day than any one else; he is more untiring in his perseverance than any one else; and he forces his rulers to write over to England—as the Governor of South Australia did a few years ago—that the Irish are the most enterprising, successful, and orderly, of all the colonists of those distant lands. In every colony of our empire and among the motley multitudes of the United States, the Irish are distinguished by their energy, their industry, and their success. *They are industrious and successful everywhere but in Ireland.*"*

Why is this? why is the Irishman thus palsy-stricken and torpor-bound in the land of his birth? What curse has doomed one-third of that beautiful land to sterility, and fifteen hundred thousand of her children to a sentence of starvation or banishment, in the course of the very ten years during which the rest of the modern world has been making the most unexampled advances in prosperity and population?

The cause of causes, we reply unhesitatingly, is to be found in *the unparalleled and monstrous system of land ownership and land occupancy, which has for ages prevailed and still prevails in Ireland.*

The Irishman in Ireland is still 'shackled by middle-age legislation,' he cannot 'make himself by industry a proprietor of land.' Here lies the true secret of the whole matter. Since the first introduction of Norman Feudalism, by Strongbow, five separate confiscations—under Philip and Mary—under Elizabeth—under James I.—under Cromwell—under William III.—have had the effect of wresting the land of Ireland from the Irish, accumulating it in enormous masses in the hands of the conquering and confiscating race. In a very able work just published by Mr. Scully on the Irish Land question* abundant data are given for estimating the real extent are effect of these successive confiscations. William III., after the Battle of the Boyne gave away by royal grant some 520,000 acres of Irish land among his own personal friends and adherents. The Commons, indeed, resumed the grant, and directed an absolute sale of the lands comprised in it. But this was merely substituting a Parliamentary sale for a Regal grant. The confiscation was the same, and the price so small as not to interfere with the transfer of vast masses of territory to single capitalists. After Cromwell's transplantation of the Irish from Tipperary, the whole of the lands were alienated: by degrees the old inhabitants returned, and their descendants now constitute the occupying tenantry of that county *in a proportion exceeding twenty to one. The ownership of the land belongs to them in less than the inverse ratio of one to twenty.* And this, in a country and among a race where the desire of owning land, which is almost everywhere a strong propensity, rises into the vehemence of an absolute passion! Is White-boyism wonderful after this? Is the civil war of tenant against landowner to be set down to Celtic semi-barbarism? Is it matter of marvel that so many broad acres of the beautiful land are still wholly unreclaimed or but half cultivated, or that a peasantry, hopeless of ever possessing in actual ownership a rood of their own territory, should desert that inhospitable motherland for other regions where no laws prevent them from gratifying one of the strongest impulse that God has implanted in the nature of man—the desire of acquiring by industry a property in the soil he tills?

There is no such incentive to industry; there is nothing which so effectually rouses the sluggard into a worker, as the desire of landownership. "The magic of property" says Arthur Young, (a sober), practical, and eminently qualified observer, 'transforms sand into gold. *Give a man the* secure possession *of a bleak rock, and he will turn it into a garden. Give him a nine years'* lease *of a garden, and he will turn it into a desert.*'

It is thus that a more recent, but equally well-informed traveller—Mr. Laing—contrasts the present condition of Ireland, still subjected to the feudal laws of landed property, with that of Flanders, where those laws have long been unknown. The peasant *tenants* of small farms in Ireland are sunk in misery. The peasant *proprietors* in Flanders, on a soil originally inferior, working on their own little farms on their own account from generation to generation, have brought them to a garden-like fertility and productiveness, and have made the whole face of the country a garden and a pattern to Europe.'

What has made the difference in the two cases? Not, O ye political Pharisees! the 'accursed influence of the priests,' for Belgium is, if anything, more priest-ridden than Connaught—not, O ye ethnological doctors! the inaptitude

* Kay. 'Social Condition of the People of England and Europe.' 1850.

* 'The Irish Land Question,' &c., by Vincent Scully, Esq., Q.C. Dublin: Hodges and Smith, London: Simpkin, Marshall, and Co.—Ridgway.

for labour of the Irish Celt, for this Irish Celt, when beyond the pale of the Irish laws, is the most enterprising and vigorous of mankind. What is it, then? We answer without hesitation—the miserable yoke of feudalism; the wretched system of entails and settlements, and complicated, titles and cumbrous conveyances, which confine the land within the narrow circle of an impoverished territorial aristocracy, and prohibit those who till the soil of Ireland from ever hoping to acquire a right of ownership over any portion of the soil they till.

Hopeless men are never industrious. No work will be done where nothing worth the winning can be earned by working. Hence the torpor of the Irish peasant in Ireland; hence his want of frugality and self respect and self-restraint; hence his reckless propagation on potatoes, as long as he can get them, and his death by starvation when they fail him. The great remedy for the evils of Ireland, the sole hope of arresting that frightful state of things just disclosed in its full extent by the recently published census is *a bold, unflinching (aye, if you like to call it so), a revolutionary, change in the entire land system of Ireland.* That is the truth.

With the nature of that change should be, is a subject of the last importance to those who affect to conduct the Government of this great empire. We cannot attempt to enter on the matter now; but we hope to return to it next week, and take that opportunity of considering some of the valuable suggestions of Mr. Scully. —*Weekly News and Chronicle.*

THE VERY REV. DR. NEWMAN'S SECOND LECTURE.

(From our Birmingham Correspondent.)

Birmingham, Wednesday.

On monday evening last, the Rev. Dr. Newman delivered his second lecture, in the Corn Exchange, on Catholicism in England. There were many highly respectable Protestants present, who appeared deeply interested in the address, which was, as you will perceive from the following, a masterpiece of close reasoning and satire. The Rev. Dr. on coming forward, was received with enthusiastic cheering. He then proceeded as follows:—Considering, what is as undeniable a fact as that there is a country called France, or an ocean called the Atlantic, the actual extent, the renown, and the manifold influence of the Catholic religion—considering that it is the religion of 200 millions of souls, that it is found in every quarter of the globe, that it is received by entire nations, that it has been the creed of men the most profound and the most refined, and the source of works the most beneficial, the most arduous, and the most beautiful; and moreover, considering that, thus ubiquitous, thus commanding, thus intellectual, thus energetic, thus efficient, it has remained one and the same for centuries—considering that all this must be owned by its most virulent enemies, explain it how they will, surely it is a phenomenon the most astounding, that a nation like our own should so manage to hide this fact from their minds, to intercept their own vision of it, as habitually to scorn and ridicule, and abhor the professors of that religion, as being, from the nature of the case, ignorant, unreasoning, superstitious, base, and grovelling. Whether for philosophic remark or for historic research, Englishmen will not recognise, what infidels recognise as well as Catholics, the vastness, the grandeur, the splendour, the loveliness of the manifestations of this time-honoured Ecclesiastical Confederation. In this inquisitive age, when the Alps are crested and seas fathomed, and mines ransacked, and sands sifted, and rocks cracked into specimens, and beasts caught and catalogued, as little is known by Englishmen of the religious sentiments, the religious usages, the religious notions, the religious ideas, of two hundred millions of Christians, poured to and fro, among them and around them, as if, I will not say, they were Tartars or Patagonians, but as if they inhabited the moon. Verily, were the Catholic Church in the moon, they would gaze on her and delineate her with more accuracy than they do now. This phenomenon is what I in part brought before you in my last lecture. This evening I am proceeding to the inquiry how, in a century of light, when we have re-written our grammars, and revolutionised our chronology, all this can possibly come to pass; how it is the old family picture of the man and the lion keeps its place, though all the rest of John Bull's furniture has been condemned and has been replaced. Now, if I must give the main and proximate cause of this remarkable state of mind, I must simply say that Englishmen go by that very mode of information in its worst shape which they are so fond of objecting to in Catholics; they go by tradition, immemorial, unauthenticated tradition. This it is that makes them entertain those notions. They talk much of free inquiry; but towards us they do not dream of practising it; they have been taught what they hold in the nursery, in the school-room, in the lecture-class, from the pulpit, in the newspaper, in society. Each man teaches the other—"How do you know it?" "Because he told me." "And how does he know it?" "Because I told him." Or, at the very best advantage—

(To be continued.)

THE BENGAL CATHOLIC HERALD.

'One body and one spirit—one Lord, one Faith, one Baptism.'

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THE

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PUSEYISM AND GORHAMISM, OR HIGH CHURCH *VERSUS* LOW CHURCH.

[NEW QUARTERLY REVIEW.]

(Continued from our last.)

When the anger and indignation of Elias, a great Prophet of the Most High under the Mosaic dispensation, were provoked by the divided worship, which a portion of the Jewish people paid to the true God and to Baal, He exclaimed with the zeal of a Faithful Herald of the Truth, "How long do you halt between two sides? If the Lord be God follow him: But if Baal then follow him. And the people did not answer him a word." The Prophet's words are, it seems to us, exceedingly applicable to the present adherents of the High Church or Puseyite party in England. Hardly a day passes by, in which we may not meet with some new Tract, published by one of the upholders of that system, which if do not proclaim the Roman Catholic to be the only true Church, is sure to discourse of the Anglican Establishment, as estranged from Apostolic usages and doctrines, and as having her power to announce Catholic truth, suffocated, as it were, and paralysed by the domination of the State over her Religious Councils.

This is the ordinary tone, in which Puseyite tracts are conceived. But, sometimes, the monotony of them is relieved by a singular expedient. Instead of upbraiding the State, or the genius of the Reformation together with its recognised fundamental principle of private judgment, for the injustice in which the truth of God is detained by the Anglican Church, some writers of the Puseyite section, have ventured, rashly we hope to show, to impute this unhappy suppression of truth, or its imperfect and dismembered enunciation by anglicanism, to another very different cause. If we, believe these writers, the baneful occurrence, we speak of, is to be ascribed to the injurious influence, which, the tenets of Roman Catholicism, exercise on the tender budding shoots of pure Apostolic Doctrines, contained and cherished in the bosom of the Anglican Vineyard.

A periodical called, "the Theologian" conducted by writers of the character just alluded to, is noticed in the fifteenth number of the New *Quarterly Review* art 22nd. The Reviewer declares the periodical to be "a Church publication of a very high character, but one, he fears, which is too favourable to the Puseyite section of the Church. Never-

theless, he adds, "The loose Theology of the Bishop of Calcutta, and the pseudo Evangelicals receive some withering blows from this work, and they are dealt with a masterly hand at the weak points of that anti-Church system. The doctrine of Baptismal regeneration is shown to be a high Catholic verity, and acknowledged to be such by most Church communions." "Our accusation against Rome, we reiterate (says the Theologian) is having caused Israel to offend, that She has caused Christendom to reject or lightly regard truths and practices, which belong to the Christian Church." As illustrations, the Theologian refers to the Roman Catholic doctrines and practices in reference to the Eucharist, Purgatory, Prayers for the dead, Extreme Unction, the worship of the Blessed Virgin, and he asserts, that the Church of Rome has not merely corrupted the truth in regard to these subjects, but has moreover deprived the Anglican Church of the power of expressing the truth in words, and of carrying out the truth in practice." The Reviewer subjoins the following characteristic remarks of the Theologian, which we give in full, as they exhibit, on the subject of Purgatory a still more full development of the Theologian's meaning. "So likewise, the truth of which Purgatory is the perversion—viz., that the state of the disembodied spirits of the faithful is one of purification; that they who sleep in Jesus are being perfected together with us; this great truth so distinctly held by the ancients, has been lost sight of by Roman perversion. Rome declares that state, to be one of penal suffering. This we deny; and deny that it was ever so considered by the ancient Church, although we willingly admit that it may well be one of PURIFICATION."

There are many things contained even in the brief extracts copied by us from the New *Quarterly Review*, which would incline us, to reckon the Editors of the Theologian, among the disciples of that loose Divinity on account of which the Reviewer censures, the Bishop of Calcutta and the pseudo Evangelicals. It would occupy too much of our columns, were we to undertake to refute their assertions on each and every question of doctrine or usage, enumerated in the indictment, preferred by them against the Roman Catholic Church. It will suffice for every useful purpose, that we lay before our readers such data or principles, as, though more immediately applicable to one or other of these topics, may, (*mutatis mutandis*) be accommodated to the refutation of all the rest. But before we proceed further, let us advert to the Theologian's doctrine on Baptismal regeneration, which, according to him, is a high Catholic verity. Here, at least, is a position, on which the Theologian makes common cause with the Roman Catholic Church.

Now, as the history of the late proceedings in the case of Mr. Gorham and the Bishop of Exeter on the subject of Baptism is still fresh in the minds of all, who took an interest in that controversy, a bare reference to these proceedings must suffice to remind them, that the advocates of Baptismal regeneration were obliged to sustain their case, chiefly by argumentation derived from Roman Catholic authorities. Doth there then from the same fountain sweet and bitter waters come forth? If in a controversy, which has agitated the English Protestant Church at home and abroad, and which may, not improbably lead, at no distant day, to its dismemberment, the Roman Catholic Church, as the Puseyites gratefully acknowledge, has been found, a faithful inflexible witness in the cause of truth, assuredly, the evidence must be transparent, which would justify a Puseyite, in accusing her of having been less faithful in other similar trials.

Again, the Theologian charges the Roman Catholic Church, whose testimony to the truth in a most important and mysterious Dogma has been confessedly faithful, "WITH HAVING CAUSED CHRISTENDOM to reject or lightly regard truths and practices which belong to the Christian Church."

In the name of common sense, what does the Theologian mean by "Christendom."? Does he mean the two hundred millions who belong to the one Fold of the one Shepherd, in the Roman Catholic Communion? Assuredly not—Does he mean the numerous followers of Eastern and Greek Christianity? Certainly not—For in common with Roman Catholics, all these Christians profess the same doctrine on the Sacraments, and Sacrifice of the New Law, on Prayers for the Dead, that is for their comfort and relief &c. &c. Whom then does he mean. He, can possibly mean no others, but the handful of which the Puseyite party is composed. For it is as obvious as the noon-day Sun, that all other Protestants, English and Scotch, at home and abroad, denounce as impious, the distinctive tenets, which the Theologian would have them recognise as high Catholic Verities. Such is the "Christendom" of our Theologian, and such is the paltry testimony he can adduce to obscure the meridian splendour of evidence, which Christendom in its true signification supplies in favour of the Roman Catholic Church and of her Doctrines and Usages.

One would suppose, that it should have sufficed to open the eyes of the Theologian, and make his error palpable even to himself, had he reflected on the course unanimously adopted by the Puseyite Converts to Catholicity.

Whither did these great men, it may be said almost without an exception, turn their eyes, once, that Divine Grace had brought them to believe the chief truths of Christianity, respecting the Sacraments, the Church and its Apostolic Ministry? At once to the Roman Catholic Church, despite of early inveterate prejudices, despite of all earthly considerations, to Rome they turned as the needle to the magnet, and within its hallowed influence, amidst good report and bad report, they still continue, deeming the ignominy of Christ better than the riches, luxuries and honors of Pharaoh's Court, content to regard all things as ordure, if they can but gain Christ. We shall conclude this notice, with a remark, to which our Catholic readers will attach due importance.

It is a memorable fact, that every class of Christians which rejected the Doctrine of the real Presence, in the Catholic sense of that Dogma, ended in its total denial, just, in the same way, as it has happened, that every class of Christians, which has understood the Divinity of Christ, or the Trinity, in any other than the Roman Catholic signification, has invariably finished its course by the rejection of these Mysteries.

The subjoined copious quotations from St. Augustine will afford abundant evidence to our readers, of the sense, in which the Primitive Church understood the doctrine of a middle state, for such souls as departed from this life, free indeed from grievous sin, but yet not fit for immediate admission into the presence of that God of infinite purity, before whom even the angels are not without stain.

We shall preface the quotation from St. Austin, with a brief exposé of the Catholic Doctrine on Purgatory. The annexed exposition is copied from *Berrington's Faith of Catholics.*

PURGATORY.

PROPOSITION XI.

Catholics hold there is a Purgatory, *that is to say, a place or state, where souls departing this life, with remission of their sins, as to the guilt or eternal pain, but yet liable to some temporal punishment, (of which we have just spoken) still remaining due; or not perfectly freed from the blemish of some defects which we call venial sins—are purged before their admittance into heaven, where nothing that is defiled can enter.*

PRAYERS FOR THE DEAD.

CENT. V.

ST. AUGUSTINE, L. C.—"Before the most severe and last judgment, some undergo temporal punishments in this life; some after death; and others both now and then. But not all that suffer after death, are condemned to eternal flames. What is not expiated in this life, to some is remitted in the life to come, (*) so that they may escape eternal punishment." *De Civit. Dei*, L. xxi. c. 13. *T.* vii. *p.* 634.—"The prayers of the Church and of some good persons are heard in favour of those Christians, who departed this life, (†) not so bad as to be deemed unworthy of mercy, nor so good as to be entitled to immediate happiness. So also, at the resurrection of the dead, there will some be found, to whom mercy will be imparted, having gone through those pains, to which the spirits of the dead are liable. Otherwise it would not have been said of some with truth, that their sin *shall not be forgiven, neither in this world, nor in the world to come* (*Matt* xii. 32) unless some sins were remitted in the next world." *Ibid* c. xxiv. *p.* 642.—"It cannot be denied, that the souls of the dead are relieved by the piety of the living, when the sacrifice of our Mediator is offered for them, or alms are distributed in the Church. ‡ They are benefitted, who so lived, as to have deserved such favours. For there is a mode of life, not so perfect as not to require this assistance, nor so bad as to be incapable of receiving aid.—The practice of the Church in recommending the souls of the departed, is not contrary to the declaration of the Apostle, which says: *We must all appear before the judgment-seat of Christ, that every one may receive the proper things of the body, according as he hath done, whether it be good or evil:* (2 *Cor.* v 10.) For this merit each one, in his life, has acquired, to be aided by the good works of the living. But all are not aided: and why so?—Because all have not lived alike. When therefore the sacrifice of the altar or alms are offered for the dead; in regard to those whose lives were very good, such offices may be deemed acts of thanksgiving; acts of propitiation for the imperfect; and though to the wicked they bring no aid, they may give some comfort to the living." *Enchirid* c. cx. *T.* vi. *p* 238.—"*Lord chastise me not in thy anger.* May I not be numbered with those, to whom thou wilt say: *Go into eternal fire, which hath been prepared for the devil and his angels.* Cleanse me, so in this life, make me such, that I may not stand in need of that purifying fire, designed for those who shall *be saved*,

* Quod in isto non remittitur, remitti in futuro . . . jam supra diximus.

† Pro defunctis quibusdam, vel ipsius Ecclesiæ, vel quorundam piorum exauditur oratio.

‡ Neque negandum est, defunctorum animas pietate suorum viventium relevari, cum pro illis sacrificium mediatoris offertur, vel eleemosynæ in Ecclesia fiunt.

yet so as by fire. And why, but because, (as the Apostle says) they have built *upon the foundation wood, hay, and stubble?* If they had built *gold and silver and precious stones*, they would be secured from both fires; not only from that in which the wicked shall be punished for ever; but likewise from that fire which will purify those who shall be saved by fire. * But because it is said, *he shall be saved*, that fire is thought lightly of; though the suffering will be more grievous than any thing man can undergo in this life." *Enarrat. in Psal.* xxxvi. *T.* iv. *p.* 295.—"It cannot be doubted," &c. *See the passage, p.* 284.—"We read in the second book of Maccabees, (xii. 43.) that sacrifice was offered for the dead: but though in the Old Testament, no such words had been found, the authority of the universal Church must suffice, whose practice is incontrovertible. When the Priest at the altar offers up prayers to God, he recommends in them the souls of the departed. † —When the mind, sometimes recollects that the body of his friend has been deposited near the tomb of some Martyr, he fails not, in prayer, to recommend the soul to that blessed Saint; not doubting, that succour may thence be derived. ‡ Such suffrages must not be neglected, § which the Church performs in general words, that they may be benefitted, who have no parents, nor children, nor relations, nor friends." *De cura pro Mortuis, c.* i, iv. *T.* vi. *p.* 516, 519.—The same sentiment is repeated through the whole Treatise.

ST. JOHN'S COLLEGE.

INSTRUCTIONS IN PRACTICAL SURVEYING, LEVELLING, DRAWING OF MAPS &c, &c.

We are happy to announce, that Mr. Gomess a former distinguished alumnus of St. John's College, has undertaken to give instructions, during his stay in Calcutta, on the important subjects named in the heading of this article, to the advanced Pupils of that Seminary.

For some time, indeed, since Mr. Gomess completed his course of studies at St. John's College, he has been uninterruptedly engaged under Dr. McClelland, Mr. Oldham, and in the Surveyor General's Office in one or other of those departments, in which a young man of industry and ability has so many opportunities of qualifying himself to impart instructions to others on the subjects, on which he has undertaken to give lectures. We have reason to know, that in the several occupations, in which Mr. Gomess has been engaged, he has given the highest satisfaction to his superiors. The state of his health having obliged Mr. Gomess to withdraw, at least for a time, from the Geological Survey now being carried on at Cherra Poonjee, the Head of the Survey, Mr. Oldham has kindly brought Mr. Gomess' services under the notice of Government, and strongly recommended, that a handsome increase of salary should in return be granted to him.

* Sed etiam de illo qui emendabit eos qui per ignem salvi erunt.

† Locum suum habet etiam commendatio mortuorum.

‡ Ete prodesse non dubium est.

§ Non sunt prætermittendæ supplicationes pro spiritibus mortuorum.

LECTURE ON PRACTICAL SURVEYING, LEVELLING &c. &c., BY MR. A. D'B. GOMESS.

On Friday evening the 26th ultimo, Mr. Gomess delivered his first lecture on levelling.

Beginning his lecture by a few remarks on the advantage of having a clear and distinct knowledge of the theory of any practical science, the lecturer proceeded to describe the figure of the earth. The figure of the earth, he said, might be understood to be a surface, every point of which was perpendicular to the direction of gravity, or to the plumb-line, unaffected by surrounding objects. He likened it to the form which the sea might be supposed to assume, when uninfluenced by wind or tide. The visible horizon of an observer on the surface of the earth, was a tangent at the point of observation to the curve of the exterior of the earth, or more simply, the line of sight was perpendicular to the direction of gravity at that point, or to the earth's semidiameter. To trace a line parallel to the horizon at all its points, he said, constituted the art of levelling, such a line was parallel to the mean surface of the earth, it was a curve, and if curve lines were to be traced round the earth in every direction, the superficies in which such lines would lie, would be the superficies of the earth considered as a sphere, and distinguished from its *actual* figure including all its inequalities.

The line of sight given by the operation of levelling, he then said, was a tangent to the surface of the earth, rising above the true level with the increase of distance. This was termed the apparent level, and the difference was obtained by calculating the excess of the secant of the arc of distance above the semidiameter of the earth. Dwelling for some length on this part of his lecture and illustrating his views by a diagram he passed on to the effects of *curvature* and *refraction.* Pointed out the method of calculating their respective quantities, which in the ordinary operations of levelling, he remarked, was so inappreciable as to be altogether omitted, and then went on to an investigation of the practical details of levelling.

He dwelt incidentally on the importance of the subject, deducing numerous examples of works designed upon erroneous data which involved an enormous waste of money. He then proceeded to describe the various kinds of instruments called into play in levelling operations, all of which, he said, depended upon a common principle-gravity. In illustration a mason's level was pointed out as a level of the simplest kind, and after describing the instruments first brought into use, the water or fluid level, the Cambrian level, &c. he entered into a brief description of the spirit level with the method of conducting simple operations with it.

A. Y. level was then presented for examination, and the uses of the several parts of it briefly explained. He described it as consisting of an achromatic telescope resting on two supporters in shape resembling the letter Y, whence the name of the instrument; the lower ends of these supporters were secured in a brass bar carrying a compass box for the purpose of taking bearings, together with simple mechanical contrivances for setting the whole level, which was described more at large in the lecture. The level staff was then spoken of and the Lecturer concluded with an example of the simplest method of taking the profile of a piece of ground. The method he pointed out was an old one, he said, but made use of an account of its simplicity, and then took his leave promising in his next to shew the defects of this mode of working with a full detail of the method now generally pursued.

CONVERSIONS.

Last week we announced, that the Rev. Mr. McCabe received a respectable Protestant Female into the bosom of Catholic Church. In this week we have to record another Conversion of a young man, a Protestant, a native of Ceylon, to our Holy Religion, by the same Rev. Gentleman.

CONTROVERSY ON THE RULE OF FAITH BETWEEN REV. MESSRS. HUGHES AND BRECKENRIDGE, P.P. 3 to 6.

The question then is this, continued Dr. Hughes: Is the *Bible alone*, that practical rule of faith, established by Christ, to guide us in matters of religion, and to determine disputes in his Church?

If it is not, then it will follow, that the whole Protestant system that is, the system of all who adopt the Bible alone to "guide them in matters of religion," hinges on a principle which is vicious and defective. I will now proceed to state the reasons which should make it manifest to every unprejudiced mind, that the *Bible alone*, is not, and cannot be the infallible rule established by Christ for the purpose of determining disputes in his Church. These reasons I will lay down in distinct paragraphs in order to make them convenient for the purposes of reference, and to bring them more within the reach of refutation, number for number.

I. The Rule of Faith adopted by Protestants, is the *Bible alone*—and that rule, you admit, was established by Christ and infallible. The Bible includes all the books of the Old and New Testament, acknowledged by the Protestant canon of Scripture. Now if Christ established the rule of faith, it certainly was not the Bible; for it is an historical fact, that no part of the New Testament was written for several years, and some of it, not until more than half a century after Christ's ascension into heaven. How could the Bible alone, then, be a rule of faith to those Christian who lived, and believed, and died in the first century *before the Bible was written?* Had they no infallible rule of faith—for they had not the Bible? Or did Christ establish *two* rules, one for them and another for us? And if he did, show us the evidence of the fact, from the Bible alone.

II. The belief that the Bible alone is the infallible rule of faith, is not only an article, but a *fundamental* article of Protestantism now as it is the peculier boast of Protestants, that *they* believe nothing but what is contained in the Bible, I ask you to point the chapter and verse which says, that the "*Bible alone* is the infallible rule of faith established by Christ to guide us in matters of religion, and to determine disputes." If there is no such text, then it follows that the Protestant rule is a mere gratuitous assumption, unauthorized by the very document from which they profess to derive all their doctrine. This assumption is the pedestal on which their system stands, and I ask *what* supports the *pedestal itself?* You will tell me that "Scripture is profitable for reproof," &c. I admit it, but between that and its being the only rule of faith there is a wide difference. You will tell me that the Jews were recommended by our Saviour, and the Bereans by his apostle to read the Scriptures; I admit it, but all that goes no farther than to prove that they are profitable, &c. St. Paul commends his disciple for having been acquainted with the Scripture

from his childhood; I admit it, but St. Peter tells us that there are persons who wrest the Scriptures *to their own destruction*. Where then, I repeat the question, is the scriptural warrant, for making the "Bible alone" our rule of faith?

III. What do you mean by the Bible *alone?* Is it the Bible on the shelf of your library? Or is it the Bible as you peruse it? The former cannot be your rule of faith, and the latter is not the Bible alone, but you and the Bible together. Do you then, Rev. Sir, look upon yourself and the Bible together as constituting that infallible rule established by Christ?

IV. The Bible alone cannot be our rule of faith, because we are bound as Christians to believe that the Bible is an *authentic* and *inspired book*, and this I defy any one to prove *from the Bible alone.*

V. The Redeemer of the world never intended that the Bible alone should be the rule of faith—because, it was not universally known until the end of the fifth century, what books were to be regarded as inspired scripture—consequently the Christians of the preceding ages were destitute of that infallible rule which you admit was established by Christ; or if they possessed a rule at all, it certainly was not the Bible alone. Besides, consider the millions who believed in Christ and could not read, or could not possess themselves of a Bible, before printing was invented and since, were they on this account—are Protestants now who cannot read, destitute of a rule of faith?

VI. The Protestant rule of faith is not the infallible rule established by Christ—for, the object and end of that rule was, to "determine disputes in his church:" and it is an undeniable fact, that whilst this false rule has given rise to interminable controversy among the sects that have adopted it;—since the origin of Christianity, not so much as one single "dispute" has been *determined* by the Bible alone!

VII. The Bible alone, or the Bible operated upon by private interpretation, has given rise to all the heresies that exist. The Socinian, the Universalist, the Swedenborgian have as good a right to understand its meaning as you. They protest against the doctrines of the Catholic church as you do: they have the same rule of faith, the Bible alone; and is theirs the infallible guide appointed by Christ? *His rule*, you admit was infallible can you say as much of theirs? His rule was conservative of unity in his doctrine; is yours?

VIII. Do you not admit that in holding the Presbyterian doctrine you *may be* in error? If so, then you must admit the possibility of the Socinian's being right—especially as he follows the principle which you recommend to all, as the infallible rule of faith, established by Christ to guide us in matters of religion—the *Bible alone.* Now I ask, is it consistent for you to exclude the Socinian from the pale of Christianity, whilst *you are compelled to admit by yours own rule*, that your belief *may* be false, and his *may* be true! I say you are compelled as a consistent Protestant, to make this admission—and I am prepared to prove it.

IX. If the Bible alone be the rule of faith, it must be the Bible according to each one's interpretation. Now, Rev. Sir, let me suppose a case to illustrate my meaning. I will imagine four Presbyterian clergymen reading the Bible—yourself being included in the number. The one becomes *persuaded* that Unitarianism is the doctrine of the bible. The other that it is universal salvation;—the third that the doctrine of Swedenborg, is the true doctrine, according to Scripture,—I ask you whether these brethren would not be bound before God, as *honest men*, to quit your church and embrace respectively these different systems, which according to the Protestant rule of faith are found (*relatively to them*) in the Bible?

I say they would—and I call on you for the proof of the contrary. But this is not all. What if a ray of divine light should break in upon your own mind—what if the scales of prejudice should fall from your eyes in the perusal of the sacred page, and you should see, or imagine you saw, the evidence that Christ established a church to which he communicated the attribute of infallibility, and that this church can be no other than,—shall I say it?—the Roman Catholic church—I ask again, under such a persuasion would you not yourself be bound before God, to embrace the doctrines of that church—even at the risk of being called an idolator. I say you would. I mention these various operations of your rule of faith, to show that the Redeemer never did establish—"to guide us in matters of religion and determine disputes in his church"—a principle which in application, is found to work the destruction, instead of the accomplishment of the ends for which it was instituted. For these reasons, then, say it is impossible that the infallible rule of faith established by Christ should be the bible alone. And consequently that the Protestant rule is false.

X. The doctrines of Christ were delivered to mankind, and believed as positive truth or facts, about which there could be no ground

for disputation. Now the object for which an "infallible rule of faith was established, by our Saviour, was to guard these eternal and unchangeable truths, or facts, from being confounded with, or lost in the erring speculations of men, who, he foresaw, would endeavour to supplant him, by substituting their *opinions* for his *doctrine*, and teaching error in his name. And this being the case, is it not as clear as noon-day, that the Protestant rule is not the rule established by Christ. Why? Because instead of teaching the doctrines of Christ as *positive truths, facts*, it merely submits them to its votaries as *opinions*, held by the *preacher*, agreed to by those who drew up the confession of faith, and *supposed to be contained in the Bible*. But supposed by whom? by the members of the sect. And supposed how long? just until a change comes over the spirit of private interpretation. Sir, the most vital tenet of Christianity, the divinity of Jesus Christ, if brought in *contact* with the Protestant rule of faith, will be dissolved by the very touch, into a matter of speculation and mere human opinion, whereas Jesus Christ never inculcated the belief of *an opinion*. Therefore, the Protestant rule of faith so far from being the fountain of infallible assurance as to what doctrines we should believe, is, on the contrary, the very parent of *uncertainty*, and cannot consequently be that "infallible rule established by Christ to *guide us* in matters of religion, and to determine disputes in his church."

I might still multiply these arguments, but it is unnecessary. The conclusions are fairly drawn, and I hold myself prepared to prove the premises and vindicate the reasoning whenever they are called in dispute. The question is not how many great and good men have been involved in the same delusion as yourself with regard to the rule of faith. The question is not how many brilliant minds have been warped, and turned aside from rectitude of judgment on the subject of religion, by adopting or inheriting from birth and education, a principle of guidance in religion, which principle, when *examined*, is found to be in itself repugnant to reason, unauthorized by Revelation, and in its practical consequences utterly subversive of the doctrines of Christianity, by reducing them to the uncertainty of mere opinion. But the question is, what is "that infallible rule established by Christ to guide us in matters of religion, for the purpose of determining disputes in the church of Christ,"—whose existence you have recognized?

ARCHBISHOP PURCELL ON THE APOCALYPSE.

6th. Catholics, continued Dr. Purcell, have been wont to apply the words of St. John, just before he speaks of the antichrist, to the Protestant sects, which, they conceive, are fast hastening into the arms of the Unitarians, who deny the divinity of Christ. "They went out from us; but they were not of us; for if they had been of us, they would, no doubt, have remained with us, but that they may be manifest that they are not all of us." I have already said something of the "monster," not merely "beast," but "monster," which my friend attempted, like Prometheus, to form and steal fire from heaven to animate, that he might call it "Apostolic Protestantism." This, in our estimation, may be found to possess, some, at least, of the characteristics of the Apocalyptic beast. But we should beg leave to baptize it "Polypos" or "Legion." We could very satisfactorily shew that it has made war on the saints, and devoured them by thousands, not to say millions; that a portion of the beast so detains, even now, when light from heaven is breaking, MILLIONS of the saints, of those who for the Confession of Jesus Christ and for *conscience sake* are reduced to a galling servitude, a poverty, and a degradation, *far worse* than the lot of the negro, of the southern rice-fields.

My friend began by observing that symbolical language gives great scope for the imagination. It sets us adrift upon a sea of speculation. Is he ready to embark upon that sea? Are his sails trimmed? Is his compass ready? If the sad experience, to which I have alluded, has not disinclined him to the voyage, I assure him that he will find it to eventuate like that of the three wise men of Gotham, whom our illustrious compatriot Washington Irving, sent to sea in a bowl. We may drift with every wind, and current, through a thousand perils, on this wide ocean of imagination. But, my friends, what has imagination to do with this question? She is a very good slave, but a very bad mistress. Give me full scope with your imagination and I can prove to you any thing and every thing, until we all are like the novel and romance writers of the present day—"*in fancy ripe, in reason rotten.*" Novels and romances are, confessedly, works of fiction. They are not expected to contain reason, and therefore they escape censure. But when men pretend to pass off their day-dreams for the oracles of Heaven, they should remember the law of Deuteronomy, xiv. 5. "*that the Prophet and forger of dreams shall be slain,*" and if they fear not even the fate of the false seer, at least, they should apprehend the lash of criticism and ridicule. I know in this good city, a respectable dame, who is not a Catholic, but who has written a ream of paper on the Apocalyptic visions. I suggest to my friend that he may possibly gather additional light on the subject, by comparing notes with her. She has made it the study of years, and on one occasion, as I am credibly informed, under the influence of the text's inspiration, she came into church, with the

sun, moon, and stars pictured upon her dress, and trailing beneath her feet as she solemnly moved through the aisle. You, sir, may have surpassed this lady in eloquence, though of that I am not quite sure, but, certainly, she was a match for you, in imagination. My friend observed that the sun would go down, it would take him a whole day, to shew the audience the *rationale* of the conceit with which he has favored us—I could not help assenting to the gentleman's remark, and saying, in my mind that it was even so—nay, that it would take 365 days, before he could shew that there was *anything* that was reasonable.

Southey observes that the "ROMISH CHURCH WAS, in the worst of times, HOWEVER DEFILED, the SALT OF THE EARTH, THE SOLE CONSERVATIVE PRINCIPLE, BY WHICH EUROPE WAS SAVED FROM THE LOWEST AND MOST BRUTAL BARBARISM;" and yet in the very face of this reluctant tribute, by a first-rate Protestant historian, Mr. Campbell labors to demonstrate that this very church was Anti-Christ! He places her on the Mediterranean, although it is a weary ride before you reach her splendid domes and everlasting—maugre the liquifying—hills, on which she sits, in-humble, if not in queenly majesty. The Tiber, like its namesake in the district, instead of being called a sea, may well be called a "*Goose creek*" now.

My friend's Lexicography, Iconisms and Synchronisms, must have all passed for argument strong as the rock of Gibraltar, in his own opinion. It is unanswered and unanswerable. He says that God always by a beast, means some monster or other. Then Jesus Christ must be 'some monster or other,' for what is the cry of Heaven's Jubilee at the end of all things? "*Behold the 'Lion' of the tribe of Judah hath prevailed;*" and again—"Worthy was the Lamb that was slain," &c. &c. My friend would make a strange havoc with the language and imagery of heaven—a curious monster of a Lamb and a Lion, than which notwithstanding all he has said, I will force him to confess that there can be nothing, as there is nothing more beautiful than this entire passage. The Evangelists are represented in the vision of Ezekiel as Beasts and Birds of prey. Are they too Anti-Christs? England has chosen the Rampant and Roaring Lion for her emblem. My friend has praised and dispraised her. What portion of Anti-Christ, of the *man* of sin, is *she?* She has persecuted—and I might with far more truth say to her, what the martyred Robert Emmett said to Lord Norbury, "*If all the innocent blood your ladyship has shed could be collected into one great reservoir, your Ladyship might swim in it.*" My friend spoke of Elizabeth's long life. He did not say of how many years she abridged the life of the "*Fair Queen of Scots.*" Politically, intellectually, and morally, Rome, or if you will, the papacy was the Saviour of Europe, as all historians agree. How, then, could she be the 'Beast?' It is preposterous. Why all this has been prophesied and falsified, and prophesied and falsified again. Forty, or fifty years ago, as my venerable friend there (Rev. Mr. Badin, the first priest ordained in the United States) can inform you, almanacs were published in Kentucky, stating the precise day and minute, when the Hallelujah was to be intoned for the Downfall of Babylon! The day has passed, and what of it? I have got a book here, which makes Napoleon Bonaparte the man of sin. Born on an Island, in the Mediterranean, Corsica, deriving his power from the French Revolution, which affected to crush Christianity, l'infame; which substituted decadi for Sabath; profaned temples: adored a vile woman in the temple of God, immolated and expatriated thousands upon thousands of priests, and hoped that the last of kings might be strangled with the viscera of the last of priests plucked Pius VII. from the chair of St. Peter, dragged the saints, the venerable monks by their beards, from the horns of the altar, &c. &c. The Apocalypse is a sealed book, which God has not vouchsafed to unfold to man. Better practise what we do know, with certainty, of his adorable will, rather than blaspheme what we do not understand. Meanwhile, if ever there was made a plausible application of this mysterious prophecy, behold it in the rise, progress, and arrest of Mahomedism. The sea, or lake, the year 666, the war on Christ and the saints; the sword and Koran; the watch-word BELIEVE OR DIE, the conspiracy of Christendom during the crusades to check its power, the gloriously disastrous battle of Lepanto, the present crippled, but still formidable state of Islamism, all pictured so vividly as almost to convince us that we have surely discovered the object of the prediction. Let us read from Waddington. I shall make a few brief pauses which you will fill up by appropriate reflections. How few have understood the appalling dangers that this civil and religious despotism of the IMPOSTOR OF MECCA, threatened, during so many ages, to Christianity and the world!

"The seventh century was marked by the birth of a new and resolute adversary, who began his career with the most stupendous triumphs, who has torn from us the possession of half the world, and who retains his conquests even to this moment. Mahomed was born about the year 570; we are ignorant of the precise period of the nativity of that man who wrought the most extraordinary revolution in the affairs of this globe, which the agency of any being merely human has ever yet accomplished. His pretended mission did not commence till he was about forty years old, and the date of his celebrated flight from Mecca, the Hedjirah, or era of Mahomedan nations, is 622, A. D. The remainder of his life was spent in establishing his religion and his authority in his native land, Arabia; and the sword with which he finally completed that purpose, he bequeathed, for the universal propagation of both, to his followers. His commission was zealously executed; and, in less than a century after his death, his faith was uninterruptedly extended by a chain of nations from India to the Atlantic.

The fate of Persia was decided by the battle of Cadesia, in 636. In Syria, Damascus had already fallen, and after the sanguinary conflict of Yermuk, where the Saracens for the first

time encountered and overthrew a christian enemy, the conquerors instantly proceeded to the reduction of Jerusalem; that grant religious triumph they obtained in 637. In the year following Aleppo and Antioch fell into their hands, which completed the conquest of Syria. Thence they proceeded northward as far as the shores of the Euxine and the neighbourhood of Constantinople.

The invasion of Egypt took place in 638. and within the space of three years, the whole of that populous provinces was in possession of the infidels. Alexanderia was the last city which fell; and in somewhat more than a century after the expulsion of philosophy from Europe by a christian legislator, the schools of Africa were closed in their turn by the arms of an unlettered Mahomedan.

The success of the Saracens was not inconsiderably promoted by the religious dissentions of their christian adversaries. A vast number of heretics who had been oppressed and stigmatized by edicts and councils were scattered over the surface of Asia; and these were contented to receive a foreign master, of whose principles they were still ignorant, in the place of a tyrant whose injustice they had experienced. But in Egypt, especially, the whose mass of the native population was unfortunately involved in the jacobite heresy; and few at that time were found except the resident Greeks, who adhered to the doctrines of the church. The followers of Eutyches formed an immediate alliance with the soldiers of Mahomed against a Catholic prince; and they considered that there was nothing unnatural in that act, since they hoped to secure for themselves, under a Mahomedan, the toleration which had been refused by an orthodox government. We should remark, however, that this hope, the pretext of their desertion, was with many the suggestion of their malice; that besides the recollection of wrongs, and the desire to escape or revenge them, they were inflamed as furiously as their persecutors by that narrow sectarian spirit, which is commonly excited most keenly where the differences are most trifling; and which, while it exaggerated the lines that separated them from their fellow christians, blinded them to the broad gulf which divided all alike from the infidel.

From Egypt, the conquerors rushed along the northern shore of Africa; and though their progress in that direction was interrupted by the domestic dissentions of the prophet's family, even more than by the occasional vigor of the christians, they were in possession of Carthage before the end of the seventh century. Thence they proceeded westward, and after encountering some opposition from the native Moors, little either from the Greek or Vandal masters of the country, they completed their conquests in the year 709.

Hitherto the Mahomedans had gained no footing in Europe; and it may seem strange that the most western of its provinces should have been that which was first exposed to their occupation. But the vicinity of Spain to their latest conquests, and the factious dissentions of its nobility, gave them an early opportunity to attempt the subjugation of that country. Their success was almost unusually rapid. In 711 they overthrew the Gothic monarchy by the victory of Xeres; and the two following years were sufficient to secure their dominion over the greatest part of the peninsula.

The waters of this torrent were destined to proceed still a little further. Ten years after the battle of Xeres, the Saracens crossed the Pyrenees and overran with little opposition the southwestern provinces of France—"the vineyards of Gascony and the city Bourdeux were possessed by the sovereign of Damascus and Samarcand; and the south of France, from the mouth of the Garonne to that of the Rone, assumed the manners and religion of Arabia. Still dissatisfied with those ample limits, or impatient of any limit, these children of the desert again marched forward into the centre of the kingdom. They were encamped between Tours and Poictiers, when Charles Martel, the Mayor, or duke of the Franks, encountered them. It is too much to assert that the fate of christianity depended upon the result of the battle which followed; but if victory had declared for the Saracens, it would probably have secured to them in France the same extent, perhaps the same duration, of authority which they possessed in Spain. Next they would have carried the horrors of war and Islamism into Germany or Britain; but there, other fields must have been fought, against nations of warriors as brave as the Franks, by an invader who was becoming less powerful and even less enthusiastic, as he advanced farther from the head of his resources and his faith." Waddington's Church Hist. page 135. New York edit. 1835.

This is the tyranny from which the pope has saved us, and for it civilization and religion owe him a debt which they will never be able to repay.

Selections.

CONVERSIONS.

Lady Katherine Howard, fourth daughter of the Earl of Wicklow, was lately received into the Catholic Church, at the Jesuits' chapel, Farm-street. —*Catholic Standard.*

John Hutchinson, Esq., a gentleman of good fortune, and at present studying for the English bar, has been also received into the Catholic Church.—*Ibid.*

The Rev. Prince Hohenlohe-Schillingsfurst, Chamberlain to the Pope, and nearly related to her Majesty, is now in London. He said Mass at St. George's Cathedral, Southwark, on Sunday, the 3rd instant. A somewhat general expectation that the Prince would preach was disappointed, but [illegible] ous congregation, Protestant [illegible] tholic, attended his Mass.

The *Limerick Chronicle* announces that Sir Vere De Vere Bart, and Lady De Vere,

of Curragh Chase, in that country, have embraced the Roman Catholic Religion.—*Cork Examiner.*

The Duchess of Buccleugh, and a vast number of less eminent persons have been received into the bosom of the Catholic church.

The *London Catholic Standard* says. "We hope to be at libirty soon to announce the conversion of three Ladies of the hightest rank, the most eminent position, and the largest fortune in the kingdom. One, as distinguished for unspotted fame as for her personal charms had been already received into the Church. The others will, with God's blessing, very soon follow; and they are likely to be accompanied by men as well as ladies of high rank.

Miss Holmes, daughter of Mr. Moran Holmes; Mr. Stabb, Jun., and—Marshall Esq, eldest son of the Rev. James Marshall, Christ Church, Clifton, have embraced the Catholic Faith.

FRANCE.—The Duchess of Montebello and her three daughters were, by the Bishop of Bayonne, received in the bosom of the Catholic Church. The Duchess was brought up in the Anglican communion, daughter of Mrs. Beddington, whose name is well known among the illustrious literary characters of England.

The French newspapers state, that the daughter of Meyerbeer, the celebrated composer of music, has embraced the Catholic Faith.

WURTEMBERG.—STUTTGARDT, July 13.—The government has just ordered the distribution, in all the barracks, of a speech pronounced in 1849 by the Marquis Donoso Cortes de Valdegamas, whose object was to show that a return to Catholicity only can save society from the ruin with which it is menaced. The orator had characterised that return—a return from liberty to authority. It is remarkable that a speech pronounced by a Catholic orator should be distributed amongst Protestant soldiers. By order of a Protestant government.—*German Gazette.*

THE VERY REV. DR. NEWMAN'S SECOND LECTURE.

(From our Birmingham Correspondent.)

[CONTINUED.]

Each man teaches the other—"How do you know it?" "Because he told me." "And how does he know it?" Because I told him." Or, at the very best advantage—"We both know it, because it was said so when we were young; because no one ever said the contrary; because I recollect what a noise, when I was young, the Catholic Relief Bill made; because my father and the old Clergyman said so, and Lord Eldon and George the Third; and there was Mr. Pitt obliged to give up office; and Lord George Gordon, long before that, made a riot, and the Catholic chapels were burned down all over the country." Well, these are your grounds for knowing it; and how did those energetic Protestants whom you have mentioned know it themselves? Why, they were told by others before them, and those others by others again, a great time back; and there the telling and teaching is lost in fog; and this is mainly what has to be said for the anti-Catholic notions in question. Now, this is to believe on tradition. I am not reprobating the proper use of tradition; it has its proper place and true service. By tradition is meant, what has ever been said, as far as we know, though we do not know how it came to be said, and for that very reason think it true, because else it would not be said. Tradition, being an anonymous informant, is of force only under the proviso that it cannot be plausibly disputed. If you asked the first person you met why he believed that our religion was so baneful and odious, he would not say —"I have had good proofs of it;" or "I know Catholics too well to doubt it;" or "I am well read in history, and I can vouch for it;" or "I have lived such a long time in Catholic countries, I ought to know." Of course, I do not mean that no one would make such a reply, but I mean that it would not be the reply of the mass of men; far from it. No; single out a man from the multitude, and he would say something of this sort—"I am sure it is;" he will look significant, and say, "You will find it a hard job to make me, think otherwise;" or he will look wise, and say, "I can make a pretty good guess how things are among you;" or he will be angry, and cry out, "Those fellows, the Priests, I would not believe them though they swore themselves black;" or he will speak loudly and overbear and drown all remonstrance—"It is too notorious for proof; every one knows it; every book says it; it is a foregone conclusion. It is rather too much in the nineteenth century to be told to begin history again, and to have to reverse our elementary facts." That is, in other words the multitude of men hate Catholicism mainly on a single isolated tradition, there being few who have made fact and argument the primary or the supplemental grounds of their aversion to it. Yet this meagre evidence suffices to produce in the national mind an enthusias-

tic, undoubting, and energetic persuasion that we torture heretics, immure Nuns, sell licenses to sin, and are plotting against kings and governments. Now, of course, a great number of persons will not easily allow the fact that the English animosity against Catholicism is founded on nothing more argumentative than tradition: but whether I can prove my point or not, I think I have already shown that tradition, even though not an argumentative, is at least quite a sufficient explanation of the feeling. I am not assigning a trifling and inadequate cause to so great an effect. If the Jews could be led to put to death the founder of our religion and his disciples on tradition, there is nothing ridiculous in saying that the British scorn and hatred of Catholicism may be created by that tradition also. The great question is the matter of fact, is tradition the cause? I say it is; and in saying so, observe I am speaking of the multitude, not dwelling on exceptions, however numerous in themselves; for doubtless there are a number of men, men of thought and reading, who oppose Catholicism, not merely on tradition, but on better argument; but, I repeat, I am speaking of the great mass of Protestants. Bear in mind, I am speaking of what really is the fact, not of what the mass of Protestants will confess. When King Henry began a new religion —when Elizabeth brought it into shape —when her successors completed and confirmed it, they were all of them too wise and too much in earnest not to clinch their work. They provided for its continuance after them. They or at least the influences which ruled them, knew well enough that Protestantism, left to itself, could not stand. It had not that internal consistency in its make which would support it against outward foes, or secure it against internal disorders. And the event has justified their foresight; whether you look at Lutheranism or Calvinism, you will find neither of those forms of religion has been able to resist the action of thought and reason upon it during a course of years; both have changed and come to naught. Luther began his religion in Germany; Calvin in Geneva; Calvinism is now all but extinct in Geneva, and Lutheranism in Germany. It could not be otherwise; such an issue was predicted by Catholics, as well as instinctively felt by the Reformers at the time that Protestantism started. Give it rope enough, and any one could prophecy its ends; so its patrons determined that rope it should not have, and that private judgment should come to a close with their own use of it. There was enough of private judgment they thought when they themselves had it. So they forcibly shut-to the door which they had opened, and imposed on the populations they had reformed an artificial tradition of their own instead of the liberty of inquiry and disputation. They worked their own particular persuasion into the political framework of things, and made it a constitutional or national principle; in other words, they established it. Now you may say that Catholicism has often been established also. True; but Catholicism does not depend on its establishment for its existence; it can do without it, and often dispenses with it to an advantage. It is not necessary for Catholicism, and Ireland is my proof of it. There Catholicism has been not only not established; it has been persecuted for 300 years, and at this moment it is more vigorous than ever—(loud and continued cheering)—whereas I defy you to bring any instance of a nation remaining Lutheran or Calvinist for even a hundred years, under similarly unpromising circumstances. Where is the country in the world where Protestantism has thriven under persecution as Catholicism has thriven in Ireland? (Renewed cheering.) Protestantism cannot last without an establishment, though Catholicism can. Establishment is the very life of Protestantism; or, in other words, Protestantism comes in upon the nation; Protestantism is maintained, not in the way of reason and truth, but by appeals to facts, but by tradition, and by a compulsory tradition; and this, in other words, is an establishment. Now, this establishment of Protestantism was comparatively an easy undertaking in England, without the population knowing much what Protestantism meant, and I will tell you why: there are certain peculiarities of the English character which were singularly favourable to the royal purpose. Theologians proceeded in the way of reasoning; they view Catholic truth as a whole, as one great system, of which part grows out of part, and doctrine corresponds to doctrine. This system they carry out into its fulness, and define in its details, by patient processes of reason; and they learn to prove and defend it by means of frequent disputatious and logical development. Now all such abstract investigations and controversial exercises are distasteful to an Englishman. The other means of attaining religious truth is the way of history. Now an Englishman, as is notorious, takes comparatively little interest in the manners, customs, opinions, or doings of foreign countries. Surrounded by the sea, he is occupied with himself, and he looks abroad only with reference to himself. We are eminently practical; we care little for the past.

We live in the present. Now, you see how admirably this temper of Englishmen fits in with the exigencies of Protestantism; for two of the very characteristics of Protestantism are its want of past history, and its want of fixed teaching. I do not say that no Protestants have investigated or argued; no Protestants have made appeals to primitive Christianity, such an assertion would be absurd; but they have done so because they could not help it; they did it for the moment; they did it for a purpose; they did so as an *argumentum ad hominem;* but they did so as little as they could, and they soon left off doing so. In truth, philosophy and history do not come natural to Protestantism; it cannot bear either; it does not reason out any point; it does not survey steadily any course of facts. it dips into reason; it dips into history, but it breathes freer when it emerges again. The very exercises of the intellect, by which religious truth is attained, are just those which the Englishman is too impatient, and Protestantism too shallow to abide; the natural disposition of the one most happily jumps with the needs of the other. And this was the first singular advantage of Protestantism in England. Catholics reasoned profoundly upon doctrine. Catholics investigated rigidly other times and places: in vain —they had not found the way to gain the Englishman; whereas their antagonist had found a weapon of its own far more to the purpose of the contest than argument or fact. That weapon is. what is so characteristic of our people, loyalty to the Sovereign. If there is one passion more than another which distinguishes the manly and generous heart of the Englishman, it is that of personal attachment. He ignores foreigners at a distance; but when they come to him, if they come recommended by their antecedents, and make an appeal to his eyes and ears, he almost worships them. It is the way with Englishmen. The Rev. gentleman, after noticing the hearty reception which Marshal Soult, Louis Philippe, and other distinguished foreigners had received in England, proceeded to say—A Saint in rags would be despised; in broadcloth or in silk he would be thought something more than ordinary. A Turk, a Parsee, a Chinese, a Bonze—Nay, I will say, chimpanzee, a hippopotamus, has only to show himself in order to be the idol of his hour. Nay, I am not sure, that, except at seasons of excitement like the present, the Pope himself, however he may be abused behind his back, would not be received with cheers and run after by admiring crowds, if he visited this country, independent of the shadow of St. Peter which attends him, winning favour and attracting hearts, when he showed himself in real flesh and blood, by the majesty of his presence and the prestige of his name. Such, I say, is the Englishman; and it is the consciousness of this characteristic which renders statesmen at this moment, of whatever cast of politics, so afraid of the appearance of Cardinals and a Hierarchy in the midst of the people they have to govern. These antagonist peculiarities of the English character lay clear and distinct before the sagacious intellects which were the ruling spirits of the English Reformation. They had to deal with a people who would be sure to revolt from the unnatural speculations of Calvin, and who would see nothing attractive in the dreamy and sensual doctrines of Luther. Another way was to be pursued with our countrymen to make Protestantism live; and that was, to embody it in the person of its sovereign English Protestantism is the religion of the throne; it is represented, realised, taught, transmitted in the succession of monarchs and an hereditary aristocracy. It is a religion grafted upon loyalty; and its strength is not in argument, not in fact, not in the unanswerable controversialist, not in a sanction of Scripture, but in a royal road to Faith; in backing up a king whom they see against a Pope they do not see. The devolution of the crown is the tradition of its creed; and to doubt its truth is to be disloyal to its sovereign. It was plain, then, what had to be done in order to perpetuate Protestantism in a country such as this. Convoke the legislature—pass some sweeping Ecclesiastical enactments—exalt the crown above the law and the Gospel—down with the Cross, and up with the lion and dog—toss all Priests out of the country as traitors—let Protestantism be the passport to office and authority—force the King to be a Protestant—make his court Protestant—bind Houses of Parliament to be Protestant—clap a Protestant oath on judges, barristers-at-law, officers in the army and navy, members of the universities, national Clergy; establish this stringent tradition in every function and department of the state—surround it with the lustre of rank, wealth, station, name, and talent; and this people, so impatient of inquiry, so careless of abstract truth, so apathetic to historical fact, so contemptuous of foreign ideas, will *ex animo* swear to the truth of a religion which indulges their natural turn of mind, and involves no severe thought or tedious application. (Cheers.) Protestantism became, not only the tradition of law and of good society, but the tradition of literature also. There is no English literature before the age of Elizabeth; but with the latter year of her reign

begins that succession of great authors which continues to flow on down to this day. So it was that about the commencement of the sixteenth century learning revived. On the taking of Constantinople by the Turks, the men of letters of the imperial city, and what was of more consequence, its libraries, were transported to the West. The revival began in Catholic Italy; it advanced into Catholic France; at length it showed itself in Protestant England. It was surely a most lucky accident for the young religion that while the English language was coming to the birth with its special attributes of nerve, simplicity, and vigour at its very first breathings, Protestantism was at hand to form it upon its own theological *patois*, and to educate it as the mouth-piece of its tradition. So, however, it was to be; and soon—

> "As in this bad world below,
> Noblest things find vilest using."

The new religion employed the new language for its purposes in a great undertaking, the translation of its own Bible, a work which, by the purity of its diction and the strength and harmony of its style, has deservedly become the very model of good English, and the standard of the language to all future times. The same age which saw this great literary achievement gave birth to some of the greatest masters of thought and composition in the most various departments of authorship. Shakespeare, Spencer, Sidney, Raleigh, Bacon, and Hooker, are its own, and they were, withal, more or less the panegyrists of her religion; moreover, at least, the majority of them were adherents of her creed, because they were clients of her throne. What was wanting to lead the national mind a willing captive to the pretensions of Protestantism beyond the fascinations of genius, so manifold and so various? What need of controversy to refute the claims of Catholicism? Nor was it court poets alone, as time went on, who swelled the torrent of the Protestant tradition. Milton from the middle class, and Bunyan from among the populace, exerted an influence superior to Shakespear himself, whose great mind did not condescend to the direct inculcation of a private or a sectarian creed. What, indeed, could possibly stand against the rush and vehemence of such a tradition, which has grown fuller and fuller, and more and more impetuous, with every successive quarter of a century? Here is the tradition of the court, the law, and of society, and literature, strong in themselves, and acting on each other, and acting on a willing people acting on them, till the whole edifice stands self supported, reminding one of some vast arch (as at times may be seen) from which the supports have crumbled away by age, but which endures still, and supports the huge mass of brick work which lies above it, by the simple cohesion of parts which that same age has effected. Protestantism is also the tradition of the Anglican Clergy; and in speaking of them, with reference to it, do not suppose me to be forgetful either of their private worth or their civil emportance. I say, then, that the especial duty of the Establishment, as a religious body, is not to inculcate any particular theological system, but to watch over the anti-Catholic tradition, to preserve it from rust and decay, to keep it bright and keen, and ready for action on any emergency or peril. The Protestant tradition, left to itself, would, in the course of time, languish and decline; laws would become obsolete; the etiquette and usages of society would alter; literature would be enlivened with new views, and the old Truth might return with the freshness of novelty. It is the special mission of the Established Clergy, by word and writing, to guard against this tendency of the public mind. In this mainly consists its teaching. Unitarians, Sabellians, Utilitarians, Methodists, Calvinists, Swedenborgians, Irvingites, Freethinkers, all of these it can tolerate in its very bosom: no form of opinion comes amiss; but Rome it cannot abide. Heresy, and schism, and infidelity, and fanaticism may challenge it in vain; but fling upon the gale the faintest whisper of Catholicism, and it recognises, by instinct, the presence of its connatural foe. Forthwith, as during the last year, the atmasphere is tremulous with agitation, and discharges its vibrations far and wide. A movement is in birth which has no natural crisis or resolution. Spontaneously the bells of the steeples begin to sound. Not by an act of volition, but by a sort of mechanical impulse, Bishop and Dean, Archdeacon and Canon, Rector and Curate, one after another, each on his high tower, off they set, swinging and booming, tolling and chiming, with nervous intenseness, and thickening emotion, and deepening volume, the old dingdong, which has scared town and country this weary time; tolling and chiming away, jingling and clamouring, and ringing the changes on their poor half-dozen notes, all about "the Popish aggression," "insolent and insidious," "insidious and insolent," "insolent and atrocious," "atrocious and insolent," "atrocious, insolent, and ungrateful," "ungrateful, insolent, and atrocious," "foul and offensive," "pestilent and horrid," "subtle and unholy," "audacious and revolting," "contemptible and shameless," "malignant," "frightful," "mad," "mere

tricious," bobs (I think the ringers call them), bobs royal triple-bob-majors, and grandsires, to the extent of their compass, and the full ring of their metal, in honour of the memory of Queen Bess and to the confusion of the Pope and the Princes of the Church. (Loud and continued cheering.) So it is now, so it was twenty years ago, so it has been in all years as they came, even the least controversial. Well would it be if Englishmen, instead of taking their knowledge of us at a royal hand, would judge about us for themselves, before they hunted for our likeness in the Book of Daniel, St. Paul's Epistles, and the Apocalypse. Sensible in other matters, they lose all self-command when the name of Catholicism is sounded in their ears. They trust the voice of Henry or Elizabeth, with its thousand echoes, more than their own eyes, and their own experience; and they are zealous in echoing it themselves to the generation which is to follow them. At this very time, in consequence of the clamour which has been raised against us, children in the streets, of four and five years old, are learning and using against us terms of abuse, which will be their tradition all through their lives, till they are grayheaded, and have in turn, to teach it to their grandchildren! Nor will the growth of reason set them right; the longer they live, and the more they converse with men, the more they will hate it. The maker of all, and only He, can shiver in pieces this vast enchanted palace in which our lot is cast; may He do it in His time! The Rev. Doctor concluded amidst continued cheering a most powerful address; of which the above is only an abstract.—*Tablet.*

THE COST OF ENGLISH PROTESTANT EPISCOPACY.

The cost of Episcopacy in England alone, appears, from the Septennial Returns just laid before Parliament, to be about 200,000*l.* a-year; which is shared, somewhat unequally, among two Archbishops and five-and-twenty bishops. In France, the total cost to the State, of eighty Roman Catholic bishops, is about 42,500*l.*, or less than a fourth of what five-and-twenty Protestant Bishops cost in England. In Spain, the sum total of the revenues which the Pope has sanctioned for its forty-eight bishops, is about 62,000*l.* The Archbishop of Canterbury has 15,000*l.* a-year and two palaces; the Archbishop of Paris, 1,600*l.* a-year; the Archbishop of Toledo and Primate of Spain, the same annual sum. The other Archbishops of France have each 600*l.* a-year, and the sixty-five Bishops 400*l.*, with residences. In Spain, the eight Archbishops have each from 1,300*l.* to 1,500*l.* a-year, and the Bishops from 400*l.* to 1,100*l.* The gross income of the Bishop of Winchester, in 1850, was more than equal to the aggregate stipends of the sixty-five French Bishops; and that of the Bishops of Durham is equal to the total revenues of twenty-five Spanish Bishops. Our two Archbishops have between them some 4,000*l.* a-year more than the twenty-four Archbishops of France and Spain; and His Lordship of London received, in 1848, what would have maintained in France six prelates, all alike boasting with him of Apostolic descent.

These comparative calculations, which we take from the *Daily News*, are, it must be confessed strongly provocative of the stirring of Church Reform; more especially when the Roman Catholic population of France is considered within the pale of the Anglican Episcopacy. There is one circumstance, however, which our contemporary only slightly notices, but which in fairness demands to be taken into the calculation. The stipends of the Roman Catholic prelates are allowances for single men, under a vow of celibacy, as well as of self-mortification, 'without incumbrances,' and having no lives to provide for. This does not make *all* the difference, but it goes a great way towards making the 1,000*l.* of a Roman Catholic Prelate equivalent to the 5,000*l.* of an Anglican Bishop, who has to maintain an establishment in Belgravia or St. James's square, during the season, to support his sons at College, and to dowry his daughters. And we will frankly own, that the additional money which Protestant Bishops cost, would be ill saved by imposing upon them a forced celibacy.

Still, after making every reasonable allowance for difference of circumstances, it must be confessed, that Episcopacy in this country is a very costly affair, and that there is something unseemly in the wealth and pomp lavished upon the seven-and-twenty *soi distant* successors of the Apostles, when contrasted with the sorry stipends of the majority of the working clergy,—many of them in nowise interior in education, attainments, births, or piety to these mitred lords. Two hundred thousand a year, the aggregate income of our seven and twenty Prelates, is about as much as is shared by two thousand curates, so that one bishop swallows up eighty times a curate's ordinary stipend. Indeed, the revenues of Winchester or of London are each equal to some two hundred and fifty, or two hundred and sixty clerical stipends;—a monstrous and revolting inequality. But then, it is all for the glory of the Apostolic Succession; and if a Church will have lords for Bishops, they must be treated and supported as lords.—*Patriot, July* 28.

The Prince of Wales.—Gossip is full of a "proof" that he is brought up most admirable. Little boy goes with his family to the Exposition, sees something that strikes his fancy, and, as little boys will do, impropriates it. Stunned attendant of goods informs stunned attendant of illustrious visitor, and said attendant tells mamma, who administers a royal "box on the ear," making little boy restore and apologise; there is a delightful example of right bringing up!—*Spectator.*

THE BENGAL CATHOLIC HERALD.

'One body and one spirit—one Lord, one Faith, one Baptism.'

No. 15.] CALCUTTA: SATURDAY, OCTOBER 11, 1851. [VOL. XXI.

THE BENGAL CATHOLIC HERALD.

Calcutta: Saturday, Oct. 11, 1851.

FACTS AND CORRESPONDENCE RELATING TO THE ADMISSION INTO THE CATHOLIC CHURCH OF VISCOUNT AND VISCOUNTESS FEILDING, BY THE RIGHT REV. BISHOP GILLIS, EDINBURGH: CHARLES DOLMAN.

We have read over several parts of this treatise with more than ordinary interest and pleasure. The high station in Society of the noble Converts of whom there is here question, the reputation of Lord Feilding for considerable talents and attainments, the well known ability and eloquence of Bishop Gillis, all these circumstances imparted to the brochure we now touch upon, an importance, which does not ordinarily attach to similar productions.

We learn from the preliminary pages of this narrative, that the Earl of Denbigh, the Noble Viscount's respected Father, on occasion of his son having made known to him his intention of becoming a Catholic, repaired to Edinburgh together, with his Chaplain Rev. Mr. Bailey, for the purpose of satisfying himself in an interview with Bishop Gillis, as to the reasons, by which Lord Feilding was influenced in the renunciation of Protestantism.

In effect, the Pamphlet now noticed, is but an amplification of the *viva voce* conference, which took place between Bishop Gillis and Rev. Mr. Bailey in the presence of the Earl of Denbigh and of Lord Feilding. What a solemn and affecting scene must not that conference have exhibited? An aged venerable Father, the Head of one of the noblest houses in England, journeying to a distance, to hear discussed before him the arguments, which forced the cherished son of his bosom, the fond hope of his illustrious family, to tear himself from the religious worship, in which he had so often, and, for so long a time, devoutly joined together with them, in order to embrace a creed, frowned upon by the state, and scoffed at by the worldly wise, like its Divine Founder, as a scandal and a folly.

Neither were these the only painful thoughts, which must have agitated the venerable Earl's mind, on the occasion here spoken of. Had his Beloved Son embraced one or other of the countless sects of Protestantism, which agree to disagree upon various details of doctrine, and which, nevertheless, at Bible Meetings, and whenever, an occasion offers for inveighing against and misrepresenting Catholicism, are found, for the time being, animated with the same sentiments, oh, then, indeed, some hope would remain, that sometimes, at least, he would be reunited to his former friends in the concerns of religion.

But by the adoption of the stern, inflexible creed of Catholicity, every such hope was at once sundered. For, in the words of the Saviour, Catholicity, whether basking in the Sun shine of the state or scowled upon by the Persecutor, proclaims aloud unceasingly, "He that is not with me is against me" "He that gathereth not with me scattereth" "If any one abide not in me, he shall be cast forth as a branch and shall wither."

But if the memorable event we are writing upon, was deeply trying to the illustrious parent, it must have been not less painful to his dutiful and devoted Son.

Oh yes! Lord Feilding gloried in being such a Son, and for him, whose pride and happiness throughout life, it had ever been, to show filial affection and honor to a parent worthy of both, the hour of trial, which was to witness his conversion to the Catholic Faith, and his renunciation, as of heresy, of his Beloved Father's Religion, must have forcibly brought before his mind the mysterious words of the Redeemer: "*I came to set a man at variance against his Father, and the daughter against her Mother, and the daughter-in-law against her mother-in-law, and a man's enemies shall be they of his own household. He that loveth Father or Mother more than me is not worthy of me*" St. Matt. Chap. 10.

But if the conflict of human nature on this occasion was great, exceedingly great was, also, the encouragement, held out to encounter it with fortitude, in the words uttered by our Lord at the same time, "Every one therefore that shall confess me before men, I will also confess him before my father who is in Heaven."

We shall now advert to that portion of the Conference, which attracted our particular attention, by reason of the not very usual line of argumentation, adopted in it by Bishop Gillis against Protestantism. In the part of the conference, to which we now make reference, the Bishop laid down the following Theses, viz. That Protestantism, not possessing any adequate medium, to induce a Jew, who acts consistently with his principles, to embrace Christianity, cannot be the true Religion. In support of his Theses, the Bishop affirmed, that, to select one illustration of what he advanced, no sufficient fulfilment of the glorious type of the Paschal Lamb could be found in any section of Protestantism. As we propose to subjoin the argumentation brought forward upon this particular point, we shall merely pause, to call our readers' attention to the candour evinced by Bishop Gillis' antagonist, Rev. Mr. Bailly, in conceding, that indeed he could no where find the perfect accomplishment of that important circumstance of the type of the Paschal Lamb, which required, that the Lamb should be eaten wholly after immolation, except among Catholics who profess the doctrine of Transubstantiation. This concession, whilst it goes far to confirm the truth of the Bishop's Theses, leaves also to the reader the consoling hope, that candour, like Rev. Mr. Bailly's, will under the Divine Blessing conduct him before long to make other admissions, which will leave him no resting place eventually, save in the Ark of the Catholic Church. Rev. Mr. Bailly's conversion would no doubt exercise a salutary influence on that of his Noble Friend and Patron, the Earl of Denbigh. Should these events be happily accomplished, what abundant compensation will not be made by God to the illustrious Father and Son, for the temporary tribulation, which Lord Feilding's adoption of the Catholic Faith must have occasioned to a Fond Father, who, we are bound to believe, mourned in sincerity over his Son's conversion, as over a misfortune, which, spiritually and temporally, blighted his ancestral honors and consigned them, shorn of their pristine splendor, to a degenerate posterity.

Mr. Baylee then proceeded to show how he could convey Christian conviction to a Jewish mind; quoting various texts of the Old Testament, illustrative of a suffering Messiah, who was to atone for sin, and who, according to the prophet Daniel, was to be cut off, before Jerusalem was destroyed. Hence, the Messiah must have already come, and have been cut off.*

This is all very well, in as far as it goes, to prove, to-wit, that the advent of the Messiah, and his atonement, are events which have already occurred. But here it is that the difficulty *begins* with a Protestant. The Messiah predicated by the Protestant Christian, is not the Messiah taught by the Catholic Christian; in as far as some of the most important acts and doctrines of these respective Messiahs are diametri-

* Let it here be remembered, that at an earlier stage of the conversation, Mr. Baylee had, while arguing against the infallible teaching of the Jewish Church, represented that Church to have been so far removed from infallibility, as a preparatory teacher; that not one single Jew had ever learned from it the fact that the Messiah was to suffer, or to be cut off at all. Now, admitting this to have been the case, one cannot but infer, that it is inexplicably strange how the revelation of Moses should have remained comparable to nothing but Egyptian darkness, when expounded only by the prophets and by the whole line of the Jewish priesthood; while it suddenly bursts forth into all the brightness of the pillar of fire, when expounded by Mr. Baylee. Or, supposing the asserted ignorance of the Jews to have sprung from the hopelessly mechanical nature of the prophets, or the defection of their priests as corrupt expounders of the law; then, it unquestionably affords very strong and solid ground, on which to rest the paramount importance there is, for a competent expositor of the written revelation.

cally opposed. Here, then, the Jew who has been brought to stand on the threshold of Christianity, has to choose between *two* Messiahs; and it is at this point that, if he be consistent, he must necessarily reject the one predicated by all Protestant Christians; and for this very sufficient reason.

To the well-instructed Jew, the revelation of Moses is, of its nature, a transitory dispensation; a law of promises, of prophecies, and of types, of which the Messiah is the centre. In other words, HE is the Saviour promised, the Redeemer foretold, the Victim prefigured. The Jew, then, naturally assents in reference to the Messiah, to the words spoken of Himself by our blessed Lord, (Luke xxiv. 44.) "All things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms concerning "*me*"—Now, among the sacrificial figures written of in the law of Moses, concerning the Messiah, was that of the paschal lamb; and it was written of, as follows:—

"And the Lord spake unto Moses and Aaron in the land of Egypt, saying, This month shall be unto you the beginning of months: it shall be the first of the year to you. Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house. And if the household be too little for the lamb, let him and his neighbour next unto his house take it, according to the number of the souls: every man, according to his eating, shall make your count for the lamb. Your lamb shall be without blemish; a male of the first year: ye shall take it out from the sheep, or from the goats. And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening.

And they shall take of the blood, and shall strike it on the two side-posts, and on the upper door-post of the houses wherein they shall eat it. And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it. Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the purtenance thereof. And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning, ye shall burn with fire. And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand: and ye shall eat it in haste; it is the Lord's passover."

We are presented here with a sacrificial figure, having reference to the Messiah, (avowedly the most important one of the whole Mosaic law,) embodying essentially two distinct acts—the destruction of the victim, "and the whole assembly of the congregation of Israel "*shall kill it*," and the eating of the victim destroyed, "*and ye shall eat it.*" Nor can it be pretended that the latter act is of less importance than the former, to the entirety of the type; for whereas the *killing* of the Lamb is only *once* spoken of; the *eating* of it is mentioned *six* different times; every minute direction being given as to how it is to be eaten, and how it is not to be eaten. That the Jews have always understood both acts to belong to the essence of the type, is evident from the fact, that even at the present day, in their ineffectual attempt to comply with the injunctions of the book of Exodus—they consider themselves bound, while eating the paschal lamb, to go in spirit to the temple of Jerusalem, and to unite there, the act of eating the victim, with that of its destruction.

Now, *this* is the point at which every consistent Jew, (even supposing him to have been so far convinced by Mr. Baylee,) is forced to part company with Protestant Christianity; because, the Messiah of the Protestant never can be shown to have realized this type, and, therefore, cannot say of himself, *all things* have been fulfilled which were written in the law of Moses concerning *me*.

When I put this difficulty to Mr. Baylee, he answered that the type of the sacrifice of the paschal lamb had been realized upon the cross. My reply was, yes, as to the destruction of the victim; but who *ate* of that *same victim* after it had been nailed to the cross? I feel happy in here being able to do justice to the candour of Mr. Baylee. He at once acknowledged that this kind of eating could no where be found realized but in admitting the doctrine of "TRANSUBSTANTIATION."

This is true. The *whole* type of the paschal lamb is strictly realized by the Catholic Messiah. The *killing* of the victim was accomplished on Calvary; the *eating* of the victim took place at the Last Supper, and is perpetuated unto the end of time in that Eucharistic sacrifice, wherein the same Body is offered up and partaken of, that was destroyed upon the cross, though, now, in a state of spiritualized existence. And it is remarkable that the realizing of the figure followed immediately the last legitimate commemoration of the type, and that, while the TRUE Priest of the order of Melchisedec thus gave His Body to *be eaten* on the eve of his death, he emphatically identified the Body to be eaten with the Body to be sacrificed. "This is my "Body which *is given for you*," (Luke xxii. 19.) "This is my Body which *is broken for you*," (1 Cor. xi. 24.) But, if it be true, as even Mr. Baylee admits, that the Messiah of the Catholic is the only one who can be proved to have realized the most important sacrificial type of the Mosaic revelation; then clearly is *He* the only Messiah of whom a *consistent* Jew can acknowledge the advent. In other words, a well instructed Jew never can, with consistency, become a Protestant Christian. He must remain a Jew, or yield up his obedience to the infallible teaching of the Catholic Church.

THE KING OF NAPLES—THE EMPEROR OF AUSTRIA—THE PRISONS AT ROME.

For some time past, a few of the public journals of England have been pouring forth torrents of what seems to the writers to be

virtuous *indignation*, as well against the alleged tyranny and cruelty of the above named Sovereigns, as against the Roman Government, which they accuse of keeping political prisoners confined in loathsome and narrow cells. It is undoubtedly worthy of praise to sympathise with the unfortunate, even when their misfortunes are the result of their own guilt, and it is commendable to try to enlist the feelings of society at large in their behalf, for the purpose of mitigating any unjust or unreasonable severity, to which they may be subjected in punishment of their crimes.

But even in doing good, there are certain rules and limits, prescribed alike by reason and religion, which if they be violated by a zeal that is not according to knowledge, the result must be injurious to the real welfare of mankind. For example, the movement which has of late years been agitated for the total abolition of the punishment of criminals by death, though certainly supported by many humane and benevolent individuals, nevertheless, has in several instances, through the imprudence and immoderation of some of its abettors, both embarrassed the due administration of justice, and caused, there is reason to fear, juries, in some instances, to return a verdict, in opposition to evidence, and in violation of their solemn oaths.

It should also be remembered, that, if, on the one hand, the cause of humanity demand of men, to interfere in order to prevent their fellow-men from being dealt with unjustly or too severely by their rulers, the maintenance of order and peace in society, also requires, that due respect and obedience to the constituted authorities be upheld.

The imperative necessity of acting thus is recognised even under the most republican forms of Government. But a few weeks ago, the Editor of a leading journal in France was condemned to a long term of imprisonment as well to a pecuniary fine, for having described the execution of a murderer, in language, calculated, as the authorities judged, to excite public feeling against them, and prevent the enforcement of the Law. Our readers hold in memory the recent censure publicly pronounced by Judge Burton in the Supreme Court of Madras, on occasion of a certain case, in which it was apprehended, that the influence of persons who advocate the abolition of punishment by death, kept back some of the Jurors from attending in the Jury Box. His Lordship announced, that such conduct was highly criminal, and that if the parties concerned were convicted before him of it, he would visit them with the utmost severity.

Every reflecting person, if he desire to judge impartially, will also remember, that, the time of rebellion, or civil commotion in any country, is not the proper season for one to choose, who would give a just description of its administration and laws. What sensible man, for example, would judge of the British constitution, by the torturings, the pitch Caps, the triangles and the murders under the name of executions, described in letters of blood, in every page of the history of the Irish rebellion of 1798. A few years ago, Dr. Ullathorne, then Vicar General of Sydney, published a Pamphlet, descriptive of the horrors of transportation. The Book caught the notice of the Home Government, and as they deemed, that its general circulation among the working classes in the United kingdom would be productive of good effects, they caused 25000 Copies of it to be printed and distributed at the public expence. Now, a very large number of the Irish convicts at that time in exile, had been transported for minor political offences.—In effect, in not a few instances, for transgressions, made such in certain districts, solely by the then existing law.

By that law, a man found out of his house before sunrise or after sunset, was liable to transportation, and in virtue of this enactment, many persons innocent of all share in agrarian or political disturbances were sent into exile. Neither were the usual forms of justice observed in the trial of the accused. Their judges and jury were composed of two or three of the local Magistrates, and, in some cases, of a few Military officers; in short, on certain occasions, the tribunal was exclusively, not merely Protestant but Orange, not merely Orange but also interested, yes deeply interested in the conviction and expatriation of the accused Catholics. The late excellent Judge Fletcher (a Protestant) in his charge to the Grand Jury of Wexford, distinctly stated, that persons had been transported by Magistrates, in order that the Magistrates, or their protegees, should be able to get possession of the farms of the exiled misnamed convicts.

Now what was the fate in Exile of many of these unhappy men? Dr. Ullathorne explicitly testifies, that such was the inhuman treatment, which Convicts in Norfolk Island experienced, that cases had occurred, in which, a number of them agreed together, to draw lots to determine, which one of that number should be murdered by his companions in the bloody compact; and for what object, can our readers conjecture? for no other than the wretched one of being sent for trial to Sydney, and of getting rid by execution of the horrors, they had daily and hourly to undergo, whilst

at Norfolk Island. Some of these we shall very briefly allude to. At night, after a long day's hard labour each prisoner was shut up in a sort of cage, in which on account of its size, he could sleep only by reclining against its sides. If by any accident, a prisoner was found in possession of the very smallest quantity of tobacco, a mere pipeful or even less, he was stripped naked, and received twenty-five lashes of the bloody instrument known by the name of the Regulation Cat-o-Nine tails. Neither was the cruelty of the Authorities, who represented there the British Government, and exercised these revolting inhumanities in its name and under its sanction, yet exhausted. Norfolk Island says Dr. Ullathorne was created as a Paradise by God, but perverted into a Hell by Man. An abundance of Orange and Lemon trees covered the land, and occasionally, by accident, supplied some passing refreshment to the miserable Convicts. This was too great a luxury, to be allowed by the Ministers of British justice to its victims. The trees were forthwith cut down, and solely for the barbarous reason, which has just been assigned. But even in this life, a merciful Providence sometimes manifests itself in favor of the outcast, and visits with retribution the proud unfeeling Pharisee, who glories that he is not like him, whom he regards as the sinful Publican. The poor Convicts were, indeed, thus effectually excluded from any hope, of even a future stealthy Participation of the now exterminated fruits. What was the result? A Fatal scurvy broke out amongst them, and rescued numbers of them, as it were providentially, from the fangs of their unfeeling Task Masters.

Neither is it at the Antipodes only, that the rigors of British Criminal justice are thus exhibited. A Maltese Gentleman has lately informed us, that the luxury of speaking to each other, whilst sweeping the streets, or engaged at the public works of that Island, having been deemed too great an indulgence there, for convicts condemned to confinement and hard labour, a New Prison has been recently erected, in which each captive has now a solitary cell, not more than 6 or 7 feet in dimensions where, some are confined for years, if not for life, and from which they are not allowed egress, even to hear Mass in the Prison Chapel, a small iron grating, through which the priest and the altar are visible, being deemed to afford to them sufficient accommodation for that purpose.

But why pass beyond the limits of the famed London city itself, when treating of Britain's clemency to her offending children. Hearken to the recent public testimony of an English Protestant Gentleman on the London Prisons.

HEPWORTH DIXON'S LONDON PRISONS.

(*From the Spectator, Jan. 5.*)

The following is the shocking example of corporation doings in the present day, and no further off than London City. The filth of the Compter is a fitting pendant to the filth of its neighbour Smithfield.

"In Giltspur Street Compter the prisoners sleep in small cells, little more than half the size of the model cell at Pentonville, which is calculated (on the supposition that the cell is to be ventilated on the best plan which science can suggest, regardless of cost) to be just large enough for *one* inmate. The cell in Giltspur Street Compter is little more than half the size, and is either not ventilated at all, or is ventilated very imperfectly. I have measured it, and know exactly the quantity of air which it will hold, and have no doubt but that it contains less than any human being ought to breathe in the course of a night. Well, in this cell, in which there is hardly room for them to lie down, I have seen *five* persons locked up at four o'clock in the day, to be there confined in darkness, in idleness, to pass all those hours, to do all the offices of nature, not merely in each other's presence, but crushed by the narrowness of their den into a state of filthy contact which brute beasts would have resisted to the last gasp of life. Think of these five wretched beings—men with souls, and gifted with human reason condemned, day by day, to pass in this unutterably loathsome manner two-thirds of their time! Can we wonder if these men come out of prison after three or four months of such treatment, prepared to commit the most revolting crimes? Could five of the purest men in the world live together in such a manner without losing every attribute of good which had once belonged to them? He would be a rash man who would dare to answer yes. Take the other fact from Newgate. In any of the female wards may be seen, a week before the Sessions, a collection of persons of every shade of guilt, and some who are innocent. I remember one case particularly. A servant girl, of about sixteen, a fresh-looking healthy creature, recently up from the country, was charged by her mistress with stealing a brooch. She was in the same room, lived all day, slept all night, with the most abandoned of her sex. They were left alone; they had no work to do; no books, except a few tracts for which they had no taste, to read. The whole day was spent as is usual in such prisons, telling stories—the gross and guilty stories of their own lives. There is no form of wickedness, no aspect of vice, with which the poor creature's mind would not be compelled to grow familiar in the few weeks she passed in Newgate awaiting trial. When the day came, the evidence against her was found to be the lamest in the world, and she was at once acquitted. That she entered Newgate innocent I have no doubt; but who shall answer for the state in which she left it?"

And all this notwithstanding, British Journalists are found brazen enough to sit in judgment upon, and condemn, on one sided testimony, the Sovereigns of Naples, Austria and Rome, men illustrious for their virtues, and forced by irreligion, faction and rebellion all fomented by British whiggery to uphold, for the present, peace and order in their respective domihions, certainly by severity, but a severity, which bears no comparison to the ensanguined vengeance, inflicted on those who rose up in arms against Government, in any of the great civil commotions, which disturbed the British Empire within the last century or two.

We all remember, that during the late outbreak at Naples, the Maddlin Philanthropist and demi British official, Lord Minto, had the presumption, to interpose with the Sovereign of Naples in favor of his Sicilian subjects. What was the noble answer of the Sovereign to this impertinent obtrusiveness? Let your Government look to Ireland. Have my subjects in Sicily, any such grievances to complain of, as Catholic Ireland; you come to give me advice—let your Government first give me the example, whatever concession it will make to Catholic Ireland, I will make to Sicily—Give Ireland back her Legislature, and I will do the same for Sicily. But whilst you treat Ireland as you do, presume not to speak to me of Sicily.

Lest it may he imagined, that in the few years which have elapsed, since Dr. Ullathorne published his exposé of the convict system in New South Wales, a total change of that system has been effected, we subjoin the narrative of the treatment recently experienced in Van Dieman's land by an English Gentleman, a Protestant, Mr. Barber, who having been unjustly transported, received Her Majesty's pardon. Our readers will remark that the statement respecting Mr. Barber is confirmed by the testimony of the Protestant Chaplain, Rev. T. B. Naylor.

The English convict is Mr. Barber, a London solicitor, a gentleman of refined habits and mild disposition, who, on a false charge of forgery, was convicted and transported, but has since received a full pardon. The writer of the pamphlet is Sir George Stephen, barrister-at-law, brother to Sir James Stephen, well known as "King Stephen," of the Colonial Office, and author of the "Essays in Ecclesiastical Biography," that have been reprinted from the *Edinburgh Review*. Finally, the authorities quoted by Sir George Stephen speak for themselves.

Mr. Barber's first experience was at Norfolk Island, and is thus described by Sir George:—

On landing at Norfolk Island, Mr. Fuller, the surgeon-superintendent, made a very favourable report of Mr. Barber's behaviour, and Captain Lavers, a superintendent of convicts, applied for him to be his clerk. The application was refused, as was another of the same kind from Lieutenant Lloyd. Other prisoners, one on his second transportation, were selected for these light duties, and *Mr. Barber was appointed to the filthy office of cleaning the prisoners' wards. He was kept at this labour, being the most disgusting that could have been found for him, for sixteen months*, with only casual intervals of sickness caused by the nature of the work.

At the end of this time he was sent to work in the field in one of the "heaviest gangs," with a second transported felon for his overseer, a man notorious for his severity. In this position he was compelled to perform the same tasks as men of far greater physical power who had been used to labour all their lives.

Mr. Barber was "herded" with hundreds of other convicts; sleeping in a barn, with two hundred inmates, with only a single blanket to cover him, sometimes washed out of his hammock by torrents of rain pouring through the roof; obliged to watch and keep order in this dormitory by night, and to clean it by day. To render his suffering more severe, a special order was issued to confine him to "the camp," being a small area around the barracks, while other prisoners were allowed to go from station to station to visit their acquaintance.

* * * *

The police of the island, themselves among the worst of its inhabitants, were ordered to keep him under close surveillance; and seeing that he was a marked man," subjected him to every insult and annoyance they could invent.

It was to be expected, under such circumstances, that his health would give way, and accordingly he was attacked with dysentery, and became dangerously ill. Dr. Graham, the medical attendant, attributed it to his occupation, and on his recovery recommended his removal to another part of the island. This was refused in Mr. Barber's case, though permitted in others. The consequence was a relapse. Dr. Graham entered a strong protest in the visiting book, and ordered him back to the hospital. Still no alteration in his duties could be obtained, till at last the Chaplain felt it right to support the doctor's remonstrance, and represented that his life was endangered.—(Pp. 79, 80.)

Mr. Barber endured this horrid treatment in the most exemplary manner, giving no provocation, but suffering with the most perfect submission. Thus says Mr. Robertson, the second civil officer at Norfolk Island:—

I have observed Barber's conduct in the most trying and humiliating circumstances, of what I am convinced (without any reference to the question of his innocence of the offence of which he stands convicted) was unmerited suffering; and, while I deeply pitied the man, I could but admire his submissive demeanour, patient resignation, and invariable rectitude of conduct, while his health was visibly suffering, and his *frame wasting away under the mental torture inflicted upon him by the degrading and polluting association into which he was forced*, and the unmerited and unaccountable persecution of which he was the object for many months, by which the suffering inseparable from his unhappy condition was deeply aggravated beyond that of even the worst conducted convict, whilst his enemies could not produce even a colourable charge against him.—(P. 75.)

The Rev. T. B. Naylor, the Chaplain, gives the same account:—

I have never known a prisoner of the crown who has been subjected to greater wretchedness; I rejoice to be able to add, I have never seen an instance of more dignified suffering, accompanied by invariably consistent conduct.—(Pp. 75, 76.)

The Rev. T. Rogers—Mr. Naylor's successor—speaks more fully to the same effect:—

He was restricted to the barrack-yard, while hundreds of the vilest desperadoes might roam from station to station, under cover of a pass; he was singled out for special contumely; he was addressed in the most exasperating language; he was ordered to perform the most loathsome labour; he was deprived of indulgence granted him by the medical officer for the recovery of his health; he was the only prisoner interdicted writing materials; he wished to be useful, but for nineteen months he was perversely refused the opportunity of being so: in short, his life was reduced to a wearisome condition of mental torture and of physical toil, disproportioned to his strength, and which his former habits rendered peculiarly grievous. Yet I can, with all truth, affirm that I never knew his self-command overcome by provocation, however gross, nor his sense of injustice to betray him into any unseemliness of resentment.—(P. 76.)

Let the impartial reader now contrast these authentic and heart rending statements, with the subjoined description of the Cachots of Catholic Austria given by Mrs. Trollope, a highly gifted Protestant Lady, but one who evinces in many instances, in her writings, great prejudices against the Catholic Religion.

VIENNA AND THE AUSTRIANS BY MRS. TROLLOPE. pp. 138, to 143.

LETTER LII.

Prison in Leopoldstadt.—Description of the "Cachots."—Profound Silence.—Labour.—Food.—Discipline.—Cholera.—Spilberg.—Austrian Prisons in general.

18th January, 1837.

I spent the morning of Friday last in visiting the prison in the Leopoldstadt, which is the most extensive establishment of the kind either in Vienna or its Vorstadts.

The building is large, in an airy and healthy situation, and, as I should have imagined, sufficiently commodious in all ways for the purpose to which it is dedicated; but le Comte Bacth, who was so good as to accompany me round the whole of the buildings, said that another edifice for the same uses was now in progress, which it was expected would be better arranged in many respects.

This gentleman, who is administrator to the establishment, permitted me with most kind patience to indulge my curiosity by an examination that must to him, I fear, have been very tedious, but which to me was full of the deepest interest. It was by the kindness of Comte Mailath, one of the historians of Austria, that I obtained the advantage of so every way competent a guide; at his request Comte Bacth met us at the prison, and all the details respecting it which I may give you, are therefore not merely the result of my own passing observations, but of information obtained from the person who of all others is the most capable of giving it.

His first question to me, after we began our progress, was,—"Est-ce que Madame désire voir les cachots?"

This word *cachot* gave me a shudder; but I had screwed my courage to the enterprise, and was determined to shrink from nothing that my conductor should propose. My answer therefore was in the affirmative, and accordingly I took the arm of Comte Bacth, and proceeded stoutly the way he led.

The day was intensely cold, and besides some latent repugnance at the idea of contemplating the cells of a prison, I anticipated no small discomfort from entering places which I certainly expected to find very like dungeons. I soon found myself, however, in a passage so comfortably warm, that I would willingly have lingered in it, for its contrast to the temperature I had left was most agreeable; through this passage we proceeded, entering, as we went on, a number of large rooms which opened upon it, all well lighted and well aired, and with deal floors as rigidly clean as that of a farmer's wife's best parlour in England.

In each of these is a range of wooden bedsteads, furnished with a palliass, a linen sheet, and an excellent blanket. Every one of these rooms had a large stove in full action. They were all empty, their tenants being employed in working at different handicrafts in another part of the prison.

I asked the Count if it were to these chambers that he had given the name of "*cachots.*" He answered in the affirmative, adding, that they had no others in which to lodge prisoners condemned by the state: but that, as it was the will of the emperor that they should as little as possible be harassed with chains or fetters of any kind, power was vested in the governor of the house to punish any disorderly conduct committed within it; and therefore when a prisoner misconducted himself, he was removed from among his fellows and lodged apart with equal attention to health and cleanliness, but with less of comfort. The necessity for such punishment was, he said, of very rare occurrence.

These rooms would have appeared to me to differ in no respect from the wards of an hospital, had it not been for a large beam of wood screwed down to the floor, at the foot of the beds, and running the whole length of the room, which looked as if it were to be used in some way for the purpose of securing those who lodged there, as iron rings were placed at intervals along its whole extent. I inquired of my conductor what its use might be, and found I was not mistaken. "It was formerly," he replied, "the custom to secure the prisoners at night by fastening round a leg of each of them a chain secured to these rings; but the late emperor forbad the continuance of this practice, averring that it was the duty of those to whom the custody of those unfortunate people was consigned to take care, that their escaping should be prevented by the watchfulness of their guards, and not by the increase of suffering to themselves."

How the righteous feelings of this admirable man meet one at every point! ..... and how evident is the pleasure with which all bear witness to them!

After passing in review all the men's sleeping apartments, we passed to those of the women

whose number, by the way, to the honour of the sex be it spoken, was very small in comparison to that of the men. The females take care of their own rooms; and whether it be that an extremity of neatness is exacted from them in the performance of this task, or that an innate womanly love of order be the cause of it, it is certain that these female cachots as they are called, might serve as models for many a lady's chamber.

Throughout the whole of this extensive range of rooms the air was uniformly both warm and fresh; not the slightest degree of disagreeable smell was perceptible in any of them.

I was next led to the rooms where the prisoners were at work. Many different trades are carried on there; and if the culprits who enter are unacquainted with any, they are immediately set to learn whatever species of in-door work they may prefer.

The labour is superintended by an overseer belonging to each chamber.

Every prisoner has an alotted daily task to perform, and if his industry and skill enable him to complete it before the hours of occupation are over, all that he does beyond is paid for immediately in ready money; one-half of which is left in the hands of the prisoner to purchase any indulgence he may desire, and the other half put by and given him at his departure.

Among the many figures we saw there, I remarked the usual mixture of sad and of evil expression which may always be traced in such a community: but they were all uniformly neat in appearance; a dress of stout grey cloth being furnished them in winter, and one of linen in summer.

The number of persons employed in each chamber varied according to its size, and the nature of their occupation, but they were in no case inconveniantly crowded. The silence, even where the room was filled with women, was profound; and this, not because Count Bacth entered among them, but because silence is one of the laws most rigorously enforced. The wisdom, and, indeed, the mercy of this cannot be questioned. It certainly may, and must form a part, and not the least severe part perhaps, of their punishment; but it is a punishment that can produce no evil effect, and the benefit arising from it is most obvious. How often must it happen, where communication among criminals is permitted, that the young in years and guilt may imbibe the doctrines of such as are too far advanced in wickedness to be listened to without corruption. Wherever such licence is permitted, its influence must be as poisonous as that of an uncontrolled press, under which no degree of purity can long remain unfamiliar with sin and obscenity.

It is quite impossible, as was well observed by one of the gentlemen who accompanied me, that any division, however carefully made, whether according to age, or even to the magnitude of the offence for which the imprisonment is inflicted, should guard against the possibility that the more depraved should corrupt those who are less so, if any communication whatever was permitted between them. And thus, though five hundred persons are enclosed within these walls, the sound of the human voice is never heard among them.

(*To be continued.*)

A. D. 1851.

THIRD QUARTERLY INSPECTION OF THE BENGAL CATHOLIC MALE ORPHANAGE, AND OF THE SCHOOL OF INDUSTRY; CHRISTIAN BROTHER'S SCHOOL AT THE CATHEDRAL AND BOW-BAZAR, ORPHAN PRESS, &c. &c.

On Sunday, the 5th instant, we paid our periodical visit to the above Institutions, on which occasion His Grace the Archbishop honored us with his presence. In recording the impression which every thing we witnessed made upon our minds, we have only to repeat what we have said before, that to Brother Francis and his excellent Colleagues, the Caholic Community of Calcutta owe a debt of gratitude, which cannot be easily repaid,—The experience and abilities which have been brought to bear upon the work, in which they are engaged, have been attended with very satisfactory results; the mere appearance of the youths under their charge;—their cheerful aspects and happy dispositions are sufficient indications of the excellent training under which they are at present, and of the kind attention paid to their comforts. The number of boys attending the Cathedral School during the current month is 138, of these fifty-eight are boarders and four day boarders. We were happy to learn that the inmates of the Orphanage are in the enjoyment of excellent health, there has not been one case of serious illness amongst them during the whole year. From the monthly Reports of the School, we were enabled to ascertain the progress made by the senior pupils, which is very satisfactory. The course of study pursued in the higher classes comprises Natural Philosophy, Geometry, Mensuration, History, and the use of the Globes. The pupils are made to pay particular attention to Writing and Arithmetic, acquirements which will be of the greatest use to them in their sphere of life. The number of pupils attached to the Bow-Bazar Male School is 110, and the course of study and system of education are the same as that adopted in the Cathedral School. In the last Quarterly Report it was mentioned, that Father Formosa, with his wonted kindness, had undertaken to instruct a few lads to play on the Piano; we have now to state, that the whole

School are taught to sing according to the Hullah system, which was introduced about two months since. We were indeed very much struck to hear a boy between five and six years of age *solfa* a song with much correctness, and with proper modulation of the voice; and about eight or ten lads, ranging from ten to fourteen years of age, sang "the Happy Land" by note, with exceedingly good taste. After this was done, one of the lads sat to the Piano, and played the accompaniment which was sung by the rest, in parts; considering the short time these children have been taught Music, we cannot sufficiently admire the skill of the teacher who has effected so wonderful an improvement.

On leaving the School room we stepped into the Dormitory, which is, as usual, kept properly clean and very well ventilated. The Dormitory on the third floor has been completed, which will now add in a great measure to the comforts of the Orphans, many of whom for want of room had been for sometime obliged to sleep in the School room. The cost for making this addition to the building is 1500 Rupees.

We are glad to state that the *Catholic Orphan Press*, and *Book-Binding Establishment*, have been usefully employed in Printing and binding Religious and useful Books, Pamphlets, &c. and in initiating several Orphan boys in the arts of Printing and Bookbinding. From an inspection of the receipts and disbursements we perceive that they yield a small profit.

The *Tailoring Establishment* also bids fair to be useful for training up the Orphan boys in a very necessary branch of trade. Under the able Master secured for this department, we have every reason to hope for much benefit. The new building, erected for the "School of Industry," is a perfect model, and has cost a little above 400 Rupees.

Thirteen Orphans are now engaged in the above establishments, all of whom, while being taught the several branches of trade, are at the same time pursuing their School studies under the Christian Brothers. They attend School every morning, from 9 to 11, after which they go to work at their respective branches of trade. The friends of education, and the Catholic Community in particular will be glad to learn, that in all the Schools, under the control of His Grace the Archbishop, improved arrangements suited to their respective objects have been, and are being introduced, according as opportunities may offer, and circumstances may suggest.

Since the publication of the last Quarterly Report, the increase of pupils, in all the Schools has been 21, and the total number now attached to all the Institutions established by His Grace is 656,—one hundred and fifty of these are, besides being educated, fed and clothed gratuitously. The average outlay for the subsistence of these Orphans, is 1000 Rs. per month. As there is no Fund established to support these Institutions, they necessarily depend upon the bounty of those whose sympathy is enlisted in behalf of the children of the Catholic poor of Calcutta.

J. SPENCE.
D. JOHN.
H. M. SMITH.
J. D'CRUZ.
P. S. D'ROZARIO.
CHAS D'CRUZ.

Calcutta, Oct. 9, 1851.

TO CORRESPONDENTS.

OUR attention has been called to an anonymous letter, published two or three days ago in the Citizen, in which the writer complains, first, that the officiating Priest did not accompany a late Funeral as far as he ought on foot, but got prematurely into his Carriage. Secondly, that the Pobrees at the Cemetery behaved in an unbecoming manner, seizing the Candles used by the attendants, for their own private emolument.

Now, in answer to these charges, we deem it proper to observe, that had the writer o this very improper letter known his duty as Christian, he would in the first instance, i he had any reasonable cause of complaint have made that cause known to the officiating Clergyman, and next, if thus he could no get redress, to that Clergyman's Superior This is the course clearly indicated in the Gospel, and it is also the cause adopted in ever Country, whether Protestant, or Catholic where Society and the Public Press exist in respectable State.

It would have been quite time enough t appeal to the public, if the complainant's ap peal for redress to the proper Quarter ha not been attended to.

Having premised thus much, we shall no enter on the merits of the case in questior And first, we may state, that, to our ow knowledge, the Archbishop has been earnes ly importuned by Protestant Medical author ty of the highest standing here, to forbi his Clergy (European) to expose themselv to the imminent risk, attendant upon th mode, in which they, usually, at pr sent assist at Funerals. Secondly on t

particular occasion, of which there is question, the officiating Priest, to our certain knowledge, accompanied the Funeral on foot, until his shoes and stockings were so saturated with water, that since the Funeral, he was in consequence so much indisposed, as to be unable for three days to celebrate Mass. Thirdly, with respect to the Pobrees, the parties liable to censure belong to the Undertaker and not to the Church. The Pobrees attached to the Cathedral are without exception, inoffensive, well behaved men, never known to transgress in the way complained of. We now leave it to the Citizen's sense of justice, to make reparation for the Calumny circulated through the medium of his Journal, against a most excellent Priest, and against the humble but well behaved servants of the Catholic Cathedral.

Selections.

JOURNAL OF A TOUR IN FRANCE.

By Thos. W Allies, M. A. late Rector of Launton and now a convert to the Catholic Faith.

Preachers in the Roman Church use no book: it seems the people would not tolerate a written discourse. The result is, that sermons are much more rhetorical, and rather appeal to the affections and feelings than to an the understanding. The French mind certainly would not endure the sort of cut and dried essay which is often given in England; yet an appreciation of logical order and sound reasoning is the very characteristic of the French mind. More southern nations would still less enter into the style of preaching in vogue with ourselves. I think it is a grave question whether the faculty of expressing one's thoughts in public without book should not be made a part of every priest's education. The ancient Fathers all did so. Is not our own the only portion of the Church where a contrary practice prevails? And dangerous as it would be for the generality of Anglican priests to attempt to speak on grave points of doctrine without their book before them, yet surely by a special education the power may be acquired to combine accuracy of thought with readiness of expression. Orthodoxy has no natural connexion with a written sermon. At least the power of illustrating any given subject without book is a precious means of influence. And what is the priest without influence? No more interesting spectacle is there in the world, to my eyes, than the aspect and attitude of the French Church. Fifty years after such an overthrow as no other Church ever survived, behold forty thousand priests at work, under eighty bishops, in the great task of winning back their country to the faith. Despoiled of all territorial power, of all political authority as priests, of the possession even in fee of a single church, parsonage, or palace; reduced to a state of even apostolical poverty, and receiving a miserable salary paid as to merchants' clerks by the government; with a temporal power jealous of all spiritual influence, and the whole mind of the nation infected with infidelity—year after year they are winning ground, they are making themselves felt; they present a front before which even the tyranny of centralisation pauses in its career, counts ever and anon the cost of the conflict, and recoils from its aggression. In the very midst of the corruptions of Paris we are told that fifty thousand converts, the pure gold of the Church, exist as a centre which is ever drawing more around them. Infidelity itself talks of the religious movement, and fears it, and would fain expel its most tried and valorous champions—two hundred destitute men, who begin their profession by the renunciation of their goods. How is all this done? What power is this which makes its way against such tremendous odds? If any fact was ever patent in history, it is this—let us not be ashamed to own it—*it is the power of the Cross.* The bishop, residing in a palace which he has not the funds even to keep in repair, with a smaller income than a little tradesman or a country attorney, has no other channel for his cares and affections than those five hundred priests, with the pay of day-labourers, yet charged with the intimate knowledge and perilous guidance of souls, look up to him as their head and support, their defender and champion. And in every village there is one at least, linked to earth but by a spiritual tie, a member of a great hierarchy, through whom the Redeemer rules visibly on the earth. He is cut off from almost all participation of temporal things, but the larger is his portion of things spiritual: he reflects, in his degree, the true Melchizedek. Removed from us but by a narrow strait we see bishops at 400*l.* a year, archbishops at 600*l.*, bound to celibacy, truly ruling their clergy, serrying their ranks against the enemy, and fearing nothing, were it but that they have nothing to lose; standing, where the bishop ought to stand, in the first ranks against the attacks of infidelity.

There, again, the priest detached from all human ties, representing in his life already

that state where they neither marry nor are given in marriage, in his spiritual character greater than all other men, in his temporal condition lower than most.

Consider now the duties and habits of our own Church, in its present practical working, by the side of this of France. In the one, every bishop and priest offers daily the tremendous Sacrifice. Daily he has to appear in that most awful presence, where nothing unclean can stand: daily he is armed against those spiritual conflicts, for himself and others, which he has to undergo, receiving "the holy Bread of eternal life and the Cup of everlasting salvation." In the other, the priest at rare intervals, in the vast majority of instances only once a month, approaches the Source of life and health, But what is the inward condition under which each approaches it? The one is under complete spiritual guidance, taught, as a first element of spiritual life, that constant and rigorous self-examination must be practised, and for every sin willingly committed after baptism penance be undergone and confession made: the other, left to himself in that work most perilous to human frailty, the conduct of one's own spiritual state; nor, again, that thus left to himself, he can work by a chart in which the hidden shoals are pointed out, and his progress noted. All, on the contrary, in this inward life, so unspeakably important, is left a blank. How can he guide others who has never been taught to guide himself, or submit himself to another's guidance? For as to the duties of the priest, in these two Churches—in the one, the very main duty, which is far more important than all others, is the secret guiding of consciences, laden with guilt and in various degrees of purification: all public ministrations are immensely inferior in importance to this. Whereas in the other Church, it is these public ministrations which alone exist in any degree of efficiency. Not one Anglican priest in a hundred has ever been called to receive a confession, or unfold the terms of reconciliation to a guilty soul. Indeed so much is this the case, that the notion of the priest in most parishes is extinct: it is the minister and the preacher who have taken his place. Again, in the one Church a compact body of doctrine and a line of preaching are set forth in the catechismus ad parochos: in the other, it frequently happens that two adjoining priests are at issue on the very first principles of Christian doctrine; whether, for instance, there be or be not a Christian priesthood; whether there be or be not grace in the sacraments. Again, in the one Church, for the more devoted spirits religious orders and councils of perfection exist, and celibacy is the condition of all superior spiritual vocations; in the other it is yet in practice doubtful, whether councils of perfection are not inventions of the Evil One, and whether the putting forth of celibacy as meritorious be not an infringement of the one Sacrifice offered on the Cross.

Perhaps this contrast might be carried farther, but it is an unpleasant task to show how Anglicanism (meaning by that expression not the real system of the prayer-book, but that which has practically forced its way to a great extent into the pale of the English Church,) is gold largely mingled with earthly alloy. A divine work is at present interfered with by commixture of an heretical element, leaving us only a fervent hope and prayer, that by the long suffering mercy of God a seed may still remain, which in due time by most unambigious works of love shall prove its identity with the ancient Church of the Island of Saints, and become one fold under one Shepherd.

"Christ only, of God's messengers to man,
Finished the work of grace which He began.
List, Christian warrior, thou whose soul is fain
To rid thy mother of her present chain;—
Christ will unloose His Church; yea, even now
Begins the work, and thou
Shalt spend in it thy strength, but, ere He save,
Thy lot shall be the grave."

(*To be continued.*)

DR. NEWMAN'S FIFTH LECTURE.

(*From our Birmingham Correspondent.*)

On Monday evening, the 28th ult., Dr. Newman delivered the fifth lecture on Catholicism in England, at the Corn-Exchange. The attendance, as on former occasions, was large, and included many of the Catholic Clergy of the district, and a number of highly respectable Catholics and Protestants of the town. The learned Divine in this lecture contended that the Protestant Church was not as tolerant as it professed to be, and proved that though Protestants boasted on all occasions of their toleration and liberality they let no opportunity pass of persecuting, annoying, and treating unkindly those who differed from them, more especially Catholics. In support of his argument Dr. Newman related many historical facts, alluded in a touching manner to the conduct of parents to their children who embraced the Catholic Faith, and after enumerating the outrages committed by Protestants during the last nine months, concluded his lecture with the following remarks relative to the notorious Dr. Achilli:—

And, in the midst of outrages such as these my brothers of the Oratory, wiping its mouth

and clasping its hands. and turning up its eyes, it trudges to the Townhall to hear Dr. Achilli expose the Inquisition. Ah! Dr. Achilli, I might have spoken of him last week had time admitted of it. The Protestant world flocks to hear him, because he has something to tell of the Catholic Church. He has a something to tell, it is true; he has a scandal to reveal, he has an argument to exhibit. It is a simple one, and a powerful one as far as it goes—and it is one. That one argument is himself; it is his presence which is the triumph of Protestants; it is the sight of him which is a Catholic's confusion. It is indeed our great confusion that our Holy Mother could have had a Priest like him. He feels the force of the argument, and he shows himself to the multitude that is gazing on him. "Mothers of families," he seems to say. "gentle maidens, innocent children, look at me, for I am worth looking at. You do not see such a sight every day. Can any Church live over the imputation of such a production as I am? I have been a Catholic and an infidel; I have been a Roman Priest and a hypocrite; I have been a profligate under a cowl. I am that Father Achilli who, as early as 1826, was deprived of my faculty to lecture for an offence which my superiors did their best to conceal; and who, in 1827, had had already earned the reputation of a scandalous Friar. I am that Achilli who, at Viterbo, in February, 1831, robbed of her honour a young woman of eighteen; who, in September, 1833, was found guilty of a second such crime, in the case of a person of twenty-eight and who perpetrated a third in July, 1834, in the case of another, age twenty-four. I am he who afterwards was found guilty of sins, similar or worse, in other towns of the neighbourhood. I am that son of St. Dominick who is known to have repeated the offence at Capua, in 1834; and at Naples again in 1840, in the case of a child of fifteen. I am he who chose the sacristy of the church for one of these crimes, and Good Friday for another. Look on me, ye mothers of England, a confessor against Popery, for ye 'ne'er may look on my like again.' I am that veritable Priest who, after all this, began to speak against, not only the Catholic Faith, but the moral law, and perverted others by my teaching. I am the Cavaliere Achilli, who then went to Corfu, made the wife of a taylor faithless to her husband, and lived publicly and travelled about with the wife of a chorus-singer. I am that professor in the Protestant College at Malta, who, with two others, was dismissed from my post for offences which the authorities cannot get themselves to describe. And now attend to me, such as I am, and you shall see what you shall see about the barbarity and profligacy of the Inquisitors of Rome." You speak truly, O Achilli, and we cannot answer you a word. You are a priest you have been a Friar; you are, it is undeniable the scandal of Catholicism, and the palmary argument of Protestants, by your extraordinary depravity. You have been it is true, a profligate, an unbeliever, and an hypocrite. Not many years passed of your conventual life, and you were never in choir, always in private houses, so that the laity observed you. You were deprived of your professorship—we own it; you were prohibited from preaching and hearing confessions; you were obliged to give hush-money to the father of one of your victims, as we learn from the official report of the police of Viterbo. You are reported in an official document of the Neapolitan police to be "known for habitual incontinency;" your name came before the civil tribunal at Corfu for your sin of adultery. You have put the crown on your offences by, as long as you could, denying them all; you have professed to seek after truth, when you were ravening after sin. Yes, you are an incontrovertible proof that priests may fall, and Friars break their vows. You are your own witness; but while you need not go out of yourself for your argument, neither are you able. With you the argument begins; with you too it ends; the beginning and the ending you are both. When you have shown yourself, you have done your worst and your all; you are your best argument and your sole. Your witness against others is utterly invalidated by your witness against yourself. You leave your sting in the wound—you cannot lay the golden eggs, for you are already dead. For you, Brothers of the Oratory, can we possibly believe a man like this, in what he says about persons, and facts, and conversations, and events, when he is of the stamp of Maria Monk, of Jeffreys, and of Teodore, and of others who have had their hour, and then been dropped by the indignation or the shame of mankind? What call is there on Catholics to answer what has not yet been proved? What need to answer the evidence of one who has not replied to the police reports of Viterbo, Naples, and Corfu? He tells me that a Father Inquisitor said to him, "Another time, that you are shut up in the Inquisition, you will not get away so easily." I do not believe it was said to him. He reports that a Cardinal said of him—"We must either make him a Bishop, or shut him up in the Inquisition." I do not believe it. He bears witness that "the General of the Dominicans, the oldest of the Inquisitors, ex-

claimed against him before the council—'This heretic, we had better burn him alive.'" I don't believe a word of it. "Give up the present Archbishop of Canterbury," says he, "amiable and pious as he is, to one of these rabid Inquisitors; he must either deny his Faith, or be burned alive. Is my statement false? Am I doting?" He is not doting, but he is false. "Suppose I were to be handed over to the tender mercy of this Cardinal [Wiseman], and he had full power to dispose of me as he chose, without losing his character in the eyes of the nation,.....should I not have to undergo some death more terrible than ordinary?" Dr. Achilli does not dote; they dote who listen to him. Why do I so confidently assert that he is not to be believed? First, because his life for twenty years past creates no prepossession in favor of his veracity; secondly, because during a part of that period, according to his own confession, he spoke and argued against doctrines which at the very time he confessed to be maintained by the communion to which he belonged; thirdly, because he has ventured to deny in the general what official documents prove against him in this particular; fourthly, because he is not simple and clear enough in his narration of facts to inspire confidence in him; fifthly, because he abounds in misstatements and romance, as any one will see who knows anything of the matters he is writing about; sixthly, because he runs counter to facts known and confessed by all.

The sixth lecture is postponed until Monday, August 11th.—*Tablet, August* 9.

ON THE USE OF LATIN LANGUAGE IN THE LITURGY OF THE ROMAN CATHOLIC CHURCH.

"The church formerly used the vernacular language." So she did. And there was a very good reason for it. The Latin then was the vernacular of the greatest part of the civilized world, in consequence of the Roman conquests. It was generally known, where other languages continued to be the vernacular. St. Paul wrote to the Romans in Greek, a language which *all* the Romans did not understand. My friend Mr. Campbell has stated the very best reasons, in the preface to his new Testament, for the adoption of a uniform language as the vehicle of revelation. The learned Southy agrees, if not with him, at least, with the Catholic church on the subject of its peculiar fitness to be the language of the Christian Liturgy.

"Latin," says Southey, Vol. I. p. 59, "was made the language of religion; there had been the same reason for this in Italy, and Spain, and France, as for making it the language of the laws; and in England also, there was reason, which, though different, was not less valid. A common language was necessary for the clergy, who considered themselves as belonging, less to the country, in which they happened, individually to have been born, or stationed, than to their order, or to christendom, for in these ages christendom was regarded as something more than a mere name. No modern language was as yet fixed, or reduced to rules or regarded as a written tongue; of necessity, therefore, Latin, in which the western clergy read the scriptures, and in which the fathers of the western church had composed their works, and the councils had issued their decrees, was every where retained as the natural and professional language of the ministers of religion. They preached and catechized, and conferred in the common speech of the country, and that the church service was not verbally intelligible to the congregation was, upon their principles, no inconvenience.

But if, in this respect, there was no real disadvantage in the use of a foreign tongue; in other respects many and most important advantages arose from it. The clergy became of necessity a learned body; and to their humble and patient labors we owe the whole history of the middle ages, and the preservation of those works of antiquity, which, for the instruction of all after ages, have been preserved. The students at Canterbury in Bede's time, were as well skilled, both in Latin and Greek as in their native speech; and Bede, himself (worthy to be called venerable, if ever that epithet was worthily applied) had acquired all that could possibly be learned from books, and, was master of what was then, the whole circle of human knowledge."

The people have the substance, frequently the literal translation, in their prayer books of what the Priest reads, during the sacrifice, in the ancient language of Catholic Europe. They know as well as the priest, himself, does, to what they answer, 'Amen.' When a foreigner from any of the countries where Greek is not the vernacular comes into our churches, and I need scarcely except even the Catholics, of the Greek rite, he is perfectly at home, among his brethren in faith and worship. Their ceremonies and prayers are the same as in his native land—Germans, French, English, Irish, Poles, Swiss, Italians, Portuguese, like the Jews, devout men from every nation under heaven, we hear our priests, as they did the apostles, speaking in a tongue which we well may call our own, "the wonderful works of God." The sermons of our church are not preached in

Latin, but *in* as plain English as we can find in common use.—*Archbishop Purcell's Debate, p.p. 254, 255.*

PUNCH.

AUCTION OF SOULS.—PULPIT AND HAMMER.

In the imperial salt-mines of Sowar, in Upper Hungary, "there is one thing," writes a traveller, "very remarkable: namely, a chapel which may easily contain a hundred people cut in the rock salt with an altar, pulpit, sacristy, chairs and forms, cut in the same rock." Now a church of salt—of salt in its typical purity—is the Church of England; and yet the auctioneer will now and then usurp the place of the parson; and sometimes the pulpit will resound with the hammer of the rostrum. The custom is to be deplored; for may it not, in light and superficial minds, deprive the salt of somewhat of its orthodox savour? When souls are made a matter of auction, the change of the aforesaid immortal essence loses a trifle of its divinity. The shepherd who buys his sheep with the act of purchase may think he buys an undoubted right to sell them.

A few days ago certain Christian flocks were submitted to the hammer at the auction-mart and knocked down to the best Christian pastors namely, to those happy shepherds who could best afford to offer the highest price for the chattels. Not being present at the ceremony *Punch* does not pledge himself to the most rigid verbal accuracy in the report of the transaction; but no doubt the auctioneer did his best in the disposal of the goods, after the approved method of auctioneers in general.

"Gentlemen," says the man with the hammer "the next article I have the honor to submit to your emulation is the advowson, with patronage, &c., of the rectory of Trettire and Michael Church, Herefordshire, net annual value £250, present incumbent seventy-four years of age. What shall we say for the rectory of Trettire and Michael? Herefordshire, splendid county; magnificent hills, that lifts the thoughts of churchmen to the devotional altitude; beautiful pasturage for sheep. Malvern mutton, for instance, unparalleled. Now, an offer, if you please, gentlemen, for Trettire and Michael, net value £250, gentlemen. Further, gentlemen, present incumbent is seventy-four years of age—seventy-four gentlemen; so be quick with your biddings."

First Bidder. One thousand pounds.

Auctioneer. A thousand pounds! What, and present incumbent with one leg in the grave? Think on the country, gentlemen—the feet of the everlasting hills of Herefordshire, and mend your bidding.

Second Bidder. One thousand two hundred.

Auctioneer. And present incumbent seventy-four? Pray, gentlemen, do not forget; one leg in the grave, gentlemen; at least one leg.

Third Bidder. Fifteen hundred.

Auctioneer. Come, we're getting on: but fifteen hundred; only fifteen hundred, for Trettire and Michael; going like a drug, gentlemen—like a drug. I should be sorry to find no better devotion in the company than—thank your, Sir,—sixteen hundred; no warmer enthusiasm for the Established Church, and that at the present time, when rampant popery threatens—one thousand seven hundred, thank you—our altars and our homes—seventeen hundred and fifty, thank you;—and present incumbent—seventy-four—seventy-four—and according to the course of all sublunary things, with one leg in the grave, gentlemen—a human and commercial fact you cannot too well consider, gentlemen. No advance on seventeen hundred and fifty, and one leg in the grave?

Fourth Bidder. Eighteen hundred.

Auctioneer. Thank you; but consider gentlemen, the span of life; seventy-four and one—

Fifth Bidder. Eighteen hundred and fifty.

Sixth Bidder. Ninety.

Auctioneer. Thank you; eighteen hundred and ninety for Trettire and Michael; salubrious county—seventy-four—one leg in the grave—and the best pasturage. No advance on eighteen hundred and ninety-four? No advance?—going—going—one leg, gentlemen; I must call your attention to one leg in the grave. No advance? Going—going—(*Hammer falls.*) Advowson, with rectory of Trettire and Michael, yours, Sir—and dog-cheap—sold for a song; Sir, a very song.

A short pause.

Auctioneer. The next lot I shall have the honour to offer to the competition of the company is the advowson, patronage, &c., to the rectory of Llanwarne, also in the sublime and salubrious county of Herefordshire, net annual income £359, and the present incumbent—I must be allowed to touch on this touching circumstance—present incumbent the over-ripe and patriarchal age of eighty-four; fourscore years and four; so, gentlemen, confident in your enterprise and speculation, I do—I must—expect a handsome offer. Shall we say a couple of thousand pounds to begin with? Reflect—fourscore years and four!

First Bidder. Fifteen hundred.

Auctioneer. Thank you, Sir, for a beginning. Fifteen hundred and eighty-four—that is fifteen hundred, for advowson of Llanwarne, a favoured spot where the tares of dissent have never shown themselves among the corn of—thank you, fifteen hundred and fifty. No advance upon fifteen hundred and fifty; and present incumbent white-haired patriach—eighty-four?

Various Bidders. Sixteen hundred and fifty. Sixteen, seventy. (*Long pause. Hammer descends.*).

Auctioneer. Advowson and rectory of Llawarne, yours Sir. A cheap penn'orth in such a county; with such a flock: such sheep pasturage and incumbent every day of four-score years and four—

Another pause.

Auctioneer. The next lot, gentlemen—

But here *Punch* must break off; assuring the reader that the auctioneer, ere he quitted his rostrum, disposed of in all seven sacred lots to the glory and lasting profit of the established church of salt, and—let us hope—to the enduring advantage both of sellers and buyers.

THE BENGAL CATHOLIC HERALD.

'One body and one spirit—one Lord, one Faith, one Baptism.'

No. 16.] CALCUTTA: SATURDAY, OCTOBER 18, 1851. [VOL. XXI.

THE BENGAL CATHOLIC HERALD.

Calcutta: Saturday, Oct. 18, 1851.

THE ANGELUS BELL, INTOLERABLE TO ENGLISH IRRELIGION.

WHERE else, except in bigoted though irreligious England, would the sweet chiming of the brief Anthem, which reminds the faithful of the wonders of the incarnation, have been judged a nuisance? Alas, into what an abyss of indifference bordering on Infidelity has not England descended, since she broke away from her moorings fastened to the rock of Peter, the centre of Catholic communion.

How are things now changed, since the period, which once beheld her children throughout the land, at the same moment, three times on each day, unite together for an instant, at the bidding of the Angelus Bell, to pour forth their souls in acts of grateful homage to God, for the accomplishment of the mystery, which was to give glory to God in the highest and peace on earth, to men of God will.

"Praise the Lord" exclaims the inspired Royal Psalmist, with sound of trumpet, praise him with psaltery and harp—praise him with timbrel and choir—praise him on high sounding cymbals: praise him on cymbals of joy; let every spirit praise the Lord, "Not so, exclaim the twelve Protestant wise acres who composed the Jury, which interdicted the ringing of the Angelus Bell at the monastery of Clapham common. "We be's all *John Bulls* and we don't like that there sort of thing. We be's Butchers and Bakers and ale house-keepers and Smiths &c. &c, and our Protestant Nerves are excited to madness at such Popish intonations. We rejoice in the Bellowings of Smithfield, in the loud roaring, rattling and whizzing of the Rail Road Engines, which without ceasing, by day or by night, resound obstreperously, throughout the length and breadth of the Island, violating the repose of the most sequestered retreats, and giving unremitting annoyance to every class, but especially to the sick.—We rejoice in the loud bustle, tumult, and turmoil that agitate our cities, towns and villages; we can even indulgently over look the brawls of Penny Theatres, of bear-houses, of hells; with all these we have patience, only save us from the Angelus Bell and its daily thrice repeated solemn admonition, bidding us remember that we are Christians, and reminding us to live in a way conformable to the Gospel."

Oh yes! rescue us from this painful Memento, and the Cannons of your Forts and of your Men of war may boom forth as loudly as they please, at Morning, Noon and Evening; their roar will be as Melody in our ears, compared with the soft pealing of the Angelus Bell, for whilst it will flatter our John Bul-

lish, barbarous and animal pride, it will not be accompanied with any memorial, either to remind us, that we are Christians, or to warn us to prepare for eternity.

Shame upon Protestant England! The piety of the very Mussulman is a reproach, which censures and condemns, shall we call it, her unbelieving indifference and apathy. For not merely thrice, but five or seven times in the day, are the followers of the Prophet publicly and loudly summoned to join together in prayer.

"Seven times in the day," says the Psalmist, "I have given praise to thee O Lord, for the judgment of thy justice" and if the Holy Ghost, as he most certainly did, dictated this saintly course of conduct to the Sovereign, who swayed the sceptre of Juda, in the midst of all the oppressive cares and concerns of Royalty, surely, the illustrious example was worthy to be imitated by his subjects—and if so, it must have been proper to invite them by some public signal to unite together, at the appointed times, in paying to God the homage, of which their King had set them the example.

We are the more pained, in recording this recent instance of besotted Bigotry, because, the learned judge, who presided on the occasion, with a wisdom and impartiality worthy of his exalted station, clearly instructed the Chaw-Bacons of the Jury, that so far as the British Municipal law was concerned, they were to pronounce in the same way, as if a similar complaint were preferred against the Protestant Church of the Parish. Furthermore, the learned Judge intimated, in an admirable manner, and with a tact, which bespoke his own feelings on the occasion, that he trusted, that the Jury in coming to a conclusion on the subject, would not suffer their verdict to be influenced by party feeling—that hitherto, in that district, justice, and not party politics had regulated the decisions of their Predecessors.

But it was all in vain for an honorable upright judge, to expend his eloquence or his good sense, in reasoning with animals incapable of appreciating the one or the other of these attributes. With as much hope of success, might one attempt to reason into calmness a Mad Bull with a red rag glaring before its eyes, as expect the twelve antitypes of that animal in the Jury Box, to be induced to decide according to common sense, whilst the scarlet ensign of Popery floated before their diseased imagination.

Had the learned Judge been more conversant with common life in England, and with the gross motives by which it is actuated, he would have attained his object far better, by reminding the Hotel Keeper, the Baker and the Butcher and *hoc genus omne* in the Jury Box, that it was a fact proved by experience, that numbers of the Catholic Aristocracy and Gentry and not unfrequently, several of their Protestant Connections also, sometimes, from motives of piety, sometimes because of private friendship for, or relationship to one or other of the Members of a Convent, resorted to its vicinity, and during their stay there, circulated considerable sums of money among the tradespeople &c. &c., for the support of themselves and their equipages, and that of course, this advantage would certainly be lost by the transfer of the Convent to another locality. Had the learned Judge spoken thus, he would have opened in an instant, we can hardly say the understanding, but the Box designed for the brains of each and every Chaw-Bacon whom he addressed, so that instead of voting against, they would pronounce the Angelus Bell, a public benefit to the neighbourhood, one without which its prosperity must be extinguished.

"THE ANGELUS BELL."

Father de Held, Superior of the Resemptorists, who have a house at Clapham, was proceeded against at the Croydon assizes, on the 13th, for a nuisance. Mr. De Soltau alleging that the ringing of a bell (the Angelus Bell) was a nuisance—the greater because he understood it was rung in honour of the Virgin Mary. After the evidence of the prosecution was heard, the learned judge (the Chief Justice Jervis) said: It had always been the boast, in this part of the kingdom at all events, that the jury-box was free from all religious or party spirit, and it would be a melancholy thing indeed if, in any case, a jury should come to such a decision as would lead to the interference that they were influenced by such feelings as those to which he had alluded, and it would tend greatly to shake the confidence that existed in the pure administration of justice at the hand of the jury. He would now tell them what, in his opinion, the law was with regard to the question before them, and if he were wrong in that interpretation of the law he could be set right in another place. First with regard to the right of using bells at all. By the common law, churches of every denomination had a full right to use bells, and it was a vulgar error to suppose that there was any distinction at the present time in this respect. At the same time, those bells might undoubtedly be made use of in such a manner as to create a nuisance, and in that case a Protestant church and a Roman Catholic one were equally liable. The jury, after two hours, deliberation found a verdict for the plaintiff damages 40s.: the judge certified.

THEOLOGICAL CONTROVERSY AND SOCIAL WAR.

The action of Soltau v De Held, tried at the Croydon assizes on Wednesday, is an apt illustra-

tion of some remarks we made very recently, with the purpose of deprecating the introduction of controversial ardour into the social relations of fellow-citizens and the business of daily life. We shall venture, as briefly as possible, to state the case, in the hope of enforcing our views of a subject touching which we have the misfortune to differ entirely from the Rev. Canon Stowell. It will be remembered that this energetic gentleman recommends those who look up to him for advice, to carry their protestantism aggressively into every company wherein they may be cast, and every business in which they may be engaged;—in short, to wear their religion as a hedgehog does his bristles, for the purpose of pricking any sensitive skins with which the chances of existence may bring them into contact. By those who are struck with the beauty of the injunction, and desire to carry it out practically, a valuable wrinkle may be acquired from the proceedings in Soltau *v* Held.

In this case the plantiff brought an action against his next door neighbour for a nuisance, said to be caused by the ringing of a bell or bells in the premises of the latter. The scene of this tintinabulary disturbance is appropriately fixed in the metropolitan suburb of Clapham, where Mr. Soltau, according to the instructions given to his counsel, is a British merchant, and Mr. De Held, the superior of a Roman Catholic society called the Redemptionist Fathers, and devoted to succouring the poor of the Neighbourhood. The fathers seem to have fixed their residence at Clapham sometime in 1848, and immediately to have converted their house into a place of public worship, and placed at the top of it a bell which they have ever since been in the habit of ringing at stated hours, as a part of the well known ceremonial of their religion. Subsequently they have erected other bells, with which they rang a chime on Sundays, and occasionally on other days. It seems, unfortunately, that Mr. Soltau is not fond of bells; they do not, somehow, tell so many tales to him as poets have found in their music; and he looks back on

'That blest time
When first he heard their soothing chime,"

with feelings of horror, partly prosaic, and partly protestant. Probably he would consider, with Orlandoo that 'to have sat at good men's feasts" (in the Stock Exchange sense of the adjective) is also a proof of civilization, as well as

'To have by holy bells been knolled to church."

In short he vows and there is no reason to doubt him, that he and his friends have not enjoyed being reminded daily for the last three years of the vicinity of the Roman Catholic Fathers, and the assiduity of their devotions. This is doubtless correct enough, but it is still an awkward question why this action was not brought before. It is true that the plaintiff and his friends say that they had expostulated on the subject from the beginning of the annoyance; but they never seem to have thought of an action for damages, although they had a lawyer among them, until events had occurred which almost ensured them a favourable jury, besides giving them reasonable expectation of winning heroic honours in their little community. We are afraid that the peal which has really disturbed the peace of Clapham is the triple-bob-major executed by Cardinal Wiseman and his attendant bishops.

The evidence of the plaintiff's witness is very suggestive adda little amusing;—

'Elizabeth Adams deposed that she had been in the service of the plaintiff for six years. * * The bell was rung all the year round at five in the morning. It rung for five minutes. It rung hard enough to awaken everybody in their house and it was a long time before they got used to it.'

This complaint is touchingly sincere. The class to which Elizabeth Adams belongs will appreciate the annoyance of a bell that wakes everybody in the house at five in the morning. It is fortunate for the plaintiff, however, that the jury was not composed of ladies; for they would inevitably have voted that the house was vastly increased in value by an accident that insured the waking of the maid servants at such fabulous hours. In cross-examination, however, the witness said:

'When the bell was rung at five in the morning, it *only gave nine strokes*—three times three, and then there was a little tinkling; but she should say that it lasted for five minutes. The bells were first tried on the 13th of May. They were rung the next day, and again upon her majesty's birth-day, and Whit Sunday and Monday. Her master had a bell which was rung by hand to give notice at meal-times. This bell did not annoy her at all.'

Of course not; as Chief Justice Jervis observed, it was much more likely to annoy those who were probably fasting next door, than those whom it summoned to dinner. We have always heard that so much of the charm of bells depends upon the association—only that Mr. Soltau's household have a weakness for their meals, and the Redemptionist Fathers for *Ave Marias* and early Matins.

But we must hasten to the controversial witness; for Elizabeth Adams, to do her justice, seemes innocent of theological bias. Mr. Benjamin Field, solicitor, deposed that he had an interview with Mr. Hasting the solicitor for the defendant on the subject of the plaintiff's complaint. When cross-examined he said,—and how much is revealed in the confession!—that:—

'He did not tell Mr. Hasting that the ringing of the bell in the morning was offensive to the feelings of the neighbourhood, because it was supposed to be done in honour of the Virgin Mary, but *he might have said something of the sort. He mentioned this as being an aggravation of the nuisance.* He believed that the plaintiff had some idea at one time of selling his house, but that he would not dispose of it to any Roman Catholic."

That seems odd, on either commercial or benevolent principles, for a Roman Catholic would be the very best person to live in it, as he would be gratified instead of annoyed at the alleged nuisance. Can the objection originate in spite? We shall see presently, when we have quoted one more—and our favourite—witness.

'Mr. Thomas Hunter a hairdresser, living near the new belfry, also spoke to the nuisance of the bells, and said that the sound rushed into the shop, and prevented him from hearing what anybody said,'

We call attention to the creditable modesty with which Mr. Hunter estimates the injury in the loss of what other people say, and not of his own contributions to social converse. Undoubtedly, however, it is a serious damage to send such a noise of bell clappers into a barber's shop that no one can be heard speak. It almost amounts to setting up an opposition to one half of the business, and is particularly unnecessary when the clapper in possession rattles away on the current controversy of the day as lively and as correctly as Mr. Hunter.

'Cross-examined; this property, and some other which had been turned into a Nunnery, was purchased of Sir W. Pearson and Mr. Catley. Both these gentlemen died within six months after disposing of their property to the Catholics. Never said that it was a judgment upon them, but he certainly thought it was rather singular that they should die so soon afterwards, and of the same disorder, a disease of the heart.'

Of course parity of reasoning would lead Mr. Hunter to expect "something singular," in the way of good fortune, for driving the Catholics away and giving them no rest for the soles of their feet. Hence we may estimate the value of his testimony.

'He did not know what was the object of ringing the bells. Was ignorant of Catholicism, and wished to be so' * * * 'He looked upon the proceedings as being nothing but mummery and superstition, and he considered that this aggravated the nuisance.'

Impartial witness!

The upshot of the matter was, that the jury gave Mr. Soltau satisfaction in the sum of 40s.; and we know nothing to prevent similar proceedings against every place of worship with a belfry in the kingdom. Chief Justice Jervise, in an extremely fair summing up, corrected the vulgar error that Roman Catholic Chapels are under any peculiar disqualification in this respect, and observed that all Protestant churches, if a jury could be found to declare them a nuisance, were equally liable. He added, and we conclude by expressing our hearty concurrence with him, that "he deeply regretted the case had ever been brought into court; because it appeared to him to involve matters of a character that ought never to be introduced into a court of justice." *Manchester Guardian, Aug.* 16.

CATHOLIC MISSION IN ASSAM, ERECTION OF A CATHOLIC CHAPEL IN NOWAGONG.

We publish to-day with great pleasure an interesting letter from Mr. Pingault, one of the Catholic inhabitants of Nowagong. Our readers hold in memory, that a short time since, three Priests arrived in Calcutta belonging to the Seminary of Foreign Missions in Paris. Of course the enterprise for which they came hither, had the cordial sanction of the Holy See. The grand object of this undertaking was to re-establish the Catholic Mission at Lassa, which Chinese persecution had extinguished about one hundred and fifty years since.

To accomplish this object, it was deemed of great moment for the Missionaries, to effect their entrance into Thibet, through the British and other territories, which were independent of the Chinese Empire. The route which lay through Assam was after much consideration judged preferable, because whilst the centre or Parent House of the Mission might be securely established there, as an Asylum to which the Missionaries, if driven again by persecution from Lassa might resort, until the storm had passed over, there was also reason to hope, that in the intervals thus occasioned, they would find much useful occupation for their zeal, among the various tribes, that inhabit that vicinity.

This anticipation has been as yet but partially realised. One of the Rev. Gentlemen attached to the Mission, Rev. Mr. Krick lately visited Nowagong and during his short stay there, his manners produced the most happy effects on several of its inhabitants. These good men have accordingly come forward to an extent we believe beyond their means, for the purpose of securing for themselves and their families permanently the consolations of religion. Their first object is to raise a suitable place of public worship and for this purpose, they supplicate the generous co-operation of the Catholic Clergy and laity of Bengal. We earnestly hope and confide, that their appeal may be responded to, for we feel assured, that such charity on our part will secure the Divine Blessing and protection for our own Mission and its invaluable institutions.

SUBSCRIPTIONS.

Archbishop Carew,	...	.. Rs.	25 0
Rev. Mr. Kennedy, Rector of St. John's College,	...	...	5 0
Rev. Mr. Stephenson, St. John's College,	...	...	5 0

*** Donations for the object here mentioned, will be gratefully received by the Archbishop and his Clergy.

NOWAGONG ASSAM.

To His Grace the Most Rev. Dr. Carew, Archbishop of Edessa, V. A. W. B.

My Lord,—By the request of the Catholic Community of Nowagong Assam, I most res-

pectfully beg to inform your Lordship that the Catholic members of Nowagong have came to a determination to erect, by the Grace of God a Chapel at their Station, and for which purpose a small amount of donation is collected from the Catholic members of this Station, and from a few of the benevolent residents of Gowahatty; the enclosed is a copy of the Circular with the donors names, and the amount subscribed opposite each name; I also beg to submit a list of the names of the Monthly Subscribers, commencing from the 1st of September 1851, and would esteem it a favour of your Lordship to get the same published in the *Bengal Catholic Herald* for general information.

To meet all the pecuniary expenses in erecting a suitable and well ventilated place of worship, and furnishing the same with every requisite, the amount of the donations subscribed as your Lordship will observe by the accompanying Circular, is inadequate. I am therefore directed by the Catholic Community of Nowagong Assam, most respectfully to lay our wants before your Lordship with a sincere hope, that your Lordship will kindly assist in procuring from the pious and benevolent Catholics under your Lordship's Vicariate, donations of Money, Sacred Pictures &c., requisite for the erection and furnishing of a Chapel now under contemplation by their Catholic Brethren of Nowagong Assam.

As there is no Catholic Chapel in all Assam should our humble efforts by the grace of God, and with your Lordship's assistance and Prayers be accomplished, I should consider that the Station of Nowagong is well adapted, for the purpose; its situation being in Central Assam, it is far preferable in various points to have a Chapel erected here, rather than in any of the sister stations, for in the first instance, there are more Catholics in Nowagong, comparatively than in the other stations in this Province. Secondly the district is well populated, and the surrounding Villages are so situated along the banks of the river, as to be easily approachable for missionary labours, and should this station be selected for the Head-Quarters of the Assam Catholic Mission, I have every reason to believe, that by the grace of God, and from the unceasing exertions and perseverance of the Catholic Priests to see here long numbers of Converts in our Villages, and on the summit of our neighbouring Hills. I herewith respectfully beg to subjoin a slight sketch of the Nowagong station, district and the Population, from which your Lordship will be able to judge the extensive field open for Missionary operations.

The civil station of Nowagong is situated on the left bank of the Kolung river, a branch of the Brahmapotra is given off some 18 to 20 miles above the station, and rejoins the main river a few miles above Gowahatty, running from due North to South. The stream is about 300 yards broad in the rains, winding every half and quarter mile, and so fordable in many places in the dry season, that the inhabitants who are densely populated for miles, living in both banks of the Kolung river above and below the station are always approachable. The *Chupprus* toward the west of the station are also thickly populated being chiefly composed of the tribes called Lalongs and Cacharrees who have migrated to the plains from the Hills, and have no religious prejudices. The station is on an open situation gradually falling back and terminates in a plain with extensive cultivation of various kinds of crops; the vicinity toward the North, South, and East is occupied with extensive villages, on the South East side of the station is a lake called Moree-Kolung, (the banks of which are lined with villages,) when after a course of some 8 or 10 miles it terminates; it appears that some 60 or 80 years ago this lake had been a branch of the Kolung river, but the junction is now closed by a bund formed across the mouth, and it contains all the season of the year good clear water, a range of Hills running from the South to the North lie immediately at the back of the station some 16 or 18 miles distance, well populated by the Hill tribe called *Meckeer*, who are a set of quiet and harmless people without any religious prejudices. In the northern Cachar there are a race of the Hill tribes tributary to Government called Cookees who are also quiet people and without any religious prejudices.

I am glad to inform your Lordship, that I received a letter from Rev. Father Krick from Debrooghur, he reached that station on the 6th instant, and intended to leave in company with Captain Smith for Ludya on the 16th instant. He says in his letter to me, that he reached thus far by the blessing of God in good health and safety, but the voyage was very tedious and dangerous, he was near losing his boat twice, he also mentions that the officers of upper Assam were very kind and polite to him, and rendered him every assistance, he further states that he hopes by the grace of God that he will be able to enter Lassa through the Meshmee Hills, and that he succeeded in getting a Mezon Mishme to accompany him as a guide; but if he should fail to enter through that pass, he intends to make an attempt through the Bon Aboos Hills, and has been promised every assistance by the functionaries to carry out his views; Rev. Father Rabin intended

at first to visit Nowagong sometime during the current month, to confirm such members as have not as yet been confirmed, but as Mr. Smith one of the Catholic members of this station will leave this for Calcutta on the 1st October next, on six months leave of absence, therefore he deferred his visit till his return from the Botan Hills, I have requested Mr. Smith to call upon your Lordship before he leaves Calcutta for Nowagong.

I am Reverend Lord,
Your Grace's
Most obedt. humble Servt.
J. PINGAULT.

Secy. for the Erection of the Catholic Chapel at Nowgong.

Nowagong Assam,
29th September, 1851.

CIRCULAR.

The Catholic Community of Nowgong Assam respectfully solicit their Catholic Brethren and the benevolent residents of Gowharty to contribute donations of money, towards the erection of a Catholic Chapel, now under contemplation to build at Nowagong Assam.

Major Francis Jenkins, Commissioner of Assam, ...	Rs.	25	0
Lt. C. W. James Mathew, Deputy Commissioner of Assam,... ...		25	0
Mr. J. Français Pingault, ...		200	0
Mr. C. Moasshin, ...		80	0
Mr. A. Bareiro,...		25	0
Mr. Edward Gomes, ...		15	0

List of the monthly Subscribers for the Nowagong Chapel, commencing from the 1st September 1851.

Mr. Jno. Français Pingault, ...	2	0	
Madam M. Pingault, ...	2	0	
Mr. C. Maosshin,...	2	0	
Mrs. Maosshin,...	1	0	
Mr. R. Smith, ...	0	8	
Mr. Anthony Barciro, ...	1	0	
Mr. Edward Gomes, ...	1	0	

CHITTAGONG CONVENT.

Manufacture of Cloth from the Fibres of the Plantain.

We publish with much pleasure a letter addressed by the excellent and talented Priest of Chittagong, Rev. Mr. Storck, to Mr. P. S. D'Rozario of Calcutta, on the recent improvements made by the Nuns of the Bethlehem Convent there, in the manufacture of Cloth from the Fibres of the Plantain.

We are glad to find, that the first fruits of these pious Ladies in this department have been exhibited at the Chrystal Palace, and favorably noticed by the London *Atlas*. Since that occurrence, much progress has been made by the Nuns in improving the texture and quality of the Cloth, so that it remains no longer doubtful, that the Plantain Cloth may be employed to advantage, especially in warm countries, for supplying various articles of Clothing. As this manufacture can be carried on successfully in every Cottage, and without any labour except such as is suited to the Female Sex, we trust that by means of it, an incentive will be afforded to domestic industry and economy, virtues of which, the sex stands in great need in India. If for no other object, than the promotion of these virtues, we trust that the Friends of Society will take an interest in the encouragement of the manufacture of the Plantain Cloth.

LETTER OF DR. STORCK TO P. S. D'ROZARIO, ESQ.

MY DEAR OLD FRIEND,—Twelve months have nearly elapsed, since the Plaintain fibre work of Bethlehem Convent, through you was brought into notice in the "*Hurkaru*" and "*Bengal Catholic Herald.*"

I thought then, that some person would have improved on the young invention, but I fear I have been mistaken.

There appeared an article in the "*Atlas,*" expressive of the admiration caused by the Plantain fibres, in the Crystal Palace (a contribution, I have no doubt of Bethlehem or of its Chaplain) but it is observed, that no person knows, what use to make of them.

In the mean time the good Nuns of Bethlehem go on slowly and silently to prove, that great use may be made of these fibres. They are now able to work from them for their support: Bonnets, Caps, Mittens, &c., and that with great facility and elegance. Nay what is of greater importance, the East Indian Superioress has succeeded in joining and arranging the fibres, so that cloth may be wover from them, as broad and as long as may be required: as a proof of my statement, you will receive with this letter a first specimen of this experiment. It is no doubt a very imperfect piece, but the broad and narrow loom were of a rough description, and it will yet be proved, that we can have Plantain cloth as well as pine apple or grass cloth. Fancy how many thousand Plantain trees in Benga

alone, are every year cut down and wasted, when they might be used for clothing man!

With this piece of Plantain cloth I send you two pairs of Mittens, pray show both to Your Grace, and some other learned and influential persons, and then get the articles sold as well as you can, for the benefit of the poor Convent of Bethlehem.

It is not unlikely that some Gentleman may be glad to purchase them for the Chrystal Palace. If no person else will take up this new department of industry, it occurs to me, that perhaps the Archbishop may set an example.

Frederick Serrao, my former pupil, now under His Grace's protection, has acquired some knowledge relative to the treatment of plantain fibres. Let him learn the trade of weaving, and then let him try to turn the plantain cloth into good account; Bethlehem would give him every necessary information. This may appear an Utopian idea of mine, but have not Utopian ideas been often realised?

Trusting that you and yours are all well.

I remain,

Your's very sincerely,

I. STORCK.

P. S. D'ROZARIO, ESQ.

16*th September*, 1851.

P. S.—Some experienced person has said, that European cotton thread mingled with the fibre would make beautiful cloth.

CORRESPONDENCE.

PLANTAIN FIBRE CLOTH.

To the Editor of the B. C. Herald.

DEAR SIR,—A few days ago I received from the zealous Missionary of Chittagong, a piece of Cloth and two pair of Mittens manufactured from the Fibre of the Plantain Tree. Father Storck desired me to sell them for the benefit of his Mission. As I had not found a purchaser, I sent the Cloth and Mittens to our venerated Archbishop. The answer I received from his Grace, contains so much valuable matter, that I think it will be well if you publish it in to-morrow's *Herald*, for the benefit of the Catholic Community.

Your obedient servant,

P. S. D'ROZARIO.

Calcutta, Oct. 17th, 1851.

Letter of His Grace the Most Rev. Dr. Carew. Aachbishop (V. A. W. B.) To P. S. D'Rozario, Esq.

MY DEAR MR. D'ROZARIO,—I regret that you have not found a purchaser better able than I am, to reward and encourage the excellent religious Ladies of Chittagong for their ingenious and persevering successful efforts, to improve the manufacture of the plantain cloth, a production which owes its invention wholly to them and their worthy Chaplain Dr. Storck; I trust that by means of this discovery, we shall be able to accustom our Poor Female Orphans to the manufacture and weaving of the Plantain Cloth, both for their own wear, and when they shall be settled in life for the use of their families. What an unspeakable blessing, both spiritual and temporal would it not be, if the Poor of our Community both Male and Female were trained up from their youth, to the exercise of some industrious art, which would in after life conduce to their support. Much of their wretchedness, moral and temporal, is the offspring of their foolish, disgusting pride and extravagant, idle habits. They deem respectable, what every sensible man must pronounce ridiculous and contemptible: until these notions be eradicated and supplanted by others more in accordance with the dictates of reason and Religion, it will be impossible to raise them from their present degradation. Our numerous Schools and the admirable system adopted in them are working well towards the accomplishment of that grand object. But we want the cordial persevering co-operation of many of our Community, who look upon our exertions with a heartless irreligious indifference to the welfare of their Brethren, and who can never spare any alms for our Institutions, although they are always able to indulge in the superfluous, if not criminal expences attendant upon parties of pleasure, dress, equipages, &c., such as are by no means suited to their condition in life. I beg to send you ten Rupees in return for the very neat specimens of Gloves &c, prepared from the Plantain Cloth by the Religious Ladies at Chittagong.

I remain Dear Mr. D'Rozario,

Your's faithfully,

✠ P. J. CAREW.

Cathedral House, October 17, 1851.

P S.—You can make any use you think proper of this communication.

ST. JOHN'S COLLEGE.

Lecture on Levelling, Practical Surveying, &c. &c. by Mr. A. D'B. Gomess.

On the evening of Friday the 10th inst. Mr. Gomess delivered his 2nd lecture on levelling.

As had been promised he opened his lecture by pointing out the defects of the mode of levelling referred to in his first lecture. In this system the variation in level was obtained by taking the difference of the reading on the staff, and the height of the instrument. This method, he said, was open to very serious objections, for in the first place to ascertain the height of the telescope above the ground was a task of much doubt and uncertainty, and in the next there was the trouble and necessity of setting up the level or staff at the exact point from which the height of the level was ascertained or on which the staff was placed. For if this were not done, an error, equal to whatever difference of level may exist in taking a wrong point, would be introduced, and further this mode entailed a useless deal of calculation, for errors arising from curvature and refraction. Nor were these all, levelling instruments were all defective in a greater or less degree, and if the telescope instead of being truly horizontal should incline either upwards or downwards, the line of sight would be vitiated in proportion to the inclination, and each observation increasing in error with the distance to which a sight may be extended, would in a short space render such levelling operations not simply useless but exceedingly mischievous. He then proceeded to show how such errors might be neutralised. He observed that the spirit-level, in addition to its mechanical contrivance for obtaining horizontality, had the power of retaining that position when turned round in any direction, if it were in adjustment, and this peculiarity of construction enabled us to destroy not only the errors of curvature and refraction, but those arising from defects of instrument. For if a staff were set up on each side of a level; and at an equal distance from it, the observation on each staff would be equally affected by curvature and refraction; and if the instrument were defective, —the line of sight inclined,—the inclination would be the same on both sides, and consequently the true difference of level between the staves would be obtained without applying any correction whatever. He cautioned his hearers not to forget this circumstance as on it depended the adjustment of levelling instruments.

This system was termed levelling by "back and foresight," and he then entered into a full detail of every particular connected with it, illustrating the important parts of the subject by numerous diagrams.

After a full explanation of the mode of levelling by "back and foresight," he said that there were other modes of levelling widely differing from any he had enumerated, among which was the mode of determining heights by the aid of the barometer, and other contrivances for ascertaining the density of the atmosphere, but such methods could never be adopted with any degree of certainty and were only useful in obtaining comparative heights over a country with rapidity.

He then passed on to describe the method of taking trial sections and to explain the meaning and use of *bench marks*. These were certain well defined marks at the termini, and in advanced parts of levelling operations, which enabled a person to continue the same observations at a subsequent period, or to ascertain a relative level in a different direction with certainty to the exact point from which such future operations should be required. Notches or *benches* cut in trees were the usual marks in such cares, and from which the name was derived.

In conclusion he presented a field book to his pupils part of which he had plotted and the rest he requested them to finish.

CONVERSION TO THE CATHOLIC FAITH.

A young man lately attached to the Schismatic Armenian Church, has been received during the present week into the Catholic Communion by Rev. Mr. McCabe.

POETRY.

JESUS.

(*Communicated by a Friend to the B. C. Herald.*)

"Unto him who loved us, and gave himself for us, and washed us from our sins in his blood."—*Revelations.*

How hath he loved us?—Ask the star,
That on its wond'rous mission sped,
Hung trembling o'er that manger scene
Where He, the Eternal, bowed his head;
He, who of earth doth seal the doom,
Found in her lowliest inn—*no room.*

Judea's mountain lift your voice,
With legends of the Saviour fraught,
Speak, favored Olivet—so soft,
At midnight's prayerful vigil sought,
And Cedron's brook, whose rippling wave
Frequent his weary feet did lave.

How hath he loved us? Ask the hand,
That fled his wods with breathless haste;
Ask the weak friend's denial tone,
Scarcely his bitterest tears effaced;
Then ask the traitor's kiss—and see
What Jesus hath endured for thee!

Ask of Gethsemane, whose dews
Shrunk from that moisture strangely red,
Which in that unwatched hour of pain
His agonizing temples shed!
The scourge, the thorn, whose anguish sore
Like the unanswering lamb he bore.

How hath he loved us?—Ask the cross,
The Roman spear, the shrouded sky,
Ask of the shrouded dead, who burst
Their prisons at his fearful cry—
O ask no more! but bow thy pride,
And yield thy heart to him who died.

Selections.

DEATH OF THE RIGHT REVD. DR. BORGHI.

Private creditable letters from France have brought the sad intelligence, that the Rt. Revd. Dr. Borghi, Bishop of Cortona, formerly Vicar Apostolic of Hindoostan and Thibet, is dead. The date of this lamentable occurrence is not given. His Lordship was so well known in India, and his merits so great, that we cannot pass over his decease without a brief outline of his Apostolic career. Dr. Borghi aged about 50 years, was born at Livorno in Tuscany. He entered the Religious Order of the Capuchins, and afterwards devoted himself to the mission in Georgia, where he acquitted himself with such credit, that the Superiors of the Order and the Sacred College of the Propaganda, recommended him to His Holiness the late Gregory XVI. to be Coadjutor to the Rt. Revd. Bishop Pezzoni at Agra, who was then in an advanced age, and too infirm for the active duties of his charge. Soon after the arrival of Dr. Borghi, who was consecrated at Constantinople, the Rt. Revd. Bishop Pezzoni resigned and went to Europe, having for 35 years, with unremitting zeal and edification, labored in the mission. Dr. Borghi's first and greatest care was to raise funds for public establishments. John Baptist Filose, Colonel at Gwalior, a wealthy man, who was possessed of some lakhs of money, and being childless, gave to Dr. Borghi two large buildings at Agra; one for a Nunnery and the other for a College. Upon this a Convent of the Sisters of Jesus and Mary, from Lyons, was immediately opened for Boarders and Orphans, as likewise a College. The College he afterwards transferred to Sirdhana, a large establishment left by the Princess Begum Sombre. Having, besides, received promises of pecuniary assistance, and perceiving the necessity for having the establishments conducted on a higher scale, he went, in 1843, to Rome, travelling over Italy, France, England, and Ireland where he succeeded in meeting with further resources. The Holy See, at that time, appointed him assistant to the Pontifical throne. His vicariate being too large for one Bishop, it was, at the suggestion of Dr. Borghi, divided into two, viz. Agra and Patna: it was further proposed to give Thibet to the Foreign missions, which is now accomplished; and to erect Lahore into a separate vicariate, the plan of which is not as yet matured. Dr. Borghi returned in 1845, with several Missionaries, and no less than fifteen Nuns from Lyons. In the meantime, his Coadjutor, the Right Revd. Dr. Carli obtained from the late John Baptist Filose, partly what he had promised, partly additional legacies: this enabled Dr. Borghi to build an European orphanage, and that splendid Cathedral, perhaps the largest in India, furnished with beautiful paintings obtained from Europe. At Moossoory he established another Convent, and built at Agra that colossal structure, the St. Peter's College. The beautiful Church at Nomila might be added to the preceding The Missionary labours of Dr. Borghi, and his devotedness to the cause of education, were great, and have rendered his name famous throughout India. His health, however, was much impaired, and in the nervous system his sufferings were great. Wherefore, in 1848, he was compelled to quit India for Europe. The Duke of Tuscany presented him to the Holy See, for translation to the See of Cortona. In March last, he was entirely given up by the Physicians, but he again recovered. His final departure from this world must have happened in July last, *R. I. P.*

A LECTURE DELIVERED IN ST. GEORGE'S CATHOLIC CATHEDRAL, SOUTHWARK, ON THE EVENING OF SUNDAY, JUNE 22ND. BY HIS EMINENCE CARDINAL WISEMAN. LONDON: THOMAS RICHARDSON AND SON, 1851.

"He that is not with me is against me, and he that gathereth not with me, scattereth."

The meaning of these words, my dear brethren, is very simple; they signify that there is no compromise with error, that there is no sacrifice ever to be made of truth. Our Blessed Redeemer's public conduct as a teacher shows a peculiar mixture of two distinct characters: on the one hand, a mildness, a gentleness, a forbearance beyond limits, and on the other, a sternness, and an uncompromising and unflinching determination. He bore, Himself, any amount of personal abuse and obloquy, and misrepresentation. He allowed Himself to be ill-treated in every possible way. He opposed to this, nothing but that meekness and mildness which overcame all the power of his enemies.

And with His apostles He was the same. Though He bore with their constant falling back into the same faults of misunderstanding

His teaching and especially His practise, yet with all this, were there was a clear impugning of His truth, wherever there was the opposing to His doctrines, distinctly cherished practises and principles which ought to have been reformed by what He had said and done. He then spoke with a degree of severity, with a power of denunciation, with a threatening aspect and accent, with even what might be called a fierceness of rebuke which seemed at variance with the entire character of the rest of His conduct. When the Pharisee, or the Sadducee, or the obdurate priest, resisted His teaching, he knew that no compromise with truth was to be permitted, and He would not allow for a moment that any thing should stand by its side. If we come to consider the state of religious opinion, or rather religious principle, at the time of our Saviour, we might have supposed that He would have yielded to what seemed to be sincerely held as the truth. The Pharisees, according to St. Paul, seemed to be persons of a higher standard of truth than the rest of the Jews; they admitted doctrines which were rejected by other sects, but which were admitted by Christ; they believed the spirituallity of the soul and a future resurrection; they exacted, particularly, compliance with observances that had been given by God through Moses; and yet, though they seemed to be naturally nearer to that new system of doctrine which our Lord came to establish, though, at first sight, it might appear that Pharisaism, despoiled of its hypocrisy and pride, was, as a system, the natural road from Judaism to Christianity, yet we observe that our Lord does not pause to court its professors whose co-operation might have seemed useful; but standing on His own truth, as incapable of entering into any system, as if necessarily putting aside whatever was not strictly in accordance with it, He boldly asserts this principle: "There is no medium:—there is no such thing as an approach; there is only truth on one side, and error on the other. Are you with me on this side completely?" "No," they reply, "we stand neuter; we are not against you; we cannot yet join you; we are approaching you; we are not leagued against you." Our Lord says—"Then you are not with me; you are against me. There is no standing place between the two."

My brethren, this is an awful principle, but a principle that is essentially necessary for truth. Truth knows no middle lights, no slight shades; it knows only two things—light, which is itself; darkness, which is error. There is nought between them. You are in the one or in the other.

But still, many may say: We may be in the dark, but we are not inclined to join you altogether; we will not resist your work; we will stand passive; we will be observers, calm, dispassionate lookers-on. You are engaged in a great work; you are undoing the whole established society in religion and morals, in all that regards our received truths. You differ from us in very first principles, you differ from us in doctrine,; then permit us to watch and see, and observe how your work proceeds. We will not oppose you, we will not stir, nor prevent that which you do from being undone."—But our Lord will reply: "You mistake. You say, you will not gather with me, therefore you scatter. You are destroying my work if you are not with me; you are essentially an enemy; you cast to the winds, with the best of your power, that which I seek to gather up. And what is this? The souls of men. I have come to collect them together. As a shepherd bears in his bosom the lost sheep, so have I come to gather my sheep into the fold, to shelter them safe from the wolf. You are breaking down the pens which would collect them safe; you scatter them, and drive them again into the desert. I am as one come to gather together into His garners the harvest which He has been sowing, which He has been cultivating and reaping. You say, we will not assist you, but we will not impede you.—You mistake;—you are driving to the winds this precious harvest of mine, while you stand by and do not join with me."

A tremendous principle of truth this, my brethren. You must either be gathering, or you must be scattering. You must either be with Christ, or against Him. Thus He spoke to the pharisees and to the priests. And that principle once established as the principle of truth, remains as unshaken, as unaltered, as eternal in His Church, as does the truth that Jesus Christ was the Son of God, that He was the Word of God, that He was the Wisdom of God, and spoke nothing but truth. That principle existed in His time; it existed in laying the foundations of His Church: it exists to this day. There is no medium—with Christ or against Him, gathering with Him, or scattering.

My brethren, the Church of God as a teacher, is but the embodying in an enduring visible and sensible form, His principles of truth. He promised to be with that Church, to be in that church; in other words, He promised to be the very soul of that Church; and therefore it is absurd, not to say worse, it is blasphemous, even sacrilegious, to suppose that Christ can be with His Church, and yet that that Church can teach or hold any principles at variance with His principles. It is

as repugnant as to say that the soul can animate the body, and yet that the body may be able, or that, on principle, it is bound, to act on a different rule and under a different law of life from that which the soul holds in itself and communicates to it. If Christ our Lord is to be with His Church to the end of time, that Church (I do not say which it is, but) wherever it is, must hold the same principles as Christ did, otherwise Christ is not in it. This principle in the Church must be now as it has been in every age:—"With me or against me, gathering with me or scattering;"—because I, the Church on earth, now represent that teaching which Christ our Lord exercised in His own person. I am His delegate or deputy; nay, more than that, I am Himself incorporated into a society, and therefore I must teach what He taught, and this principle must remain unchanged.

Now if we try this rule, we shall see how practical it is now, and has been at all times. Suppose, for instance, that in the time of the apostles, there should come a man of undoubted virtue—his moral conduct unimpeachable, and his practicle working successful. He moves by the piety of his life as well as by the wisdom of his words. Every one says,—such a man as that, so sincere, so upright, so clearly fearing and loving God, cannot be in a state of warfare with God. He may teach some errors; he may not be correct in all he says, because he is a man; but surely all these admirable qualities, this beautiful perfection, showing the possession of signal graces, must be a sufficient excuse for this man if he goes astray. He has taken the bible in his hands; he gives a different colour to some texts from what we find other teachers do, but surely he will not be condemned; and, if he comes and proposes to me a doctrine different from what others have done, there are evidences that I may follow this man to the extent of varying in the interpretation of certain points which have been revealed by the Word of God, and are written in the Holy Scriptures' and in which he exercises not only his private judgment, but the judgment of a chastened mind, of a thoughtful, meditative, prayerful soul, and an affectionate heart,—one who loves our Lord. And surely this man is entitled to interpret Scripture, thoughts, the feelings, and the judgments of men. If private judgment is the rule of faith now, it was then. The Church must have been the same then. Could you imagine, therefore, a person more entitled to use this freedom of judgment than such a man as I have described? Now what says St. Paul? "If an angel from heaven teach you another doctrine than that which I have taught you, let him be anathema." Is that man equal to an angel of heaven? Has he the purity of a spiritual existence? Is he one who has ministered before God, seeing Him face to face for ages? Is he one who has intelligence far above Paul—one who surpasses him a thousand times? Yet if an angel comes and teaches a doctrine different from what Paul, a man, a frail man, teaches, he is to be anathema, to be accursed, and to be put away as an angel of darkness!

Is not this the same stern, uncompromising principle? You must agree with Paul, or you must be anathema. No matter who teaches you, no matter what perfection he has in himself, you must not follow him, you must put him from you. Thus there is the same uncompromising assertion of true and exclusively authoritative teaching in the apostle's time as in any other.

I do not wish to fatigue you my brethren, by what might easily be put before you a series of examples taken from every age of the Church, to show that this principle has always existed, but I will put it rather in a more simple and atainable form. I will ask any one who has read the history of the Church to tax his memory to the utmost; to go through every age of primitive teaching; to examine the acts of every Council; to recollect the special tendency of the writings of each Father; to study the spirit of the age; and then to tell me if he can remember a single instance of any father, who either by word or by practice admits the principle, that on any given doctrine which he himself holds as true because held by the Church, who admits of this being the doctrine of the Church into which he adheres—that any one is at liberty to teach contrarily, or even differently, and still that he is willing to hold with him in communion. I will go further, and ask him to remember an instance of one great doctrine, on which there was a debate during any given century;—I will not speak of such a doctrine as the Divinity of our Lord, or against Arianism; I will not speak even of what now-a-days would be considered a doctrine of lesser import, such as that involved in the Nestorian or Eutychian controversy respecting the nature and person of our Lord. I will take secondary points; as, for instance, whether the Church can forgive enormous sins or not, as the Montanists and the Novatians denied; or such a doctrine, (at least; after it had been definitively settled by the Church,) as whether persons baptized by heretics ought to be rebaptized when they become Christian or Catholics. Nay even such mysterious and difficult doctrines as the nature of election, the limits of grace and free-will, or the functions and extent of the natural powers of man. Take

those times, and I say that, if you can find a single father who asserts that what he teaches on those or any other points, is the doctrine of what he calls the Church, and who allows at the same time that we must not be hard with those who differ from us, and must allow a certain liberty in limiting the principle on such points as the Church teaches;—if you can find me one example of a doctor of the ancient Church who mantains the principle that there is a medium state in the Church, between the holding and opposing any doctrine; I will freely own that the principle which our Saviour laid down in the passage which I have been considering, was forgotten during that particular time. But, my brethren, every one knows that the attempt to find in the ancient Church a single example of that which, in modern religion, is called liberality,—of that which is called "the broad basis on which sects can agree," is utterly hopeless. It was a thing unheard of and unknown, not only down to the time of the Reformation, but for a long time after the Reformation; for never was any system so exclusive as the Reformation in its first origin; never was any christain community so intolerant as was one sect of Protestants towards another, until political circumstances rendered religious toleration expedient, and indeed, absolutely necessary for the maintenance of their position against what they regarded as their common enemy.

(*To be continued.*)

DR. NEWMAN'S SIXTH LECTURE.

(From our Correspondent.)

BIRMINGHAM. The Reverend Dr. Newman resumed his lectures on Monday evening last. Among those present were the Right Rev. Dr. Ullathorne, Dr. Moore, the Fathers of the Oratory, and the following gentlemen who had arrived from London and Clifton, to attend the lecture:—George Case, Esq.; J. L. Paterson, Esqr.; John Henry Wynne, Esq.; W. Neville, Esq.; T. W. Allies, Esq; Henry Doyle, of London; Pedro de Zulueta, of London; M. De Barville, of London; Spencer Northcote, Esq. of Clifton; Francis Ward, Esq., of Clifton; Rev. W. J. Vaughan of Clifton; Carrington Smith, Esq. of Wooton. The subject was "Prejudice the life of the Protestant view," and a more faithful description of the prejudiced man cannot be conceived than that drawn by the Rev. lecturer, who, in illucidation of the unprincipled mode of dealing with converts to Catholicity by Protestants, made the following allusion to himself:—"In reference to myself, I will go so far as to mention four facts about me, as they have commonly been reported. First, when I became a Catholic, grave persons, Protestant Clergymen attested (what they said was well known to others besides themselves) that either I was mad, or was in the most imminent danger of madness. They put it in the newspapers, and people were sometimes quite afraid to come and see me. Next they put about, what they had prophecied beforehand, that I had the gravest differences with one from whom I had received nothing but kindness, and whom I regarded and still regard, with no other feelings than those of gratitude and affection—Cardinal Wiseman. They had predicted it, and therefore so it must be, whether there was evidence of it or not. I will quote to you the words of an eminent pulpit and platform Clergyman, one of the two eloquent defenders of Protestantism who lately gave out that every Catholic Priest ought to be hanged. 'He believed,' said the *Manchester Courier*, reporting his speech, 'that already some of those Reverend gentlemen who had betaken themselves to Rome, under the idea that they were going to a scene of beauty and piety, had found that dark was the place behind the scenes that they had painted as so beautiful. So he believed it was with Mr. Newman. He (the speaker) was told that Mr. Newman had a most sovereign contempt of Dr. Wiseman; and he was told that Dr. Wiseman had the utmost hatred for Mr. Newman. And he believed the result was brought about from Mr. Newman having seen Dr. Wiseman more closely, and Dr. Wiseman having found out that Mr. Newman saw through the mask, and discerned him as he was." You see, 'the wish was father to the thought.' Thirdly, when I went to Rome, then at once a long succession of reports went about, to the effect that I had quarrelled with the Ecclesiasitcal authorities there, and had refused to be ordained on their conditions; moreover, that I was on the point of turning Protestant, and that my friends about me had done so already. The list of good stories had not run out by the time I come back; they were too precious to be lost, any one of them; so it was circulated, when I came here to Birmingham, that I was superseded by the present Bishop of the diocese, and not allowed to preach. Fourthly, it has lately been put into the papers, under the sanction of respectable names, that I am not a believer in the Catholic doctrine; and broader still, in private letters, that I have given up revealed religion altogether. I instance these instances, not for their own sake, but to illustrate the power of prejudice." The lecturer then went on describing the effects of prejudice. "A prejudiced man, of course, sees Catholics and

Jesuits in everything, in every failure of the potato crop, every strike of the operatives, and every mercantile stoppage. His one idea haunts him incessantly, and he sees whole Popery, living and embodied, in every one of its professor—nay, in every word, gesture, and motion of each. A Catholic Priest cannot be grave or gay, silent or talkative, without giving matter of offence or suspicion. There is peril in his frown; there is greater peril in his smile. His half sentences are filled up; his single acts are misdirected; nay, whether he eats or sleeps, in every mouthful and every nod, he has had in view one only object, the aggrandisement of the unwearied, relentless foe of freedom and of progress—the Catholic Church. As to this prejudice, really in itself it is one of the piteous, and awful phenomena in the whole country; to see a noble, generous people, the victims of a moral infirmity, which is now a fever, now an ague, now falling sickness, now a frenzy, and now a St. Vitus's dance. Perhaps it is wrong to compare sin with sin, but I declare to you, the more I think of it, the more intimately does this prejudice seem to me to corrupt the soul even beyond those sins which are commonly called most deadly, as the various forms of impurity or pride. And why?—because it argues so astonishing a want of mere natural charity or love of our kind. It is piercing enough to think what little faith there is in this country; but it is quite heart-rending to witness so utter a deficiency in a mere natural virtue. They (Protestants) are tenacious of what they believe of us; they are impatient of being argued with, they are angry at being contradicted; they are disappointed when a point is cleared up; they had rather that *we* should be guilty than *they* mistaken; they have no wish at all we should not be blaspheming hypocrites, stupid idolators, loathsome profligates, unprincipled rogues, and bloodthirsty demons. They are kinder even to their dogs and cats than to us. After describing the atrocities of Titus Oates, William Bedloe, and others, against the Catholics, two hundred years ago, the lecturer concluded as follows:—"We live in a happier age than our forefathers; at least let us trust that the habit of society, and the self-interest of classes and sect will render it impossible that blind prejudice and brute passion should ever make innocence and helplessness their sport and prey, as they did in the seventeenth century."—*Tablet.*

INFIDELITY IN ENGLAND.

Some writer has, for some time past been engaged in contributing a series of articles to the columns of the "New York Advertiser," a Protestant paper, on 'Infidelity in England.' We had long supposed that infidelity has secretly gained ground in that unfortunate country, but we were scarcely prepared for the startling array of facts set forth by this writer. Taken altogether, they furnish strong confirmation of the position so often maintained by Catholic controversialists, that Protestantism is the natural and prolific parent of infidelity. Protestants are fond of charging Catholicity with encouraging and producing SUPERSTITION. Be this as it may, it is certainly better to have too much religion than none at all.

In the article referred to, we are furnished with a sketch of the 'rise and progress' of infidelity. It takes its origin, as the Catholic would naturally expect, in the land in which Luther first raised the standard of rebellion against the authority of God's church. The most celebrated scholars, philosophers, together with the professed ministers of Protestantism; with but few exceptions, have long conspired to undermine every thing like a distinct and settled belief of Christianity.

In reference to the more recent state of things there, this writer holds the following language:

"That most, nearly all indeed, of the great writers of Germany, (and Germany has only recently had great writers,) have been tainted with heterdoxy, few men acquainted with contemporary literature required to be told. Goethe, Schiller, Richter, Lessing, were 'strange' Christians. The best of the Schlegels (Friedrich) saved himself from Deism by embracing Popery. The best of the living poets of that country, Ferdinand Freiligrath, is a mythist or follower of Strauss."

The Rationalistic views of Germany soon found their way into England; and in that congenial soil, rapidly took root and brought forth fruit in abundance. From the ranks of the Established Church and other Protestant sects, quickly stepped forth the bold and powerful champions of deism or infidelity in its various forms. The first name introduced by our writer, is that of W. J. Fox, who studied his Theology under Dr. Pye Smith, with the intention of becoming a minister among the Independents. However, he soon after joined the Unitarians, but latter, he "plunged into Deism, and carried nearly all his Congregation with him" This man was very famous as a preacher, attracting, by his superior oratory such men as Brougham, Macauley, Dickens, and Jerrold. He is now 'a member of Parliament.' He has been one of the leading contributors to the Westminster Review. Sir Robert Peel and Mr. D'Israeli are said to have passed eulogiums on him, and that only last session, Lord John Russell complimented him for his "eloquence of argument, which charm all who had the good fortune to listen to it." We mention these facts, because they are significant, and to the point. Among those who belong to the school or club, formed by Fox, we find the name of Mizzini, the so called 'Roman patriot,' then an exile in London.

Our writer proceeds to give a brief notice of the principle writers and teachers of this "New Reformation" party, as it styles itself. It would

occupy too much of our space to copy the several sketches of their persons and writings. We can only give the names of the principal ones. Among those most prominent for their ability and influence we find the names of White, Sterling, Froude, Francis Newman, Foxton, Morell, Traves, Dawson, (whom, we are told, the late Margaret Fuller called a "fine spirit,") James Martineau, and his sister Harriet, Leigh, Hunt, Thackerry, Larken, Carlyle, Cooper, Barker, and William and Mary Howitt. These are merely the names of the principal leaders of the crusade now so fiercely waged in England against Christianity. They are all more or less celebrated among the educated and literary classes of England. Both the press and the pulpit, and we may add the lecture room, are unsparingly used by them to propagate their infidel notions, Books, pamphlets, newspapers, &c., to an incredible amount, are every week sent forth upon this desolating errand'. In the list of names, several will be noticed whose writings are extensively read in this country. Our writer also mentions as belonging to the same class, the productions of Frederick Bremer, another writer extremely popular with American readers. She is said to be "filled with a Swedish dilution of Straus-ism.' It is a notable fact, that of the infidel writers above named, no less than eleven were once protestant ministers, and of these eleven, six were of the established church!

The EFFECT of the exertions of these unhappy men is described as lamentably great.—Their writings are extensively diffused, and eagery read, especially by the young. Dr. Vaughan, the Head Master of Harrow School, asserts that one third of the young men at Oxford University are infected with Rationalism! For our own part, we cannot look upon this deplorable state of things but as the natural, logical result of casting off the authority of the church. When that authority is ignored, men of a thoughtful, inquiring and speculative turn, soon perceive they have nothing to rest their faith upon, and naturally fall into Rationalism, or, which is the same thing, deism. But, however sad the case may appear in one aspect, in another it furnishes no little ground for hope. This infidel on slaught will serve, by the blessing of God to prepare the way for the progress and complete triumph of Catholicity in that country.

INFIDELITY IN ENGLAND.—We copy the following statement from a Protestant paper. It shows how infidelity is nourished and propagated in England. Its growth cannot but be fearfully rapid, where that principal lever, the press, is employed in its behalf, on so gigantic a scale:

"At a recent meeting of the London Tract Society, it was stated that there are no fewer than ten stamped newspapers of an infidel tendency the circulation of which, throughout the country is not less than 11,700,000. There are six unstamped newspapers, of which the circulation is 6,240,000. Of miscellaneous publications of evil tendency, there is a circulation of not less than 10,400,000. Of the worst class of all, the circulation amounts to 5,250,000."—*Cape Colonist.*

KOHL'S SCOTLAND, PROTESTANT MISSIONARIES.

Among our passengers the two that chiefly interested me were an Italian named Ortelli from Rivolta, in the neighbourhood of the Lake of Como, and a Scotch preacher. From this Italian, I learned for the first time that the remarkable spread of his countrymen over the British islands reaches even to the north of Scotland. In many places in Great Britain the Italian foreigners are far more numerous than the Germans, sometimes doubly so, although the latter are both morally and geographically nearer akin to the English: there are also, I believe, many more Italians living in the English than in the German towns (certainly so, if we except those of Austria), notwithstanding our long subsisting and more intimate relations with Italy.

Their chief occupations are music, the making of barometers and thermometers, and plaster casts, and dealing in Italian wares. My friend Ortelli was hung all round with barometers, and he told me he was in the habit of going up and down the country through all Scotland in this manner.

My preacher was from Fifeshire, a large strong-built farmer-looking man, with a very powerful voice. I was told he was a "High-flyer," that is, one of the enthusiasts of the Scotch presbyterian party, who carry to the greatest height the pretensions of the "Kirk."

It is well known that since the Tories have been in power, there has existed any thing but a good understanding between the ministry and Scotch church, and that these differences have led to a great schism, in which 600 preachers, and their friends, have retired, and constituted themselves into what they call the "Free Kirk."

"The Tories have broken into the church," said the Fifeshire minister in explanation to me; "they wanted to take from us the power of the keys bestowed on us by God himself, but we could not endure that they should deprive him of his glory."

I had, I know not how, taken up in my youthful days a notion, that the simplicity of the Presbyterians was combined with modesty and a spirit of toleration; and even though history has long since told me another tale, I find it hard to divest myself of it. Nothing can, however, be farther from the truth, for the humility, the love, the gentleness, of the early Christians, which shone so conspicuously in the founder of our religion, are nowhere seen less than among the Scotch presbyterians, however the external simplicity of their mode of worship may seem to assimilate them to the first professors of Christianity.

The Fifeshire minister I have mentioned, had been in Germany, and called the Germans "simple-hearted creatures." He had seen the "Sabbath," he said, in Dresden, Frankfort, and other German cities, and he murmured, with two eyes cast up to Heaven, something of regret at the little respect with which he thought the Sabbath was treated. Geneva had, however, been the goal of his journey, and he considered himself fortunate in having seen the city of Calvin, the Zion of the Scotch Presbyterian.—pp. 29 to 31. (*To be continued.*)

THE BENGAL CATHOLIC HERALD.

'One body and one spirit [illegible]ord, one Faith, one Baptism.'

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THE

BENGAL CATHOLIC HERALD.

Calcutta: Saturday, Oct. 25, 1851.

UNJUST AND ILLEGAL RELIGIOUS INTOLERANCE IN THE INDIAN NAVY.

WE learn from the *Bombay Gazette*, that cases have recently occurred in the Indian Navy, which call for the unqualified severe censure of every Friend to justice and to religious liberty, at least so far as those cases regard the Catholic Officers or Sailors of the Indian Navy.

We speak thus provisionally or exceptionally, because, we are by no means certain, that Presbyterians, in the Army or Navy, have, in their own principles, any just cause to complain of being required, to attend the service of the English Protestant Church. For to omit all reference to the large infusion of Calvinism into that Church, of which her early history, her articles and Homilies supply such abundant evidence, and to confine ourselves wholly to the testimony of daily experience, is it not notorious, that numerous respectable English and Scottish Protestants of all ranks in society, from the Sovereign to the humblest of Her Subjects, attend without scruple, according as it may suit their convenience, indifferently, at the religious service of the Presbyterian or of the English Protestant Church?

When coming out to India, an English Protestant and a Scotch Presbyterian Clergyman happened to be fellow passengers with us, and on Sundays, they of their own free accord, arranged to conduct together religious service, and preach alternately to a congregation composed of English Protestants and Scotch Presbyterians, who also of their own free choice assisted at this worship.

So far back as the reign of James the First of England, that Monarch sent both Lay and Ecclesiastical deputies to represent the English Protestant Church at the Presbyterian Synod of Dort, and these deputies united with the great majority of that Synod, in upholding the distinguishing doctrines of Calvinism in their most rigid and appalling interpretation, in opposition to the milder and more benign exposition of Arminius. By this course of conduct, both the Head of the English Protestant Church recognised the Presbyterian as in Religious Communion with the Church under his authority, and, on the other hand, the Synod by receiving the English deputies reciprocally acknowledged the Calvinistic to be in communion with the English Protestant Church.

At a recent meeting in London of foreign Protestant Ministers of every denomination, at which the Archbishop of Canterbury and the Bishop of London were present, these

Prelates extended the right hand of fellowship to each and every one of them and recognised them all, notwithstanding the open contradictory tenets of their respective Sects, as fellow labourers with themselves in the same Vineyard. This solemn recognition was extended even to the Genevan Ministers who publicly preach against the Divinity of Christ. Much more then must it have included those of the Presbyterian Clergy, who still adhere to the Catholic Faith upon that fundamental Dogma.

It is, moreover, avowedly notorious, that the majority of English Protestants hold the same belief as the Scotch Presbyterians do, upon the number of the Sacraments and on their nature. The same may be said on the subject of the sacred ministry. On both sides Apostolical Succession or the necessity of Episcopal* Ordination are matters, to which no practical importance is attached. In effect, if the Puseyite Tractarians be excepted, the very idea or notion of these doctrines is treated as a folly by the great bulk of modern English writers.

All we have here advanced, is illustrated and confirmed by the example of the present head of the English Protestant Church. Whilst in England, Her Majesty avails herself of the services of clergymen, who assume that they are Episcopally ordained. But when in Scotland, it is equally agreeable to her orthodoxy, to profit of the services of Presbyterian Ministers, whether these belong to the Kirk, or to the Schismatic Free Church, which came into existence, some two or three years since.

For all these reasons, we are of opinion, that a Presbyterian Sailor or Soldier, who is required to attend the service of the English Protestant Church, has by no means the same just grounds, to complain of the infraction of his Religious liberty, which a Catholic in a similar position would have, if obliged to join in that worship.

But we believe, that neither in the Army, or Navy, can a Catholic be legally compelled at present to assist at Protestant Worship, and we have reason to think, that a Superior Officer in either service, would expose himself to serious consequences before even the civil tribunals, if he presumed to punish any Catholic under his authority for refusing to attend such service. A year or two ago, the Captain of a Homeward Bound India Trader refused, on the arrival of the Ship in London to pay his full wages to a Catholic Sailor, because during the voyage, the latter always refused to assist at Protestant service on Sundays. Upon this, the Sailor summoned the Captain before the Lord Mayor, who at once decided in his favor and obliged the Captain not only to pay up the arrears but also the costs of the proceeding.

Still more recently, an Irish Catholic gentleman having procured the appointment of a Midshipman in the British Royal Navy for one of his Sons, wrote to the Admiralty to know, if the discipline of the Navy would render it necessary for his son to attend Protestant Service on Sundays. He received immediately an answer in the negative, in which it was stated, that such a regulation was now totally obsolete and never acted upon. In point of fact, we have been informed by a Catholic Friend, who passed many years in the Royal Navy in bygone days, that whilst in the service, he never knew a single instance of a Catholic being compelled to attend Protestant worship. At the period spoken of by our Friend, who was then a Protestant it is a fact, strange as it may appear, that one half, if not more, of the Sailors of the Royal Navy consisted of Irish Catholics.

We feel confident, that if the grievance complained of by the *Bombay Gazette* be brought to the notice of the proper authorities, immediate redress will be obtained by all who suffer from it. Should our sanguine anticipations be unhappily frustrated, a representation of the case should be made to the Home Government, through the good offices of one or more of the Catholic Members of Parliament. Assuredly the Home Government will not permit an intolerance to be exercised in the Indian Navy, which it has extinguished in the infinitely more important service of the Royal Fleet. Meanwhile, by means of a general subscription among the Bombay Catholics, the legal question involved in the case we speak of, might be brought under investigation, in such a way, as would at once render all further measures unnecessary. We remember, that in our youth, during the war with Bonaparte, a Sailor, a Quaker by Religion, happened to be impressed in a port in Ireland, together with several others, Protestants and Catholics—at the period here referred to, impressment was carried to a fearful extent, on account of the want of hands on board the Royal Navy. Fortunately for the impressed Quaker, the Members of his Sect residing in the port

* In confirmation of what we here assert, we may adduce an extract from a recently published authentic letter of the present Archbishop of Canterbury. His Grace, speaking of Clergymen not Episcopally ordained, says: "I hardly imagine that there are two Bishops on the bench, who would deny the validity of the orders of these Clergy, solely on account of their wanting the imposition of Episcopal hands."

where he was captured were numerous, and wealthy, and what was of still greater importance to him, were united and resolved as one Man, to enforce the liberation of their Brother religionist. They succeeded in a short time, by their resolute persevering determination, both in rescuing their co-religionist, and in upholding that tenet of their Sect, which forbids its Members to take any active part in War, or even to pay War taxes. And they succeeded when all appearances were against them, and when the exigencies of the Nation almost justified a resort to extreme measures on the part of Government. Happily none of these discouraging circumstances now exist, and at the present day, a better and more conciliating spirit is diffused at least among the educated Classes of the Community. Men, now begin to understand, that it is best to enforce the duties of Religion by moral rather than by coercive or penal enactments.—that, in a Religious point of view, it is little more than a mockery, to secure the corporal presence of an individual, whose heart and soul are alienated from the worship, in which his body is forced to take a part.—In a word, the grand principle begins now to be acknowledged, that God being a spirit, wishes to be worshipped in spirit and in truth, and that it is such worshippers only that the Almighty Father seeks for.

CHRISTIAN WORSHIP IN THE NAVY.

Dear Mr. Editor,—In the Army soldiers are allowed to attend those places of worship which they choose, and nothing can be said against them provided they attend some place of Christian worship. In the Indian Navy, a Military Body, the Crew of a Vessel whether Episcopalian, Presbyterian or Roman Catholics, are all ordered and, nolens volens, made to attend the performance of Divine Worship on board the *Hastings*. As a Presbyterian I naturally wish to attend the ordinances of that church which is most consonant to my feelings, by this I am not allowed to do, being informed, I must attend service on the *Hastings*. The object of this letter is to know whether the rights of conscience of a sailor are not as much to be respected as those of a soldier. A short time ago five and twenty Roman Catholics, belonging to one of the Government Steamers, were obliged to attend the services of the church of England. I remain Dear Mr Editor, yours faithfully, A Presbyterian Sailor.

4th October 1831—*Bombay Gazette, Oct.* 6.

We always thought that the English were a tolerant nation, in matters of religion, but it seems from the following paragraph from the *Bombay Gazette*, that we change our ideas with the latitudes:—

"A Presbyterian Sailor complains, in a preceding column, that the Regulations of the Indian Navy make no allowance for scruples of conscience; seamen of all religious persuasion must attend the ministry of Church of England clergymen, whether they will or not, and are obliged to take the chance of getting to heaven by that route,—or, must we say, of not getting there at all. It is an undeniable grievance, and will not bear publicity or discussion. When this rule came into force, we know not; but it is said that when Sir Charles Malcolm was Superintendent of the Indian Navy the ordinary Sunday's Church services on board ship in the Harbour were conducted and concluded early in the morning, and leave was given to officers and seamen to go elsewhere for the remainder of the day. We do not suppose Commodore Lushington is more Church-of-England-ish, or less "liberal," as we suppose we must call it, than Sir Charles Malcolm was. Let the aggrieved parties address themselves to the Commodore, then through the regular channel; and if he fail to comply with their wishes, we shall bring such a battery of modern liberalism to bear upon him, as will frighten him into it. But that the concession may be the more gracious, we beg to add that the foregoing is not meant as a threat. Not in the least."—*Morning Chronicle.*

EXTRAORDINARY GATHERING TOGETHER IN LONDON OF HERETICS AND SCHISMATICS OF EVERY DENOMINATION.

The late Mail brings intelligence of one of the most singular assemblages, that has yet been ever witnessed in any quarter of the world.

The world's exhibition in London gave occasion to the rare collection into one group, of almost all the forms and specimens of religious error, which the pride or frailty of man has called into existence under the Christian dispensation, from its first promulgation to the present day. It was, indeed, in the words of Swift "A blessed union that creates divided hearts."

Oh! but the object of this great assemblage was, according to the cant of the day, to place Christianity on a broad basis, and to show, how men might live in peace and charity in all that regards religion and its doctrines, if they would but just agree to disagree on these subjects. Let only this maxim be adopted, and then all may unite together in the great general work of the Evangelisation of the universe by means of the Bible.

That is in other words. Let it be resolved upon, as the basis of this concord, that the Protestant who holds the doctrine of infant regeneration by baptism, and that without such regeneration no infant can enter into the kingdom of Heaven, extend the right hand of religious fellowship, to the Protestant who rejects this Dogma, as at once superstitious and cruel.

That is, secondly, let the Protestant who believes in the doctrines of the Trinity and

Incarnation as divine, in the same sense, in which these mysteries are expounded in the creed of St. Athanasius, embrace as a brother in faith the Protestant, who looks upon Jesus Christ as a mere creature, to whom it would be impious to render the worship due to the Deity alone.

That is, thirdly, let the Protestant who holds it to be divinely revealed, that whilst an eternity of happiness awaits the good hereafter, the wicked will be condemned everlastingly to Hell, recognise as a fellow Christian, whose hopes of Salvation are as well grounded as his own, the Protestant who regards the doctrine of the eternity of Hell as a blasphemous imputation on the Divine justice and mercy.

We omit a hundred other doctrinal points, included in the Christian Revelation as certainly as any of those just now rehearsed, all of which must be similarly compromised, by those who believe in them, before they can consistently lend the sanction of their presence, or approval to such a mongrel assemblage, as that on which we now animadvert.

But there is something, which will sound still more strange to Protestant ears, to be noted of this late assemblage. We Catholics have been long accustomed to hear, that this Protestant rejects baptism and the other the Trinity, that one Protestant believes in Hell, whilst another laughs at as it a Bugbear got up by Priest-craft. All this we have been long habituated to listen to, and hence we were not so greatly surprised, that a compromise on these subjects should have been entered into at a public meeting of the different sects of Protestantism.

But that, as occurred at the late gathering in London, a Priest of the Greek Schismatic Church, a Church which teaches as openly as the Catholic Church does, the Catholic doctrine on the Eucharistic sacrifice, on Transubstantiation, on the seven sacraments, on Prayers to the Blessed Virgin and Saints, on the respect due to Relics and sacred Pictures, and on Prayers for the dead, &c. &c., that the recognised Priest of such a Church should be invited to join in religious fellowship with the motley Members, who composed that Meeting, is indeed an occurrence, for which we were by no means prepared.

Our readers know that the denial of the procession of the Holy Ghost from the Father and the Son was the original occasion, why a portion of the Greek Church separated from Catholic communion. Now the English Protestant Church subscribes to the Catholic doctrine on this Dogma, and rejects as heretical the error of the Schismatic Greeks. And yet notwithstanding, we behold in our day, the Protestant Primate of that Church together with the Protestant Bishop of London and numbers of the Anglican Protestant Clergy assemble together in religious fellowship with a Priest of the Schismatic Greek Church, and by so doing acknowledge as compatible with Christianity and Salvation, the profession of all the doctrines of his Church, as well of those that regard the Trinity, as of those that relate to the Mass, the Sacraments and the other tenets already enumerated by us.

Let us now, in order to show the blessed effects, which must be the necessary results of such an unprincipled compromise in religion, as the Meeting under considerable involves, suppose, that three or four missionaries were at the meeting selected from the several conflicting sects convened in it, and sent together to evangelize the gentiles of any one locality, in which their hearers would have an opportunity of comparing their respective distinguishing tenets. For illustration sake, we shall suppose the Missionaries in question, to be chosen from the sects of English and Scotch Protestantism, from the Anabaptists and the Preachers at Geneva. Let the people of the locality chosen for this Mission be allowed to listen in succession to each of these would-be Doctors in Israel, expounding not merely Christianity in general, an abstract idea very like to that of an "*Ens in genere*," or a "*Circulus in genere*," but also those particular distinctive doctrines, which they respectively hold as certainly contained in the Scriptures, and by which their peculiar sects are known and characterised.

Now in the name of common sense, we ask, would it be possible for any gentile congregation placed under such Instructors, and exercising honestly their native powers of reasoning, to come to any other conclusion, than one wholly adverse to Christianity, a dispensation, which, according to their Teachers, recognised openly conflicting and contradictory doctrines, as constituting a part and parcel of one great religious system, without injury to its integrity, or prejudice to the prospects in eternity of those, some of whom ascribed certain of these dogmas to Divine origin, whilst others of them denounced these same doctrines as an emanation from Satan, the Angel of darkness and of error.

But before we close, we pray our readers to contrast for a moment the maxim on which the convention we treat of must rest its proceedings, with the doctrine every where proclaimed in the New Testament, "one Lord one Faith, one Baptism." "God hath given some Pastors, Doctors, &c. &c. that we may all meet into the unity of Faith and be no

onger tossed about by various winds of doc-ine," "I beseech you brethren to speak the ame thing and to think the same thing." The crimes of the flesh are manifest, sects, issensions, &c. &c. of which I tell you as told you before, that they who are guilty of hem shall not enter" into the kingdom of God." "And they (the first Christians) had out as one mind and one heart."

Finally let our readers bear in mind the ever memorable words of the Saviour, when inculcating that unity which is essential to truth, he said: "He that gathereth not with me, scattereth." "He that is not with me is against me" "He that heareth not the Church let him be to thee as the heathen and the publican."

It has more than once occurred to us, whilst reflecting on the grievous injury, likely to be inflicted on the unity and simplicity of Religious truth, by the strange jumble and amalgamation of sects and doctrines exhibited in the Heterodox gathering, of which we speak, that no sufficient reason could be assigned by any of its Members, which could warrant the exclusion from the assembly of a Mahomedan Mullah or Priest, should such a Priest have wished to assist at it, as the representative of the followers of the Koran.

For, though the Mahomedan Religion refuses to recognise Christ as God, it nevertheless venerates him profoundly as a great Prophet, and it extends this veneration, far more than Protestants ordinarily do, to the ever Blessed Virgin, the Holy Mother of our Saviour. In effect, Mahomedans, in their ordinary conversation, invariably speak of the Blessed Virgin Mary, in the most respectful manner, whilst Protestants, on the contrary, for the most part, with very few exceptions indeed, are notorious for their familiar use, in her regard, of language too gross and too disrespectful, to be applied, we do not say to Her Majesty the Queen, but even to any Lady of station and virtue in society.

This being so, we ask, on what principle could, an assembly, which embraced in Religious fraternity, Ministers who openly preach against the Godhead of Christ, and, who therefore, could at best, regard him only as a Prophet, or a divinely sent Legate, a concession made by the Koran, refuse to extend the right hand of Religious fellowship to a Mullah or Mussulman Priest, who might demand that privilege?

It is of no avail to answer, that the Mahomedan does not acknowledge the Christian Scriptures, or the Gospel code of morality. For on these very points, the Members of the assembly in question in several instances, are divided in opinion from one another. A late distinguished Protestant Bishop has said, when speaking of the truths of Christianity, that it is far easier to say where they are contained than what they are. And as to the Sacred Scriptures, it is but too notorious, that Protestant divines of high standing and reputation among their followers, may be quoted in abundance, who, whilst they treat the Dogmas they contain as so many myths, regard its moral precepts in the same light as they do those contained in the writings of Epictetus or Plato. In effect, if the municipal law by its penalties did not interpose to prevent the general adoption in practice of a Code, which would differ in name only from that of Mahomed, there is nothing in Protestantism or its principles, which would oppose a barrier against its introduction. Hence, we conclude that the very principle on which the late Heterodox gathering was convened, if fairly and fully developed, must have necessarily led to the Religious amalgamation of the followers of the Cross and of the Crescent. Alas! "How are the valiant Fallen? O tell it not in Geth, publish it not in the streets of Ascalon, lest the daughters of the Philistines rejoice, lest the daughters of the Uncircumcised triumph." But a few generations have passed away, since amidst the plaudits of the first Reformers, Calvin burnt Servetus to death at Geneva, for denying the Divinity of Christ, and in this short interval, Calvin's successors in the Pulpits of the same place, publicly preach the *Heresy* for which their founder executed Servetus. Let another still shorter interval pass away, and another such gathering be commenced as lately took place in London, and we may expect to find the Mussulman Priest of the Turkish Ambassador to St. James' moved to the chair of the Heterodox assemblage, by His Grace the then Archbishop of Canterbury, whilst from the dome of the Hall where it may be convened there shall float a flag, bearing impressed upon it the well known inscription of the Gates of Bandôn "Turks Jews and Atheists, all may enter here but Papists."

The noon-day evidence of the grand fundamental principles of Christianity, already laid down by us, the unnatural and dishonest artifice and compromise, on which the late London gathering was grounded cannot for a moment endure. It is impossible to reflect upon the proceeding and not be reminded of those silly exertions of mistaken ingenuity, which are resorted to by a certain class of Chevaliers D'Industrie, who for a wretched subsistence obtained from the weakness of the multitude, devote their time and

talents to induce wild beasts of the most opposite habits to live for a while together in peace, and exhibit friendly propensities towards one another, in spite of all the dictates of their natural instincts: "*Naturam expellas furca tamen usque recurret.*" And so will it always happen, when the wise arrangements of God are disturbed by the presumption of man. We take our leave now of the London gathering, under the full persuasion, that in all history sacred or profane, no parallel to it can be found, except in that part of the Bible which describes the congregating together of all the unclean animals in the Ark of Noah.

THE *ENGLISHMAN* VERSUS THE *BENGAL CATHOLIC HERALD.*

THE *Englishman* of the 21st inst., notices our article in last Saturday's issue, on the jury, who virtually condemned as a nuisance, the ringing of the Angelus Bell at the Clapham Convent, in a manner, which seems to us to be alike repugnant to courtesy, and to the received laws and usages, recognised at home, by every portion of the British Press.

If the assertions we advanced in our preceding number, on the impatience of English Protestants, however Latitudinarian, in listening to reason pleading for Catholicity, needed further illustration than that afforded by the Clapham Convent case, the *Englishman* in his own person has supplied it. Yes "*Christianos ad Leones*" if not in words, at least in spirit, is the watch word of Heretics and unbelievers of every class and in every country, from the days of Nero to the present day, whenever there is question of Catholics, and now, as in the days of Paul, Catholicity is gainsayed everywhere. This the Saviour foretold, and he forewarned the Faithful, that as the same was the lot of him their Master, they his servants should expect no better.

But, as in the present controversy, our wish is to overlook all personalities, and to keep in view those points only, which are of importance to the public, we shall at once premise, 1st., that whilst we absolutely deny, that there was any just cause of complaint against the Clapham Convent, on the score of the Angelus Bell, we admit freely that the use of Bells in Churches may be carried to an excess, of which the community might have a just cause to complain, and which if not remedied by the Ecclesiastical Superior, ought to be corrected by the civil Magistrate.

For, protection in the lawful enjoyments of life is due by every Government to its subjects, and certainly, the enjoyment of balmy sleep is of all others, the sweetest solace, to the wearied child of Adam, no matter whether his fatigue be the consequence of mental or bodily labour. But after all, experience proves, that not only Monarchs, but their subjects depend for refreshing slumbers, much more on moral or internal, than on physical or external circumstances.

> "Canst thou O partial sleep! give thy repose,
> To the wet Sea Boy in an hour so rude;
> And, in the calmest and the stillest night,
> With all appliances and means to boot deny it to a King"

It was, our readers know the troubles of a bad conscience which bereft of sleep, the Monarch who spoke thus, and the same cause will produce on a thousand others a-like effect, even where the Angelus Bell is never heard. We commend this remark to those of our readers, whose hostility to the Angelus Bell, may arise from an erroneous impression, that their restlessness is occasioned by it, whilst if they examined themselves impartially, the true cause of their disturbance would be found in the unhappy state of a Soul, at peace neither with God nor with Man, and therefore not with itself.

Secondly, whilst we condemn the verdict of the jury in the Clapham case, we are quite willing to concede, that the jurors who returned it, were not knowingly or consciously influenced by wrong motives.

These concessions being premised, let us now enter on the merits of the case and see, to what conclusion an impartial examination of these merits will conduct us.

And first, in this examination, it is to be remarked, that the learned Protestant Chief Justice Jervis, after what we are bound to assume, was, on his part, a fair and unprejudiced consideration of the entire case, and with all the evidence of the witnesses before him, openly and solemnly expressed his sincere regret, that it was ever brought into Court—as it was not a case for judicial investigation.

Would the Protestant Lord Chief Justice of England, in the face of a Bar, Jury, and public Court, all Protestant, have ventured to advance deliberately such an opinion, if the plaintiff in this trial had any real grievance to complain of? Most certainly not: every one knows the patient attention and impartial consideration of the minutest infraction of public or private right, for which the judges of England are eminently distinguished. The case of a child accused of stealing fruit, is as solemnly deliberated upon by them, as if it were a question of felony.

Now we assert, that we have a just right to view all the proceedings in the Clapham Convent case, through the medium, through which they are presented to our view, by the above quoted declaration of the Chief Justice.

Again, not only did the Chief Justice denounce the suit as one unfit for judicial enquiry, but His Lordship, moreover, expressly and emphatically impressed upon the jury, their solemn obligation not to be swayed or influenced in their judgment by party or political feelings, for, the indulgence of such partizanship, the learned Judge properly observed would be destructive of justice and unprecedented in that Court. We here, a second time ask, would the Chief Justice have addressed this emphatic admonition to the jury, if he had not been persuaded by a due attention to the whole complexion of the case, and to all that he had heard and witnessed during the progress of the trial, that the object sought for by the plaintiff was not, indeed, the redress of a real grievance, but the triumph of Protestant bigotry over an unoffending and edifying Catholic Community? Most certainly, We answer, he would not.

This admonition of the learned Judge supplies another assistant key, for the just interpretation of what took place on the occasion here treated of.

Let us now turn to the testimony and position of the witnesses. As far as we have seen, these were three in number—The Attorney for the plaintiff, a maid servant of the plaintiff, and a Barber, a resident at Clapham. Our reader will at once perceive, that the evidence of the attorney and maid servant, if not of the Barber also, ought to be weighed with caution, as well in what they state in support of their employer's case, as in what they allege against the convent. For, not only were their sympathies enlisted in his behalf, by the peculiar relation in which they stood to the Plaintiff, but also, and perhaps still more by their religious prejudices.

Now the attorney equivalently admitted, or certainly did not deny, that in his interview with the defendant's solicitor, the gravamen of his Client's complaint was derived, not from the mere ringing of the Angelus Bell, but from the devotional or superstitious nature of that performance. Here then, we have just grounds for presuming, that in the attorney's intercourse with the Plaintiff his Client, the Religious character of the case was so mixed up with the temporal quality of the alleged grievance, that even the Plaintiff's Attorney could not separate the one from the other. In these circumstances, is it not fairly to be deduced, that bigotry and party spirit dictated the course adopted by the Plaintiff, and by no means a sense of injury or annoyance arising from the ringing of the Angelus Bell,

From the Attorney let us pass to the maid servant. According to her evidence, the Angelus Bell was rung each morning, for as she thought about five minutes, at five o'clock. Now this, we admit, may be the case in summer, but certainly not in winter. Neither does the ringing either in summer or winter, ordinarily occupy more than two or three minutes at the utmost. But short as the ringing lasted, it is not strange, that it should appear much more protracted than it really was, to a poor servant maid, naturally enough reluctant, to arise so early, to resume the drudgery of her daily duties. However by the time the case was brought on for trial, and doubtless, long before that period, the maid servant had, as she honestly admitted, become accustomed to the Angelus Bell, and like a good Protestant slept soundly during the intonation, leaving it to Mofiks and Papists to exclaim with the inspired Psalmist: "O God, my God, to thee do I watch at break of day. For thee my soul hath thirsted, for thee my flesh, O how many ways. *Psalm*, 62.

Now, for the Barber's evidence, this functionary's bile seems to have been awfully provoked, according to the *Manchester Guardian*, by the annoyance of an opposition clapper, which interfered with his own. But being too discreet to make allusion to the rankling thus excited in his breast, he wisely confined his cause of complaint, to the alleged obstacle, which the Convent Clapper opposed during the day to his hearing conversation addressed to him by his customers. This to a Barber was certainly a sore grievance, because it contributed to deprive him of much of the edifying materiel, which would enable him to entertain succeeding customers, during the day. Moreover, the functionary in question was not only a Barber, but a Protestant also from head to foot, one who, however he might partially endure the noise of any other Bell, could not bear to listen to a bell, employed for mere mummery, and for the indulgence of a superstition, which reminded people of the mystery of the Incarnation, and fulfilled, in a certain way, the inspired prediction, that Mary was to be called Blessed by all nations. Of course we need hardly add, that the annoyance complained of, by the Barber, was confined to the ringing of the Angelus Bell, for less than about five minutes, at mid-day, since assuredly his customers did not resort to him at five in the morning or at sunset.

Such is, as far as we can supply it a fair summary of the evidence, by which the

Plaintiff's case was supported. We have to add, that the Plaintiff's attorney admitted, that his Client could have got rid of the alleged annoyance by selling his house, but that he refused to adopt this course, not because he had any attachment to the place, or because his retaining that residence was, in any respect, a matter of real moment to him, but because forsooth, he would not sell it to a Catholic.

Having now seen the number and quality of the Plaintiff's witnesses, and also the amount of their testimony, we hesitate not to affirm, that if the Plaintiff's case were intrinsically a good one, he owed it to his own character to sustain it by the production of other witnesses, more respectable and less liable to be suspected of being under undue influence, than those were whom he adduced. If the Angelus Bell were really a nuisance which should be abated, it must have been such not only to the Plaintiff, but to the numerous other respectable Inhabitants of Clapham. And if it were deemed so by the majority, or even by a large number of the Inhabitants, it could not have been difficult to induce some at least of the Protestants among them, to unite with him in procuring redress for the alleged grievance. Yet nothing of the kind appears to have been even attempted. We moreover affirm with full confidence, that, with respect to a mere local usage, such as that of tolling the Angelus Bell, there is not a Superior or Catholic Prelate in England, who would not cheerfully abolish or moderate that observance, if he were aware, that it occasioned serious temporal annoyance or inconvenience to any vicinity, in his jurisdiction. Hence, we justly presume, that the Superior of the Clapham Convent persisted in having the Angelus Bell tolled, because he knew that the majority of the Inhabitants took no concern in the matter, and because he had every reason to regard the Plaintiff as influenced by unworthy motives, which it was his duty both to disregard and resist.

To conclude, we repeat, that without charging with conscious or deliberate perjury the Jury, who with all the data here given placed before them, condemned the Angelus Bell at Clapham as a nuisance, we have every reason to think and speak contemptuously of their understanding, and judgment, and to make use of the most expressive terms or epithets, which our language supplies to announce our sentiments in their regard.

The *Englishman* is irate because we called them so many Chaw Bacons. It was from an Englishman, the best Judge in his day both of the English language and of the appositeness of its epithets, we first learned the appellation. It was a favourite one of his (Cobbett,) when he wanted to describe what one often meets in England, even among persons in comfortable circumstances, a stupid, animal specimen of humanity, with barely instinct enough to be allowed to mix in the vulgar concerns of life, one to whom the definition "*Homo est animal rationale*" could be given only by virtue of an indulgent interpretation, one in fine, who could be worked upon, chiefly, if not only, through the medium of the stomach. It was to express this idea, that we adopted the epithet complained of by the *Englishman*, and we applied, it happily, as we still think, to persons, whose decision we hold to be wholly at variance with the plainest dictates of good reasoning and common sense. Nevertheless, such is our joy at seeing Saul among the Prophets, that we bow to our contemporary's reproof, and receive it as an earnest, that his zeal to enforce respect for an English Jury will ripen, and extend its solicitude to uphold the reverence due to English Judges, and especially to our respected Chief Justice, whom, even when most rudely assailed in the pages of a certain Calcutta Journal, the poor of all classes continued to venerate, as the kind and generous benefactor of the Widow and the Orphan. "*Medice cura teipsum*" is a maxim which deserves to be duly appreciated by those, who undertake to heal their neighbour's infirmities or errors.

We remember an upright and learned Protestant Judge, before whom a ruffianly band of Orangemen were indicted for the barbarous murder of certain Irish Catholics, or certain *unshaven-pated bog-trotters*, to use the tasteful phraseology, suggested by "the Arbiter Elegantiarum" of the *Englishman*. In the very teeth of the evidence, an orange Jury brought in at once a verdict of acquittal. The astonished Judge appeared, for an instant, paralysed by the announcement. Then collecting himself, he rose upon the Bench, and with a dignity worthy of his station and character, fixing his eyes on the Jury, he exclaimed in a loud voice, "thank God, gentlemen; "That" is your verdict, "not mine." Such or very similar, must have been the reflection of the Lord Chief Justice of England at the close of the case of the Clapham Convent Bell, when he found himself forced by circumstances to ratify a verdict most discreditable to an English Jury.

POETRY.

PARODY.

Communicated by a Friend to the B C Herald)

reading of the speech of Dr. Hopkins, Protestant
pal Bishop of Vermont, has relaxed my muscles,
me to write doggerel It may be as good a way
to fix public attention on sentiments so unexpect-
owed by this travelling dignitary, and which are
adicrous.

meeting of Churchmen in London convened,
devise by what means could the Church be sus-
d
n Vermont, beyond the Atlantic there came
mitre-crown'd lawyer of book-making fame
ne dangers that threaten'd the law-upheld dome,
ad brought him, he said,' from a far distant home,
brethren grave parsons, from Georgia to Maine,
ad heard of the crisis with anguish and pain
had sent him to say what they felt, and condole
ith their lordly colleagues, on the loss of control.
eir own beloved kind they saw Popery spread,
nd those all its rivals exalt its vile head
therefore resolved it was time for the Church
seek the State's aid, lest when left in the lurch,
val, triumphant, should mock all its claims
o orders, and power—those high-sounding names.
State they declare is obliged to give aid,
hat this effort of zeal may with safety be made
the Church is not built upon temporal aid
t *she leans on the State* in the time of her need
Heaven seems willing that all should have zeal
or the kingdom of Christ, and their own common
)
l that rulers should aid by the funds of the State
he clergy who preach, and the youth educate
though much has been said of the popular plan.
There each gives as he will, and each gets what he can
found by experience, those funds are too small
o have at one's ease, and do nothing at all
ere better the State would the money provide,
nd leave mitred doctors at pleasure to ride
squeamish unwillingness e'er should be shown,
o connect with the Church, and her clergy to own.
power is from God, and a Christian crown'd head,
r other high rulers, with the Church must be wed,
l boldly uphold her and strengthen her power,
nd secure her *her right*'—a right plentiful dower
none think Americans cherish a hate
f this intimate union between Church and State,
it happens, by chance that the States do not choose
o acknowledge the Church, and their treasures refuse,
uch at Churchmens' disposal could spread far and wide
he Church's dominion, and humble the pride
Rome—haughty dame—who now struts thro' the
l
With a mien of authority—tone of command
us Columbia's free sons would with pleasure expend
The funds of the State, in attempts to defend,
e rightful pretensions of England's lov'd child—
The Church ! bless the name of the pure undefiled !
condition at home, where from Betsy's good day
To the present, it held such a powerful sway
late has awaken'd alarm and pain,
Lest the time had arrived of its downfall again,
beyond the Atlantic they heard with regret
That the Oxford Professors its fortress beset,
d feigning to rival the holier rights,
Of ancient observance, presented new lights
beguile the unwary, and lead them from home,
Till they brought them, unknowingly, onward towards
me.
gislators attempt now to rob it by law—
The funds which they *gave*, they would also *withdraw*
it the Church in *possession*, claims all as her own,
And to strengthen her rights calls for aid from the
hrone
nd Victoria may rival Elizabeth's fame,
If, as Head of the Church, she establish the claim.

THE CONVENT BELLS.

(Communicated by a Friend to the B C, Herald.)

Hark ! the convent bell is ringing
Calling all to instant prayer,
Holy salutation bringing,
From hearts oppress'd with grief and care.

With rainbow crown, distilling showers
Tho' Winter comes, young leaves arise
Tho' bright she looks thro' breathing flowers
More pleasing far are pious sighs

Hark ! the *convent bell* now sounding
In this new and stranger land,
Long a crowd convok'd—surrounding,
The altar of its chapel grand

Sever'd from it's pristine tower
Where for ages it had chim'd,
Still solemn it proclaims the hour
Of holy duty—prayers combin'd

Hark ! impelling to devotion,
Christians humbly bend the knee
Voices tun'd with deep emotion,
Breathe—th' *Angelus Domini*.

Selections.

CONVERSIONS.

The Conversion and Death to Catholicity, of Admiral the Hon Sir J. Talbot are mentioned in the late Tablets. The deceased was Brother to Lord Talbot, De Malahide and Uncle to the Rev. G. Talbot one of the recent English Protestant Beneficed Clergymen, who has embraced the Catholic Faith.

Rev. Mr Talbot is now a Priest and one of the Chamberlains to His Holiness the Pope.

A Lady Miss Edmonds has been lately received by him in Rome into the Catholic Communion.

CONVERSION.—The morning papers state that the Rev. W. Hutchison, of St Eudelion, near Wadebridge, Cornwall, was lately received into the Catholic Church. This young Clergyman was for some time Curate of one of the new-formed districts in Devonport, where he came under the notice of the Bishop of Exeter for his adherence to the views of the Puseyite party in the Established Church His proceedings, however, displeasing the Incumbent, the Rev T C. Childs, he was removed to the parish church of Stoke Damerel, and subsequently presented to the living of Eudelhon by the Bishop of Exeter

FUNERAL OF ADMIRAL THE HON. SIR JOHN TALBOT.—The funeral of Admiral the Hon Sir John Talbot, G. C. B., took place in the Catholic Church of St. Michael and St. George, at Lyme Regis, on the 15th inth inst The High Mass was celebrated by the Rev. T. Bonomi.

T. Tilbury, O'Shea, and W. S. Agar, and after the recital of the Office of the Dead and the Funeral Service, the coffin was lowered into a vault in the nave of the Church. Sir John was in his eighty-third year at the time of his decease, no the 7th inst., and was then only fifth in the list from the rank of Admiral of the Fleet. He had been educated in the Church of England, but he returned to the Faith of his ancestors on the Feast of the Assumption, 1849 His two sons were the chief mourners, supported by several relations and connections of the family, and many private friends of the deceased.—R.I.P.

Died on the 6th inst., at Embleton Old Hall, in his 72d year, Mr. Edward Sisson, formerly of Whin Houses, near Sedgefield. A few days previous to his death he became a convert to the Catholic Faith, and on Wednesday last the solemn and imposing funeral service of that Church was read over the body by the Rev. R. Suffield, in the Catholic Chapel at Sedgefield. —*Newcastle Guardian.*

A LECTURE AT——COLLEGE IRELAND.

(From the *Rambler* for August.)

DRAMATIS PERSONÆ.

The Rector.
Charles Softly, Esq., M. A. (*Professor of Ethnology and Physical Geography.*)
The Professor of Greek (*a member of the Established Church*)
The Professor of Moral Philosophy (*an Atheist.*)
The Professor of Botany (*a Quaker.*)
The Professor of Chemistry (*a Swedenborgian.*)
The Professor of History (*a Presbyterian.*)
Students: Daniel Isaacs (*a Jew.*), Patrick Callaghan (*a Catholic.*), Edward Williams (*a Methodist.*), George Holder (*an Infidel.*), Peter Dodson (*an Atheist.*), Cornelius Burke (*a High Church Anglican.*), Jeremy Tarbutt (*a Socinian.*)

SCENE—*The College Lecture-Room, with a rostrum erected at one end. Students assembling, taking their seats, preparing note-books, and looking at their watches to see how the time goes.*

Tarbutt—Has anybody seen this new Professor yet?

Dodson—Oh, yes! I saw him this morning.

Tarbutt—Well, what is he like? They say he is to be conciliator-general, and show the Papists that it is possible to separate science from religion.

Dodson—What he's to do I can't say. He certainly looks amiable enough. He has a baldish head, grey hair, fine open forehead, rather ruddy cheeks, dresses unexceptionably, and seems as if he would not like to kill a fly. He's a distinguished man, too, they say, in his own line; and makes it a rule never to quarrel with anybody.

Tarbutt—How on earth does he manage that?

Dodson—Oh, he praises everybody. To hear him talk you'd think all the world was full of mild gentlemen and ladies, spending their days in mutual compliments and pleasant parties.

Tarbutt—But what is his line? I don't quite understand what they mean by Ethnology.

Dodson—Why, the science of races, to be sure; a sort of physical metaphysics. Ah! here he comes.

[Enter Mr. Softly, accompanied by the other five Professors. The Students cheer faintly; Mr. Softly mounts the rostrum, and bows politely to his audience.]

Softly—Gentlemen, the science of Ethnology is one of the most ennobling studies on which the mind of man can occupy itself.

If it be delightful to contemplate the relics of past ages, to reanimate in imagination the vast bones of the mighty Saurian reptiles, to classify animalculæ, and to trace the interesting ties by which the animal, the vegetable, and the mineral kingdoms are linked together so as to be able to point out every minute gradation between the primary strata of the earth and the most perfect of the irrational animals who walk upon it; how much more satisfying, I say, must it be to study the ethnological peculiarities of that most noble of all animals to whose order it is our privilege to belong—the race of man himself!

One great difficulty, indeed, presents itself in the commencement of our Ethnological studies. The vital principle which reigns through so many other parts of the creation —(I beg pardon of the Professor of Moral Philosophy, and of any other gentleman here present who may object to the term "creation," as implying the existence of a Creator)—(applause)—this vital principle in the case of man assumes a very peculiar and composite form, and possibly influences the varieties in the human race to an extent far greater than in the case of the lower animals. On the real nature of the animating principle of man, you are well aware that many differences of opinion unhappily exist. I call it "the animating principle" with a view to avoid the use of the much-vexed term, "the soul;" a term to which some of my brother Professors, and some of my hearers, attach a

different meaning from myself. And here I would take occasion to request my audience that if at any time I should unfortunately use terms to which they may conscientiously object, they will be good enough to signify the same, of course as decorously as possible; or if I should make any statements which may hurt their religious or non-religious convictions, I trust that they will not hesitate to request an explanation, in order that our studies may proceed with perfect harmony, and we may show to a bigoted world that it is possible for enlightened men of all creeds to act together in the glorious work of the mind.

[Loud applause, except from Callaghan, the Catholic, and Burke the Anglican Student, who look very angry. As soon as the applause has subsided, Bolder, the Infidel Student, jumps up.]

Bolder—I beg to apologise for the interruption, Sir, but I must avail myself of your permission to ask a question.

[All eyes are turned to Bolder, the Students astonished, the five Professors disgusted.]

Softly—By all means; what is it?

Bolder—I heard it stated, Sir, by the Professor of Botany, that it was of the first importance, in all sciences, accurately to define the terms employed. Now, you just used the term "mind." May I ask for an explanation of the sense in which you employ that term? [Bolder sits down.]

Softly—Your request is but reasonable. The word "mind" is susceptible of various meanings. By some it is used in a sense nearly the same as that of the still more questionable term "the soul;" by others it is taken to mean the intellectual faculties; by others, again, it is used to represent the action of the organised material agency, of which they consider the vital principle to consist; by a fourth party, again, it is taken to signify a fragment of a vast and mighty *anima mundi*; by a fifth——

Burke (the Anglican)—But how do you use it, Sir?

Softly—That, my young good friend, must depend upon circumstances.

Callaghan (whispering to his next-door neighbour)—What a humbug the man is!

Softly (continuing)—On the whole, it may be best to leave every one present to employ the term in his own sense. (Applause, with a few murmurs.) Whether, then, we look upon the mind of man as immortal and spiritual, or as mortal and material, or as a portion of the Deity, or as naturally corrupt, or as naturally pure, we may safely proceed in our study of the varieties of the corporeal forms in which it is clothed in the various races of mankind.

Whatever be the nature of the soul, we must be content, in that spirit of humility so befitting the man of science, to leave the subject in that obscurity in which it has hitherto been destined to remain——

Callaghan and Burke (together)—Oh!

Softly—In which it has hitherto been destined to remain; and we must employ ourselves in examining those outward phenomena which are tangible to the senses, and about which there can be no differences of opinion. Whatever be the nature of the mind, or animating principle, it has no direct power upon the material world, save in accordance with the known laws of physical and mathematical science.

Callaghan (the Catholic student starting up). That is contrary to Catholic doctrine. I appeal to the Rector.

The Rector (who has just entered and taken his place among the Professors).—What is this, Mr. Callaghan? such interruptions are very unseemly.

Callaghan—Mr. Softly, Sir, requested us to speak when he hurt our religious feelings; and I came here with the express understanding that my religion was not to be insulted.

The Rector—Insulted! Mr. Callaghan; of course not.

Mr. Softly is the last person to insult any man's creed.

Callaghan—Whether it is an insult or not Sir, he has declared that one of the doctrines of Catholicism is false. I submit that it is contrary to the rules of this college to state that any religious doctrine is false,

Softly—Mr. Callaghan, you surely misunderstood me. What doctrine of yours did I say was false?

Callaghan—The doctrine of Transubstantiation, Sir. (Cries of "Oh!" "oh!" from all parts of the Lecture room.)

Softly—The doctrine of Transubstantiation!

Callaghan—Yes, Sir, you said that the mind has no power over the material world, except in accordance with the laws of physical and mathematical science. Surely you must be aware that the Catholic Faith says the very opposite, and declares that the Priest by the words of consecration actually destroys the original substance of the bread and wine.

Softly (in his mildest tones)—Mr. Callaghan, that is a question of Faith, not of science. Faith is one thing, and science is another. (Loud applause.)

Callaghan—But if science contradicts Faith one of the two must be false.

The Rector (seeming confused)—Mr. Callaghan, may they not be like parallel lines, and run side by side, without meeting?

Callaghan—They may, Sir, of course; and so they do, very often. But they do not always go parallel, at least so Mr. Softly assumes, for he declared an opinion to be scientifically true, which I know to be, as a matter of Faith, false. I submit that this is contrary to the rules of——college.

Burke (aside to Tarbutt)—What a plucky fellow Callaghan is! How the deuce came he here! The place will be too hot to hold him.

Tarbutt—Don't you know? His governor makes him come against his will. He hates the college himself, and belongs to the M'Hale faction. He'll bully the Professors out of their lives, unless they get rid of him.

Burke—Well, I wish him success; for I don't half like the place myself.

Tarbutt (laughing)—Ah! you're a Puseyite and more than half a Papist.

Softly (turning to the Professors)—Perhaps I had better withdraw the statement.

The Professor of History and the Professor of Botany (together, in a low voice)—No, no! that will never do. The interests of science absolutely forbid it. Tell him you'll speak to him after the lecture.

Softly—Mr. Callaghan, this is a very delicate question. If you will do me the favour to call on me after the lecture is over, I shall trust to explain all to your satisfaction. Gentlemen, we will now proceed with our subject.

Ethnology, as I have said, is one of the noblest as it is one of the most certain of modern sciences. Whatever be the results of the investigations of the present and coming generations as to the origin of the race of man; whether, as some think, we are all descended from a single pair; or as others, that man started into being in different parts of the globe; whether or no we believe that his present physical structure is the result of ages and ages of the gradual *perfectionnement* (as the French say) of the animal kingdom; whatever, I say, be our theories as to what took place before the commencement of authentic history, in the mythical ages of our race——

Williams (the Methodist Student)—I appeal to the Professor of History. Is it permissible to assume that it is not an historical fact, that the human race sprang from a single pair?

The Professor of History—Mr. Williams, I am not the proper person to appeal to; but if you ask my opinion, I admit that I consider [illegible] historical fact that we all spring from Adam and Eve; but it is only my private opinion; I cannot enforce it on any one else. (Applause.)

Williams—But, Sir, it is a part of my religion that all mankind are corrupt by nature, and alienated from God. Now how am I to believe this, if you do away with the historical fact that Adam was the first man, and that he sinned, so that we inherit his guilt and his fallen nature? (Loud applause from Callaghan and Burke.)

The Rector—Gentlemen, I must request you to be more moderate in your demonstrations.

Softly—Mr Williams, you must learn to discriminate. I never said that mankind do not spring from a single pair; I only said, whether it be true or not, which is a very different thing.

William—Begging your pardon, Sir, I don't see the difference when religious faith is concerned. If you say it is not certain that Adam was our first parent, you deny a great doctrine of the Gospel; for the Gospel says it is certain. I beg that my religious convictions may be respected as well as those of any one else.

Softly—(aside)—Oh, dear! oh, dear! what a pest this bigotry is! I had hoped there was none of it here. (Aloud.) I shall be happy to have some private conversation with you, Mr. Williams, on the subject you allude to. It is unquestionably very important and interesting. In the meantime, perhaps it may be better to pass over the point just now; and I will therefore proceed without further reference to it. I shall request your attention to a rapid survey of the chief physical causes which tend to modify the bodily structure and the intellectual development of the great races of the four quarters of the globe. Among these, the first, and possibly the most potent in its influence, is climate. Here, nevertheless, many anomalous circumstances combine to render our investigation difficult. While in one instance we perceive the effect of climate to be extraordinarily speedy in changing the physical and moral characteristics of an emigrant-race, in others it appears as though centuries were necessary to effect any fundamental change. The Anglo-Saxon, when settled in certain parts of North America, needs but two or three generations to lose every peculiarity of his northern extraction; while the pure negro blood has never yet, under any circumstances, become assimilated with the European or Asiatic type. In combination with such extreme cases as these, we have to contemplate the phenomena presented by certain distinct races, who have spread themselves nearly throughout the world, and who

in every climate and age preserve their original type almost untouched. Such are the Jews and the Gipsies, who are still separated from the rest of the world by very striking features, and who, under the influence of certain traditions, each refuse to intermarry with the races among whom they dwell.

Daniel Isaacs (the Jewish Student)—Sir, I avail myself of your permission to interrupt you.

Softly (aside)—What scrape have I got into now? I thought the Jews at any rate were rational. (Aloud.) By all means. What can I explain?

Isaacs—Sir, I object to having the traditions of the Jewish religion classed with those of the Gipsies. The Hebrew race, the chosen people, though now in adversity and bondage are not to be ranked with a brood of vagabonds like the Gipsies. Our traditions are inspired prophecies; and I claim my right, as a student of this liberal institution, to have my religion respected.

[All appear astonished, and remain silent. Mr. Softly looks at his brother Professors, who elevate their eyebrows and shrug their shoulders, but say nothing.]

Softly (with a sigh)—I assure you, Mr. Isaacs, that I had not the most remote intention of classing the Divine poems of the Old Testament with the wild tradition of any vagabond race.

Dodson (the Atheist Student)—I am sorry to interrupt you again, Sir; but may I ask in what sense you use the word "Divine" as applied to the poems of the Old Testament—a term itself, by the way, very much open to objection? I do not see why the poems of David and Isaiah should be called "Testament" any more than the poems of Homer or Sophocles. I decidedly object to any term which necessarily implies the existence of a God. (General murmurs and confusion, except from Callaghan, who laughs uproariously, and claps his hands.)

Softly (to the Rector)—This seems a difficulty, Sir; is it not? What do you recommend.

The Rector (after a long pause)—I am deeply grieved, gentlemen, that any speculative questions, should ever occur to mar the harmony of our instructions. I am sure that Mr. Softly would not willingly hurt the feelings of any student here; but if he should use any questionable expressions inadvertently, I appeal to your kindness whether it is not better to pass it over for the sake of the great cause in which we are all so happily embarked. (Slight applause, chiefly from the Socinian students.)

The Professor of Moral Philosophy (coming forward)—I should entirely agree with you, Mr. Rector, but for the strong conviction I entertain of the necessity of preserving the principle of this seminary inviolate. Its leading principle is this, that in all public instruction there shall be no inculcation of any religious creed. Hence it is evident that no professor ought ever to assert that there is a God, or call any thing "Divine," as he would thereby assume that there is a God, an assumption strictly forbidden by the rules of this College. Of course, I am not expressing any opinion of my own as to whether there is a God or not. I am only anxious to uphold the rights of the human mind as guaranteed to the students of this noble institution.

The Rector—Undoubtedly you are right, Mr. Professor; and it is my duty, therefore, to suggest to Mr. Softly that he withdraw the term "Divine" as applied to the ancient Jewish writings.

Softly (bowing to the Rector)—I withdraw the designation.

Callaghan (with a loud voice)—Well! I can stand this no longer! The curse of God and St. Patrick be upon this place for ever more! (Tremendous sensation and confusion.)

The Rector—Mr. Callaghan, are you aware that you are a student of this college?

Callaghan—Yes, Sir, I am aware of it. I came here because my father insisted on my coming; but I will stay no more. He never knew what the college really was; he thought that at least there would be no Atheism and infidelity; but I shall tell him what I have heard to-day. And now I shall not stay another moment to hear you talk about the God that made you as you'd hardly talk about the old Pagan Jupiter and Juno. I shake off the dust from my shoes upon you; and mark my words, the curse of Jesus Christ and St. Patrick will be on you and all yours doings!

[Great uproar, amidst which Callaghan leaves the lecture-room, some of the Students hissing and groaning, some applauding, and some terrified. Softly declares it impossible to proceed with his lecture; the Professor and Students gather in groups and discuss what has happened. By-and-bye they depart, and the Rector prepares to write to the Lord Lieutenant to tell him that between the Catholics and the Atheists he finds it impossible to observe the statutes of———College.]

THE VEGETARIAN SOCIETY.

A great gathering of the vegetarians and others interested in the cause of the propagation of abstinence and vegetarianism took place last night at the Freemasons' Tavern, to assist in the almost mystic rites of a vegetarian *soiree*. To judge from the numbers of persons of both sexes that crowded the tables and the galleries, the new system of diet must be in the way of making many converts, and unless the ladies and gentlemen that assembled in the Freemasons' Tavern are too favourable specimens of the health and the general well-being of that much sneered-at class, we should say the mode of life they have adopted seems to do them much good. This applies especially to the female part of the company, whose quiet and less agitated systems seem to thrive marvellously under a more innocent regimen than the one which is universally adopted.

Although only a *soiree* was announced, a cold collation was served, such as would have called a flash of honest indignation into the cheeks of a civic dignitary, for it consisted of savoury pies-bread and parsley fritters, moulded ground rice, blancmange, cheesecakes, and fruit, all of which dishes were consumed with an evident relish by the company. When this practical demonstration of the resources of vegetarianism was over, Mr. Brotherton, M. P. who presided on the occasion, proposed the first and only toast of the evening, 'The Queen;' and her Majesty's health was drunk with loud acclamations in iced water, milk, tea, and coffee, and the national anthem was sung with great fervour and enthusiasm by the company. A poem was then read by one of the members of the society, inculcating the old lesson that

> 'Man wants but little here below,
> Nor wants that little long;'

and the various lines as they were read were sung by a company of singers, supported by the melodiously inclined among the guests. The chairman proceeded next to address the company. The vegetarians advocated a total abstinence from the flesh of animals, and in doing this they were aware that they addressed themselves to a flesh-eating nation, and that nothing was more difficult than to change national tastes and habits. They had to contend with their antagonists, viz.—with custom, prejudice, and appetite. These met them with the question—'Why abstain?' He (Mr. Brotherton) in his turn would ask—'Why [illegible]?' Men ate meat because their forefathers [illegible] it—it was a custom, but custom was every [illegible] schooled by progress and experience. The reasons, indeed, for abstinence, were various, and were deserving that attention of patriots. The greatest happiness of the greatest number was the great problem of the statesman. To attain that end there were various means proposed, such as poor laws, police, peace societies, etc, but the master means were the means of correcting the drunken habits (tremendous cheers) of the nation. Abstinence from intoxicating liquors would produce a sober nation. The Spaniards had their bull-fights, and the people in the island of Skewes, in Cornwall, ate rats smothered with onions. It was the same with frogs in France, and meat was exactly in the same case. No one would eat it raw, and the taste for it was a vicious taste. The vegetarian system, on the contrary, was sanctioned by the law of nature, for anatomy showed that we were made to eat fruits and herbs, and, if man lived according to the dictates of nature, he would live in enjoyment and health. Nature, scripture, and the practice of the wisest and best, in all ages, were in favour of the vegetarian system. It was good for individuals, good for families, good for communities. There was more nutriment in twopenny worth of peas than in a shilling's worth of beef. He (Mr. Brotherton) would recommend the system from a forty two years' experience, and he asked the public to give it a fair trial. He was followed by Mr. Simpson, the President of the Vegetarian Society, who endeavoured to combat the arguments on which the consumers of animal food have rested their practice; and he defended the nutritious qualities of vegetable produce. chicken broth, it had been proved, was more indigestible than pea soup, and new bread stood on a level with mutton chops. The vaunted roast beef of Old England was very innutritious, and very long in digesting; and if men would perforce condescend to that animal, of which it had been observed that 'it was cursed under the old law, and never blessed under the new' (laughter)—need he say it was the pig? (great laughter)—if they would condescend to that most scrofulous and nasty animal (shouts of laughter), why they must be content to carry it in their stomachs longer than any thing else. Mr. Simpson remarked further, that not one member of the Vegetarian Society, which mustered up to 718 had died of the cholera, or other distempers. The company were further addressed by the Rev. Mr. Metcalf and the Rev. Mr. Wolf, of America, of whom it was stated that they have travelled 3000 miles to be present on the occasion, and who strongly recommended the adoption of a vegetarian system of diet.—*Times.*

THE BENGAL CATHOLIC HERALD.

'One body and one spirit—one Lord, one Faith, one Baptism.'

No. 18.] CALCUTTA: SATURDAY NOVEMBER 1, 1851. [VOL. XXI.

THE BENGAL CATHOLIC HERALD.

Calcutta: Saturday, Novr. 1, 1851.

PRESENT STATE OF THE ANGLICAN PROTESTANT CHURCH.

If ever, the retributive interposition of an avenging Providence exhibited itself in behalf of truth, and in punishment of proud rebellious error and sacrilege, that interposition is manifested in the present disjointed and palpitating state of existence of English Protestantism. For, what can bespeak more clearly, or more alarmingly to one solicitous for his Salvation, the absence of all the characteristics of a divinely revealed religion, than, that utter confusion in its doctrines and in its councils, for which the Anglican Church is every day becoming more and more notorious.

If it be, as we know that is from the Holy Scriptures, a sure characteristic of a reprobate conscience, to call evil good, and good evil, right wrong, and wrong right, what are we to say of that religious communion, in which some of the leading authorities reject as erroneous and superstitious those doctrines, which others of their body equally learned and of the same rank, declare to be divinely revealed and necessary for Salvation.

A short time since, this unhappy state of things was illustrated in what regards the doctrine of baptism—a doctrine, which of all others seemed to have intertwined itself into Anglican Protestantism so completely, that it was hardly possible to suppose, that it could have been separated from its embrace, without eviscerating its system and destroying its integrity.

A few years previously to the decision of the Privy Council, in virtue of which, the Clergy of the establishment are allowed, both to hold and to preach publicly, contradictory doctrine upon baptism, the Court of Arches, the highest ecclesiastical tribunal in England, for the Privy Council is not an Ecclesiastical Court, decided, on the subject of prayers for the dead, that these were not opposed to the belief of English Protestantism, which confined its teaching, merely to the condemnation of the tenet of Purgatory. It would certainly have been satisfactory to less metaphysical Christians than Sir H. Jenner Fust, the Judge who pronounced this decision, if he had condescended to explain, for what rational purpose, prayers for the dead could be offered up, if not in order to obtain for the departed some privilege, consolation, or refreshment, from the want of which they endured privation and suffering. The very notion of prayer includes the idea of a petition to God, for some benefit to be bestowed on the party prayed for, and without the impetration of which, that party cannot be fully happy. Now if this reason-

ing be admitted, as it must, we think, to be conclusive, it involves at once a doctrinal admission fully equivalent to the doctrine, which the Catholic Church teaches upon Purgatory

Indeed it is an historical fact, that in the early editions of the book of Common Prayer, even in that of Edward the Sixth, Prayers for the dead, either copied from the Roman Missal, or fully similar to those read in that Missal, were contained. The very Burial service for the dead now in use among English Protestants, as well by its title, as by the tenor of its language imports, that by its devout recital, it is hoped, that the deceased, over whom it is read, will in some way be benefitted.

But the most recent, and perhaps the most extraordinary occurrence, in the theological history of Anglican Protestantism, is, the declaration of the English Protestant Primate to the effect, that with one or two exceptions, the Bench of Bishops, as well as the immense majority of the Anglican Protestant Clergy, are agreed upon it, that Clergymen of the various other denominations of Protestantism are not to be looked upon as invalidly ordained, merely on the score of their not having received orders from a Bishop. Assuredly, a liberality so singular, and so wholly unprecedented in the entire history of any Non-Protestant Episcopal Church, leads us to suspect, that, after all, the Anglican Prelates are not without grave apprehensions, as to the origin and validity of their own assumed Episcopacy.

For as a general principle, by which Human Nature is ordinarily influenced and controlled, we may observe, that it is only, when a claimant's title to the possession of any important right, honor, prerogative or property is either very questionable, or such, as cannot be satisfactorily established, that he is willing to dispose of it, for a barely nominal consideration, or, if his pretensions be totally untenable, to extend to others a participation in them, in order thus, by the multiplication of parties interested with him, in the upholding of injustice, he may, like the unjust Steward, when all else fails, make to himself friends of the Mammon of Iniquity, who will shelter his nakedness, and embarrass by a numerous opposition, the vindication of the just claims of the rightful heir to an inheritance. In this is to be found the true solution of the otherwise inexplicable concession of the English Protestant Primate.

Now if a mere rational, and as it were an abstract consideration of the strange admission lately conceded by the English Protestant Primate, in unison, as his Grace asserts in this point, with the English Bench of Bishops lead us to the conclusion, which we have just indicated, how much must not the cogency of our argumentation be strengthened, when we find it moreover admitted, by one of the most distinguished Members of that Bench, that the grand obstacle, which impedes and paralyses the operations of the English Bishops, is an entire want of Faith, in the Divine origin of their Mission. But in order to avoid even unintentional error in a matter of so great moment, we shall subjoin here the *ipsissima verba* of the Bishop of Oxford.

The Bishop of Oxford and the Established Church.

Dr Wilberforce, Bishop of Oxford in the late debate on the Anglican Convocation, said: "He believed that the great and fundamental objection to grant to the Church of England any Synodical action arose,.....*from an entire want of faith in her divine mission.*" In the course of his address, he quoted from the *Globe* the following passage:—

"The Church of England, as by law established, is emphatically a creature of this world. It is impossible to affix any intelligible character to her profession or her practice, unless we bear in mind that she is essentially *a machine for embodying the spiritual element in the changing public opinion of the day, and not a contrivance for transmitting sacraments or defining creeds.* On any other theory such a Church as we have in England is either a contradiction or a living outrage on every pretence of religious independence. Her government by the Prime Minister, her passive immobility, her obstinate silence, the absolute nullity of her censures, the thousands of her professing adherents who laugh outright whenever her ministers outstep the modest sphere of *office bearers in a National Establishments*—these are all incidents and marks of bondage which would be too intolerable for the meanest sect of Jumpers to submit to—which the Roman Church derides and scoffs at from her pride of place, the recognition of which would be degrading beyond belief to a purely spiritual Establishment, but which become, we do not say merely intelligible, but *suitable and decent in our* [Anglican] *department of public worship. These facts cannot be got over;* and however they may jar with the proud tone which the Elizabethan reformers sometimes assumed in deference to the prejudices of the day, *it is foolish to ignore them*, and dishonest to speculate on the faith that the rich or poor may do so. It is a great misfortune that the true position of the Church of England, was not brought out more clearly, we may say more

offensively, in the sixteenth century. A real "Nag's Head" consecration would have saved us from a world of our present difficulties."

DARJEELING LORETTO CONVENT, BOARDING AND DAY SCHOOL.

We publish with great pleasure to-day a very interesting communication on the abovenamed Institution. We insert this communication the more readily, because we are fully convinced of the intelligence and impartiality of the respected writer. From our intimate knowledge of his unquestionable claim to these high qualities, we can confidently assure our readers, that the most implicit reliance may be placed on every statement contained in the communication now laid before them.

If any further guarantee were required in support of what we here affirm, it might be found in the remarkable circumstance, that the present eulogist and benefactor of the Darjeeling Institution, at the period of its foundation, thought so unfavorably of the undertaking, that he could not be induced to co-operate or take any interest in the enterprise. The want of this co-operation, as it no doubt then influenced others to adopt a similar course of conduct, was calculated greatly to discourage the Archbishop from persevering in a project, which he had undertaken, very much, in order to meet the wishes of one or two respectable families, not then belonging to his jurisdiction, but still more, from the hope, that the proposed Institution would in course of time prove greatly beneficial to his own Flock.

The communication we now publish, shows, that already the anticipations of the Archbishop have been most gratifyingly realised. It is but justice to record, whilst we dwell on this pleasing theme, that the establishment of the Darjeeling Convent School owes its success, greatly, indeed almost wholly, to the generous aid given to the undertaking when first engaged in, by the then opulent Firm of Messrs Lackersteen, and by Mr. P. S. D'Rozario, assisted by a few other distinguished Benefactors to Religion in this Vicariate. Neither can we pass over in silence the interesting fact, that on one day during the progress of the enterprise, three Irishwomen of very humble condition in life, contributed, out of their earnings as servants, to the same good work the large sum of one Thousand Rupees, in addition to Rupees four Hundred subscribed by two Irishmen of an equally lowly rank in society. They acted thus nobly without the least prospect that they or theirs could ever derive any temporal benefit from the undertaking, whilst rich Catholics, permanent inhabitants of Calcutta, and therefore persons, whose families would be likely at a future day to profit of the advantages of the proposed School, could not be induced to contribute one farthing towards its erection.

Finally it is not to be forgotten, that the efforts then made by the Archbishop in favor of the Darjeeling institution were thwarted by an almost simultaneous, though somewhat more recent attempt, to raise funds for the establishment of a rival Protestant School at Darjeeling. The large Funds collected for this purpose have long since vanished into thin air, after many fiscal experiments, without leaving behind a single useful or creditable memorial of their former existence. On the other hand, the Catholic Institutions, both by the stability and the excellence of their structure and by the tasteful and convenient site chosen for them, exhibit an enduring monument of the good taste, the sound judgment, and the prudent economy exercised in the dispensation of the Funds raised for their erection. The happy result is best testified by the fact, that the value of these structures considerably exceeds at present the sum of about 20,000 Rupees, laid out in the building and completion of them. The still more gratifying moral result is so fully attested, in the letter of our respected Corrosponden', that it suffices, to refer our readers to that important document.

CATHOLIC MISSION IN ASSAM, ERECTION OF A CATHOLIC CHAPEL IN NOWAGONG.

(*From the B. C. Herald 18th Oct.*)

We publish to-day with great pleasure an interesting letter from Mr. Pingault, one of the Catholic inhabitants of Nowagong. Our readers hold in memory, that a short time since, three Priests arrived in Calcutta belonging to the Seminary of Foreign Missions in Paris. Of course the enterprise for which they came hither, had the cordial sanction of the Holy See. The grand object of this undertaking was to re-establish the Catholic Mission at Lassa, which Chinese persecution had extinguished about one hundred and fifty years since.

To accomplish this object, it was deemed of great moment for the Missionaries, to effect their entrance into Thibet, through the

British and other territories, which were independent of the Chinese Empire. The route which lay through Assam was after much consideration judged preferable, because whilst the centre or Parent House of the Mission might be securely established there, as an Asylum to which the Missionaries, if driven again by persecution from Lassa might resort, until the storm had passed over, there was also reason to hope, that in the intervals thus occasioned, they would find much useful occupation for their zeal, among the various tribes, that inhabit that vicinity.

This anticipation has been as yet but partially realised. One of the Rev. Gentlemen attached to the Mission, Rev. Mr. Krick lately visited Nowagong and during his short stay there, his manners produced the most happy effects on several of its inhabitants. These good men have accordingly come forward to an extent we believe beyond their means, for the purpose of securing for themselves and their families permanently the consolations of religion. Their first object is to raise a suitable place of public worship and for this purpose, they supplicate the generous co-operation of the Catholic Clergy and laity of Bengal. We earnestly hope and confide, that their appeal may be responded to, for we feel assured, that such charity on our part will secure the Divine blessing and protection for our own Mission and its invaluable institutions.

SUBSCRIPTION.

Archbishop Carew, ...	. Rs.	25	0
Rev. Mr. Kennedy, Rector of St. John's College, ...		5	0
Rev. Mr. Stephenson, St. John's College, ...		5	0
Mr. P. S. D'Rozario, ...		16	0

*** Donations for the object here mentioned, will be gratefully received by the Archbishop and his Clergy.

COMMEMORATION OF ALL SOULS.

CATHOLIC CATHEDRAL.

THE 2nd of November occurring on Sunday next, the anniversary solemn Mass for the Faithful Departed, will be celebrated on Monday morning the 3rd November at 7 o'clock at the Cathedral. The Benediction of the Cathedral Cemetery will take place immediately after the High Mass.

The Office for the Dead will be chaunted at the Cathedral on Sunday evening, the 2nd instant at six o'clock.

ST. JOHN'S CHAPEL.

Circular-Road.

NEXT Sunday being the First Sunday of November, the Vespers for the Faithful Departed will be recited at 6½ o'clock P. M. at St. John's Chapel, and the usual annual Instruction on Prayers for the Dead, will be preached after Service on the same evening, and not as hitherto, after the Benediction of the Cemetery. This latter Ceremony will take place at 5 o'clock P. M. on Monday the 3rd November.

ST. THOMAS' CHURCH.

THE solemn Vespers for the Faithful Departed will be celebrated at St. Thomas' Church on Sunday evening the 2nd November at 6½ o'clock; after Vespers the Archbishop will preach. The solemn Mass of *Requiem* will be sung at 7 o'clock A. M. on Monday morning the 3rd November.

CORRESPONDENCE.

DARJEELING.

To the Editor of the B. C. Herald.

DEAR SIR,—Knowing full well how readily your columns are open to receive any glad tidings of the progress of Education, and the advancement of piety and goodness, in the rising generation, I hesitate not, to send you a brief account of what I have myself witnessed at the Loretto Convent of Darjeeling. It will not, I think, be out of place to observe, that the healthy and happy looks of the children are the best testimony of the extraordinary salubrity of the climate, and of the kind care and attention bestowed by the Ladies of the institution on the physical as well as the moral and religious training of the youths entrusted to them. I, among many other visitors of the station, had ample opportunities, on three several occasions, of judging of the proficiency of the children in the English and French languages, and in Music, and Drawing. The recitation by some of the youngest children as well as those of a more advanced age, of some of the most admired compositions of the gifted Hannah Moore, alike gratified and astonished every one present by their pleasing and effective delivery; thus shewing the pains bestowed in making each pupil

understand the beautiful language, and high noble sentiments of the authoress; while on the other hand, the modest and becoming, yet graceful comportment of the young ladies, most satisfactorily evinced the pains bestowed in every duty of Female Education. I cannot forbear the offer of a special compliment to this institution for the extraordinary advancement of the children, even of only 10 years of age, in the French language, the acquisition of which must in later life prove of great utility and advantage to many of them. But while thus giving my humble testimony to the useful and solid branches of Education; I would on no account have it supposed, that accomplishments are in any way neglected; this can best be judged of, when I state that the eldest pupil of the Convent aged only 13 years, performed with equal correctness, expression and taste, Heaty's well known national air of "*La Parisienne*" and Rossini's beautiful piece of "*Piu Liata Pie Bella*," and that two others, aged only 7 years each, played a duet in a truly pleasing and sweet style.

The proficiency and good taste generally of the pupils in Music, appeared to be a source of great gratification to one and all of the visitors, as most satisfactorily proving that even at this remote, though bright and favored spot, every careful attention and trouble are bestowed on this most important and necessary branch of Female Education. I must not omit to add that the several pretty Drawings and Paintings exhibited on the table, elicited general approbation. But while thus offering my humble tribute of congratulations to the devoted Ladies of the institution, and to the respected Bishop the Right Rev. Dr. Hartmann in possessing so admirable an establishment in his diocese, I cannot forbear making the observation that the stability and very life of the Convent depends on its having at all times a proper member of qualified Choir Nuns to attend to its increasing wants, as I understand there will very shortly be an accession of several additional pupils, and as there are as many Protestant as Catholic scholars, (indeed the former will soon preponderate) the matter is one of general interest, and calling, in my humble opinion for the special attention of the good Bishop. In conclusion, I cannot deny myself the pleasure of observing, that this institution having originally been established by, and under the propitious auspices of His Grace the Archbishop, seems to have drawn upon it, that blessing and prosperity which has ever attended the many useful, pious and charitable establishments founded by him and now flourishing in his own diocese. May one and all long continue to prosper in their extensive spheres, of utility and goodness.

I am dear Sir,
Yours affectionately,
A DELIGHTED SPECTATOR.

AN ADDRESS TO THE PEOPLE ON THE CHOICE OF A RELIGION.—LONDON: LAMBERT, 17 PORTMAN STREET.

We have been favored by a Friend with the following for publication in our present issue:—

In the present strife of Religious faith and opinion, people who are in earnest about their souls, naturally seek for the simplest and most accurate tests they can get, in order to discover the Truth. Now what more accurate or simple tests of Truth can be found than the effects which it produces on the lives of those who profess to possess it? "By their fruits ye shall know them." Wicked men there will always be under every Religion, the true one, as well as the false ones; and of course the most wicked in proportion to the excellence of the Religion abused. And nothing can be easier than to heap together a long catalogue of bye-gone crimes committed by people of the true Religion, extended over a course of many centuries, and make the worst of the black list. But though this can be done without difficulty under a Religion of times past, it is quite another thing to attempt it under the same Religion of time *present*; time *present*, I repeat, when all seriously thinking persons are looking around them for the surest means within their reach whereby to strengthen and save their souls. Is it to be supposed that the majority of the people of England, who have their daily duties to attend to, can find time for discussing and examining the doctrines and practices of Religions of past times, when they have not leisure even to do this with respect to the Religions around them? No—they will judge of the Truth by far truer and simpler tests, like the following.

First of all, in contemplating the multitudinous mass which divides itself into Protestant and Catholic, they will consider which of the two classes deny themselves most for the religious good of the people, and of their own souls. They will have an especial eye to the Clergy of each body, and think within themselves which labour hardest from morning till night amongst their flocks, and conduct themselves most like to soldiers in active service? Amongst the higher order of Clergy,

its Bishops and dignitaries, they will narrowly observe which carry on the work of their ministry with the most tender and fatherly care, while at the same time most free from the comforts and riches of this world.

In regarding the conduct of the Missionaries of the respective classes, each professing zeal for the spread of Christianity, for the conversion to, and maintenance of their own Religion, they will carefully mark which of the two are most undaunted by difficulties, and readiest to make the greatest sacrifices. Neither will they fail to observe, which of the two bodies, by gentle and peaceful means—not by bribes and threats, are gaining over to their Religion that undoubted evidence of the Truth of their mission, the most flourishing harvest of souls. When they enter Catholic or Protestant Churches, they will note which display congregations of the greatest variety of rank, and which, especially, can justly boast of that Gospel sign addressed to Faith, the lowest and most numerous poor. Again they will look around them, and take notice, which congregations appear most reverent and attentive to what is going on, as in the immediate presence of one all-absorbing object of worship. And here also—(since the slightest tinge of vanity is altogether detestable in a special advocate of humility) they will not miss the opportunity of marking which kind of clergy, Protestant or Catholic, seem most to forget themselves, and to be earnestly, yet unaffectedly, engaged in promoting the salvation of their hearers; while at the same time they proclaim its tidings with the authority of a teacher sent to preach.

Should they happen to drop into public or private assemblies where controversial arguments and disputations are being held between the parties of the two religions, they will observe which conduct themselves with the greatest forbearance and Christian sweetness of temper. If in Schools, or in Churches, they chance to ask, or hear asked, Catholic and Protestant School Children their reasons for their belief in the doctrines of their respective Creeds, they will consider which of the two in general give the clearest and most intelligent answers. Under the influence again, of which Religion will they reflect within themselves, do the minds of all, poor as well as rich, unlearned as well as learned, ordinary as well as acute, seem to be most closely united in one common belief as regards the fundamental doctrines of Christianity?

When delinquencies amongst the Clergy come before the public, they will consider, to which of the two bodies by far the greatest number must, in justice, be assigned.

In reading the devotional works of each religion they will not be slow to remark, of what religion those authors are who dwell with deepest love on the life and passion of their Saviour, and delight most to draw them out for the heartfelt contemplation of their readers, into an endless variety of detail, just as all persons do when they ponder over the life and actions of any one they really love.

These, I say, and the like of these, are the kind of tests to which the great bulk of the English people will be looking, in order to discover the Truth. They are already up and alive to all these things that are going on around them. Only let them use their eyes and ears honestly. Not doctrines, discipline, and ceremonies will they regard, but the effects which they produce on the lives of their professors. Earnest people in general will satisfy themselves to which of the two divisions, Protestant or Catholic, the aforesaid effects principally belong, and when they have done this, they will have little difficulty in deciding on the course they ought to take. As for doctrines, discipline, and ceremonies, they may dislike much of them, but what do they commonly know of these except from the one-sided description given of them by their bitter enemies? Or if they must put up with what *seems* to them absurd and unmeaning, what matters this so long as it is innocent, provided they obtain a great good, which they can get no where else without it. Who would be so senseless as to refuse an income of £10,000 per annum if, in addition to his well directed efforts, he was obliged to go through the harmless form of crossing his forefingers, every day for a year, as the condition of his obtaining it? No one. So likewise, the just and honest English people know well enough that that Religion will and ought to prevail, under whose influence as a rule, is found the most perfect union of self-denial and devoted service, of meekness and simplicity, of sweetness of temper and the genuine spirit of love. They know very well that that Religion ought to carry the day, under whose influence is displayed the tenderest care for the souls of the poor, and the religious training of the young, as well as a doctrinal teaching, which brings all who embrace it, into a harmony and oneness of belief on the most important of all subjects. They know very well that that Religion will flourish and carry the day which gives birth to a Christian nobleness of soul, which is proof against all dangers, despises and surmounts all obstacles, and which leads its disciples not merely to profess, but in very deed to shed the last drop of their blood for the extension of Divine Charity and Faith amongst Men.

VOLTAIRE AN APOLOGIST FOR RELIGION.

[TRANSLATED FROM THE FRENCH FOR THE BENGAL CATHOLIC HERALD.]

[CONTINUED.]

Virtue necessary to Talent.

If some minds there are, by heaven destin'd to open,
To themselves a path, unknown to the common,
Of the fine arts to outstrip the ordinary limits
Nature is then prodigal of her presents
And bestows upon them equal virtue and talents,
The breathings of genius and its fruitful flames
Save noble souls, but rarely inflames,
It must be deserved, and the heart purified,
As the sole ailment of this flame sanctified
A mind that is corrupt cannot be sublime.
(Voltaire, vol. 12, p. 218.)

It is very essential to pass for being a good man, but not at all so, to have the reputation of being a genius. (Voltaire, vol. 51, p. 178.)

Young Authors ought to consider that bad morals are still worse, and more dangerous than bad style. They should study to imitate Boileau, not alone in the art of writing, but even in his way of living. (Vol. 62, p. 186.)

Notion of true Piety.

Resignation to the will of God, love of our neighbour, justice and Charity, are the only things which will remain for us, before the creator of time and of every creature.

Without these virtues, man is but the enemy of man, he is but the slave of self-love, vain greatness, frivolous distinctions, pride, avarice and every passion. But if the good which he does, be done for the love of goodness, if this duty (purified and consecrated by Christianity) be paramount in his heart, he may then hope that the Almighty, before whom all men are equal, will not reject that of which he is the eternal source. I annihilate myself with you before him.—(Vol. vol. 79, p. 267.)

Article 2nd—Of Christian Virtues.

FAITH.

To submit our judgment, not through a blind credulity, but through a docile belief which reason itself authorises, such is Christian faith. (Vol. vol. 51, p. 412.)

Be assured that very sad moments are passed, when at twenty-four years of age, the mind is in a state of doubt. (Vol. vol. 79, p. 426.)

Cicero was in a state of doubt, his grandchildren were able to learn the truth, from the first Gallileans who came to Rome. But before that period and since, in every part of the earth where the Apostles did not penetrate, each one might say to his soul, who art thou? from whence comest thou? what dost thou?

No one could know any thing of it by means of his own lights, without the help of God. (Vol. vol. 17, p. 311.)

To be secure that we believe as we ought, it is necessary to love God and our neighbour. (Vol. 59, p. 106.)

We should like to behold the unbeliever, commenting on St. Paul, when he says that the faith, which saves us, is that which is operated by Charity.

HOPE.

How oft' in our days consecrated to grief
From our tears, in pleasure we seek relief
But pleasure soon flies, as a shadow away
Our grief, our regrets, our losses stay.
The past is for us but a sad retrospect,
The present would be dread were there no future state
Were the soul to perish in the tomb's dark night
But our hope now is—All will yet be right.

Selections.

CONVERSION AT ADEN.

(*From the Bombay Catholic Examiner.*)

TO THE VERY REV. F. IGNATIUS.

VERY REV. SIR,—By the present opportunity, I have the pleasure to inform you, that on the 14th instant, I received into the bosom of the Catholic Church, a gentleman named Henry Johnson, a Captain of a ship. He had performed three voyages to Aden from the Mauritius, each time bringing Catholic Missionaries, free of charge. Through the instrumentality of these Priests seventeen of Capt. Johnson's Sailors were converted to the Faith and baptised. He conveyed to the Island of Leichelly, a Capuchin named F. Leone, who, during the time that he resided there, that is, seventeen days; baptised 3,000 persons, who, though they had been Catholics by birth, were totally destitute of any Catholic Priest whatsoever for the space of about 60 years. Capt. Johnson was an eye-witness to the persecution to which F. Leone was subjected, and of his charity and resignation to God's will. The Capt. having again returned to Aden, expressed himself to me in the following terms: "I can no longer offer resistance; I must become a Catholic." He was so rejoiced on becoming a Catholic, that, listening to a Protestant, at my residence boasting of the religion he professed, said to him, "I also was yesterday a Protestant, but

to day I am a Catholic, and I rejoice at it," and turning to me, requested that I would not forget to write to Bombay, and to have his conversion recorded in the journals of that place.

I remain, Very Rev. Sir,
Yours obediently,
LEWIS STUARLA,
R. C. Chaplain.

Aden, October, 1851.

CONVERSIONS.

It is true that the Rev. W. Hutchinson, Curate of Endellion in Cornwall, was, with several of his parishioners, received into Catholic communion, a few weeks ago, by the Coadjutor Bishop of Corfu. The conversion of the Vicar, Rev. Mr. Sconkin, is daily expected.

The Rev. H. Danvers Clarke, M. A., of Exeter College, Oxford, Rural Dean and Rector of Iping, Sussex, together with his wife and family, have been received into the Catholic Church at Bruges.

The Rev. J. C. Earle, formerly of Bristol, has been received into the Catholic Church at Bruges. Mr. Earle was the author of several little tracts of a dogmatic and doctrinal character, which breathed a very Catholic spirit.

The *Journal de Bruxelles*, after announcing the conversion of the Rev. J. C Earle, adds—"Seven children were received into the bosom of the Catholic Church in the church of the Dames Anglaises, at Bruges, by the Rev. M. Hacq. They are the children of the Rev. J. H. Woodward, who, about three months since was received with his wife. These ceremonies were very affecting, and nothing could be more edifying than the fervour of the neophytes, happy to re-enter the bosom of the Church to which their ancestors belonged."

We have received the highly gratifying intelligence of the conversion to our Holy Faith of Mr. Grimshaw, a Lancashire magistrate, and of his family.

We have also heard of the conversion of Lord Dacre's daughter.

The Rev. J. R. Shortland M. A., of Oriel College, Oxford, has lately been received into the Church. Mr. Shortland was formerly curate to Mr. Pearson, of St. Nichols, Guildford, and afterwards to Mr. Anderton, at Leicester.

GERMANY.

The town of Heidolberg is in great excitment concerning the Jesuits, who enter on their mission here this day (August 6). In Breslau, one single priest has during the last three years converted no fewer than seven hundred and twenty Protestants—120 on their death-beds, and 600 young people of the different schools. His colleagues keep their own separate account. Aurelio Mutti is nominated Patriarch of Venice.—Correspondent of the *Globe*.

CHINA.

The *Moniteur Officiel* appears to have excellent correspondents in China; its latest number supplies the following interesting intelligence from Hong Kong:—

"In China, "says our cotemporary" they do not know what to think of the prospects of the Christian Religion, but some like Bishop Perrocheau, Vicar Apostolic of Su-Tchuen, hope for the best."

"You without doubt," know, writes this Venerable Prelate in 1850, "that the Emperor Tao-Konang died on the 24th February last, and that he was succeeded by his son Hanfoung, a young man of 19 years of age. About a month before the death of the late monarch, the great Mandarins of Pekin presented a petition to him, wherein they requested to be vested with authority to arrest and finally to expel all the Europeans found in China, except those in the five ports open to strangers for commercial purposes. The old Emperor refused to accede to their request, and the son, in like manner, resisted a similar demand recently made by the Mandarins. In the month of June last, the Emperor forwarded an Edict to all the Mandarins of the Empire, by which he formally granted permission to the Christians to erect Churches, not only in the capital, but also throughout his dominions. Moreover, he retained in his service, 4 European Missionaries, who, having been taken in Chinese Tartary in the previous year, were sent from thence to Pekin. These favorable dispositions towards our holy Religion owe their origin to a circumstance which seems to have arisen through the special intervention of Divine Providence. The Emperor Tao-Konang, much afflicted by the death of three sons, engaged as Governess to the fourth, the reigning Emperor,—a christian woman in whom he placed the greatest confidence. It was his wish that the young prince should be under the eye of his Governess day and night, during his meals, his studies, his recreations in a word during every moment of his life. I have known this circumstance for 10 or 12 years past but did not think it necessary to make it public at an earlier period. However the Mandarins themselves now speak of it openly. After God then it is to this point christian woman that the young prince is so well affected towards us."

"But it would seem" says the *Moniteur Officiel* "either that the Emperor's favorable intentions have undergone a change, or that the Mandarins pay little attention to his edict. The christians, not only do not enjoy religious liberty, but they much fear a general persecu-

tion, more cruel than the preceding ones. The Mandarins have already commenced persecutions in divers places, and it is bruited that secret instructions have been issued by the Court to oppress the christians. This is probable, for the policy of the new Emperor is the reverse of that of this father: he wishes to regain all that he was obliged to accord to the Europeans, and in the first place, religious liberty. The following fact justifies these suppositions:—

"Mr. Vachal, a French Missionary, was arrested in the Yun-nan, and being imprisoned, suffered all kinds of bad treatment. He was condemned to rigorous fast of two or three days and then under pretext of affording him relief, they made him swallow some drops of very strong wine, the properties of which were to cause inebriety and bring on a lethargic sleep. When the patient was in this state, they stuck to his nose, mouth and ears, a paper covered with a glutinous substance, sufficiently thick to prevent respiration. Thus this Missionary perished, but leaving no traces of violence on his person. Two other christians were deprived of life in the same manner. The French Agents have not failed to protest against these infractions of the Treaty, but the Chinese trifle with them, for they know they have nothing to fear."

"In other respects the state of affairs in China is really pitiable. The revolts that desolate the Southern provinces of that vast Empire, have attained a fearful extent. The Imperial Troops are insufficient to put down the rebels and it seems probable that this ancient colossal empire will be parcelled out into small states independent of each other.—*Madras U. S. Gazette Oct.* 10.

DR. NEWMAN'S LECTURES.

BIRMINGHAM, SATURDAY.—A numerous meeting of the Roman Catholics of this town was held in the Corn Exchange, last night, for the purpose of marking the high sense which they entertained of the services rendered to their religion by Dr. Newman's recent lectures on the present position of Catholicism in England. It was announced on the cards by which the audience was admitted, that "the Lord Bishop of Birmingham would preside," and at eight o'clock Dr. Ullathorne, accompanied by Mr. H. Wilberforce, Dr. Newman and other Roman ecclesiastics, entered the room amidst general cheering.

Dr. Ullathorne opened the proceedings by a long address, in the course of which he eulogised the services of Dr. Newman, and dwelt upon the trials to which Roman Catholics were subject in this country.

Dr. Weedall then proposed the following resolution:—'That the thanks of the Catholic clergy and laity of Birmingham are due and are hereby tendered to the Very Rev. Dr. Newman, for his recent course of lectures on the present position of Catholicism in England; and in the expression of their admiration of the Lectures, they wish to join their sense of the honour conferred upon them in his having selected Birmingham as the place of their delivery."

This resolution being seconded, was carried unanimously. Dr. Newman, in returning thanks, adverted to the sympathy and support he had received from the Catholic Church, spoke of the necessity of Catholics recommending themselves, by their lives and actions to their neighbours, and concluded by a graceful acknowledgment of the honour done to him.

Mr. Wilberforce moved a vote of thanks to the Bishop of Birmingham. In every part of the diocese Roman Catholics felt themselves to be the spiritual children of the Bishop of Birmingham, let what would and who would say to the contrary. He paid a warm compliment to Dr. Newman, whose pupil he stated he had been twenty five years ago. Dr. Summerfield seconded the motion.

Dr Ullathorne, on rising, was greeted with "three cheers for the Bishop of Birmingham." He commenced a very able and lightened speech by expressing his anxiety and affection for them as his spiritual children. He was, alas! a proscribed outlaw, a rejected person [cries of "never," and much applause]. He was one dead—positively dead to the law, by the laws of this country [cries of "shame."] Nevertheless he lived, and they recognised his existence [applause] What had been the result of this agitation, those efforts, and even this law-making? Those titles, of which so much had been said, would have been little heard of—would have scarcely sounded in the ears of men—but for that agitation. With regard to the Irish, their habit had always been merely to salute their bishops as the Most Rev. Dr. Murray, and the Most Rev. Dr Derry; but now, at this moment, an Irishman would consider it treason to his Church, if, in speaking of his bishops, he do not pronounce his designation as the Lord Archbishop of Dublin, or the Lord Bishop of Derry. Now, had the agitation not arisen, and had the law kept within its own dominion, and not obtruded in dominions where, strictly speaking, it had no right to come, these titles would not have been resounded from one end of Ireland to another, and the Catholic bishops of Ireland would not have been spoken of as they were in every Catholic country in the world. In England, what had it done? It had simply brought to the knowledge of every man in the country, a fact never to be removed, that there is in this country, rising and being

developed, a power which could not be overcome—the power of that ancient Church of which they had read and heard so much, and of which they saw the great works all around them [cheers]. That had been the natural result of the agitation. It had also awakened drowsy Catholics, and all those who felt no zeal for their faith—it had awakened in them a zeal and earnestness which they had not before—it had thrown Catholics more prominently together—united the Catholics of England and Ireland, clergy and hierarchy, in a more intimate manner than was ever before known. Now, he had taken a notion that there had been a special ingratitude in all this agitation; for whatever vitality as it was called, whatever signs of life, whatever disposition there was to do religious works in this country, whatever zeal was manifested for building churches, establishing schools, institutions for visiting the poor, or in any other manner attending to the supply of what were called the religious wants of the people, was almost exclusively owing to the contact of Protestants with the Catholic Church. What would the Protestant Church have been at this moment had it not been for the presence of the Catholic Church to keep it in something like life, energy and action [cheers]? How could it go on protesting unless it had its enemy against which to protest? How could there be such places as Exeter-hall, and so many religious societies and so many motives for collecting money, if they had not Catholicity and the Catholics of the land continually to contend against? When a new church was erected, it was because "if we do not do something, the Catholics will do something" (cheers) So that they were the very salt of Protestant life quite necessary to it, and therefore he thought it great ingratitude in Protestants treating them so shamefully (applause). He had one word more to say. It was a word of explanation, which he regretted he had not put forth before, as some persons had felt the want of it. The point for which they contended was not territorial title. It was not to be called "lord-lord," for which they contended—it was not that which they desired or sought after. "Your grace," and "my-lord," were the titles which the Government readily gave to the Catholic bishops of Ireland and the colonies; but they were not the titles they contended for in this country, for in this country a Catholic bishop is not a baron, not in any sense of the constitution of England did he hold any territorial title, for a territorial title was one that emanated from the Sovereign; but Catholic titles, which more correctly speaking, were designations, were titles derived from spiritual authority. The Catholic bishops were not, therefore, lords, nor did they seek to be lords of the territory of Shrewsbury. There was not a Catholic Lord of Shrewsbury, though there was an earl; but there was a bishop of the Catholic souls of Shrewsbury. That was an important distinction, because persons ran away with the idea, and efforts were made to prove it, that this was a rivalling of the peers of the land. Nothing of the kind. The title of a Catholic bishop was a pure designation of his office. In former times a Catholic bishop was a baron of England, and was not only a bishop over a certain territory, but was also lord over that territory, and for that reason he sat in the House of Lords. But it was not so with Catholic bishops of the present day. They were bishops of certain places or dioceses, not strictly speaking, of the territory, the ground or houses, but of that extent of surface of country. With this explanation it only remained for him to express his cordial thanks for the kind and affectionate manner in which they had received his name.

The proceeding then terminated.

THE IMPRISONED OF THE REVOLUTION—THE YOUNG DUCHESSE D'ANGOULEME AND HER BROTHER.

BY LAMARTINE.

The day after that on which her aunt. Madame Elizabeth, the young sister of Louis XVI. had suffered on the scaffold, in the twenty-ninth year of her age amidst the respect of the forty companions of her execution, who kissed her hand before they offered their necks to the executioner, the young princess, then under fifteen years of age inquired of all the gaolers for her mother and her aunt, without the least suspicion that she was separated from them by death. She thought they were in another prison, or detained by the interrogatories of a tribunal. She was in hopes that the door of the tower of the Temple, on opening, would restore them to her solitude and to her tenderness. The gaolers were not cruel enough to undeceive her. Time alone and prolonged absence revealed to her the dreadful truth. She asked permission to send to them the clothes and linen which the two victims had left in the press of their chambers; the gaolers were affected and held their tongues. The poor child was astonished, and began to suspect that her mother and her aunt had not further occasion for their prison clothes in this world. She melted into tears, without, however, entirely despairing of their return. This hope subsiding, day after day, and month after month, in addition to the melancholy faces of the gaolers at length convinced her that she must hope no more.

Her mother and her aunt, on leaving the prison, had said to her, "If we do not return you

ask the Commune of Paris for a woman to assist you in the dungeon that you may not be alone amongst all these men." She obeyed out of deference to them, she says, but without any hope that her request should be granted by her hardened masters. They told her, in fact that she had no occasion for a woman to dress her before those walls. They affected to think that her loneliness and despair would drive her to suicide which the piety of the young girl looked upon as the greatest of crimes. They accordingly took away from her those little knives which were at that time in use to remove the powder from the foreheads of ladies, her scissors, her needles, a bodkin, and even the most harmless implements of iron and steel requisite for female work, by which she might have relieved the idleness of her solitude, or mended her clothes, which were now in rags. They took from her even the flint and steel, with which she could occasionally dispel the darkness, and cheer her long sleepless nights; but even light seemed a luxury of heaven too great for the young captive, and she was forbidden to light the stove which warmed her prison.

The only consolations she enjoyed were sleep, the sight of heaven by day through the bars of her prison window, and a few visits to the Dauphin her brother, a captive in a neighbouring dungeon, already reduced by sickness and the ferocity of his guardians. The turnkeys who conducted her in these visits were sometimes moved to pity, and were merciful, but often inebriated and brutal. The appearance and conversation of her brother only served to increase her consternation.

This child, eleven years of age (auspiciously born, and, when he entered the prison, beautiful as his mother), was reduced, fallen away, and prematurely faded. He had been torn at too juvenile an age from the care of his mother and the affection of his father, and delivered over to paid fanatics, to kill in him what they called the *Young Wolf* of the throne. He had been taught obscene songs, and popular insults against his own family; his innocent hand had even been forced to sign an incestuous deposition against his own mother, the impious meaning of which he did not comprehend. They had brutalised him, not only to dethrone him, but to deprive him even of his childish innocence and human intelligence.

"This poor child," wrote his sister, "lay wallowing in his infected dungeon, amidst filth and rags. It was swept out only once a month. His sense of feeling was obliterated; he had a horror of the place, and lived like an unclean reptile in a common sewer. Nobody came near but at the hour they brought him his nourishment; some bread, lentils, and a morsel of dried meat in an earthen porringer, but never fruit or wine. Such was the food of the child in his lonely cell. After the death of Robespierre these brutalities were softened in some degree, but they were still frightful.

"We found him," said Harmand, representative for La Meuse, 'in a little dungeon, without any other furniture than an earthen stove, communicated with the next room. In this place was his bed. The prince was sitting before a little square table, on which were scattered some playing cards; some bent into the forms of boxes and little chests; others piled up in castles. He was amusing himself with these cards when we entered; but he did not give up his play. He was dressed in a sailor's jacket of slate coloured cloth; his head was bare. There was a truckle-bed near him on which he slept, his keeper, Simon a cobbler, whom the municipality of Paris, before the death of Robespierre, had placed in charge of him. It is well known that this Simon played cruel tricks with the sleep of his prisoner. Without any regard for an age when sleep is so imperative a want, he repeatedly called him up in the course of the night. Here I am, citizen,' would the poor child reply, bathed in perspiration, or shivering with cold. 'Come here, and let me touch you,' Simon would exclaim; and when the hapless captive approached him, the brutal gaoler would sometimes give him a kick, and stretch him on the ground, crying out, 'Get to bed, you young wolf!'

"I approached the prince; but our movements seemed to make no impression upon him. We begged him to walk, to talk, to amuse himself, to reply to the doctor whom the Convention had sent to see him; but he listened with indifference, seeming to understand yet made no reply. We were told that since the day when the commissioners of the Commune had obtained from his ignorance infamous depositions against his parents, and when he understood the nature of the crimes and the calamities of which he had been thus made the unthinking instrument, he had come to a resolution never to speak again for fear they should take advantage of him. 'I have the honour to ask you, Sir,' repeated Harmand to him, 'if you wish for a dog, a horse some birds, or one or two companions of your own age, whom we will send to you? Would you like to go down now to the garden, or go up on the towers?' Not a word, not a sign, not a gesture did he return, although his face was turned towards me and he was looking at me with astonished attention." "This look of his," added the Commissioners, "had such a character of resignation and indifference, that it seemed to say to us:—'after having made me depose against my mother, you no doubt think of making me depose against my sister. For two years you have been killing me, and now that my life is gone, of what use are your caresses? finish your victim!' We begged him to stand up; his legs were long and small, his arms slender, his bust short, his chest sunk in his shoulders high and narrow; his head alone was very beautiful in all its details his skin white but without firmness, with long, curling, flaxen hair. He could walk with difficulty, and sat down after taking a few steps remaining in his chair and resting his elbows on the table. The dinner which was brought to him, in a red earthen porringer, consisted of some pulse and six roasted chesnuts, a tin plate with no knife and no wine. We ordered him better treatment, and had some fruit brought in to improve his meal. We asked him if he was satisfied with this fruit and if he liked grapes, but received no answer: he ate without speaking. When he had eaten

the grapes we asked him if he would like more, but he preserved the same silence. We demanded if this obstinate silence had been really preserved since the day when that monstrous deposition against his mother had been violently forced from him: they assured us that ever since that day the poor child had ceased to speak. Remorse had prostrated his understanding."

The young princess, whose prison adjoined that of her brother got a glimpse of him sometimes by the indulgence of her gaolers. She saw him perishing, and was herself dying with a double agony. Thus early was the hapless child slowly travelling towards death like a plant drooping without sun and air.

"The Convention," she said, "on hearing of his approaching dissolution, sent a deputation to ascertain his condition. The Commissioners took pity on him and ordered him better treatment Laurent, more humane than than Simon the cobbler, whom he had succeeded, took down a bed from my room into the hole occupied by my brother, his own being full of insects. They bathed the poor fellow and purified him from the vermin with which he was covered; but they still left him in total solitude. I begged of Laurent to acquaint me with the fate of my mother and my aunt, of whose death I was ignorant, and to let me know when we should meet again; but he replied with an air of mystery and compassion that he had no information to give me on that subject.

"The following day some men in scarfs, who came to see me and to whom I put the same question, replied only by the same silence. They added that I was wrong in asking to rejoin my parents since I was very well where I was. Is it not frightful' I said to them 'to be separated for twelve months from my mother and my aunt without hearing any news of them?' 'You are not ill?' said these men. 'No,' I replied; 'but can there be a worse malady than that of the heart?' 'Hope,' they said to me on going away, in the justice and goodness of the French people!'"

Was this pity, or was it irony?

Thus passed away days, months, and years for the captive of sixteen, in the Tower of the Temple. At the beginning of November, the Convention in a moment of mercy, sent a man with a kind heart to Laurent to take care of the child. His name was Gonin, and he acted towards him as a father. The poor fellow was at least allowed to have a light in the evening in his prison, and Gonin passed whole hours with him to amuse him. He took him down sometimes into a saloon on the first floor of the tower, the windows of which having no shutters, allowed the sun to enter, and permitted him to see the leaves; and occasionally he took him into the garden to recover the use of his legs. But the stroke of death had been given. Gonin might retard his dissolution; he could not renew the spark of life in this hapless victim of four years' solitude and destitution. The winter passed by in this manner with tolerable uniformity; the princess having been allowed fire in her prison and being also supplied with the books she named that she might at least converse with the dead and with her God. She was only debarred from all information as to the fate of her parents.

At the commencement af spring she was permitted from time to time to ascend to the platform of the tower whence she could see the horison of Paris, and even some of the surrounding country. What were her feelings, on perceiving the roofs of the Louvre, the Tuileries the cathedrals, and the palaces of her ancestors? Her unfortunate brother the Dauphin was now rapidly dying but the young princess was not permitted to attend upon, or even to see him. She only learned from his gaolers the progress of the disease which was consuming this poor child and from whom she was only separated by a partition.

He died at length without pain but without uttering a word, on the 9th June 1795, in the middle of the day. The doctors who attended him in his last moments had never seen him until the final hour. They could, therefore, only state one fact in their report to the Convention, namely, that a sick child had been presented to them under the name of the son of Louis XVI. and that this child had died in their presence. It does not appear that the young princess had been admitted to see her brother during the last period of his existence, nor during his illness, nor after his death.—*Examiner, Aug.* 16.

VIENNA AND THE AUSTRIANS BY MRS. TROLLOPE. PP. 138, TO 143.

LETTER LII.

Prison in Leopoldstadt.—Description of the "Cachots."—Profound Silence.—Labour.—Food. — Discipline.— Cholera.—Spilberg.—Austrian Prisons in general.

18th January, 1837.

[CONTINUED.]

A decent and fitting air of sadness, submission, and penance, is produced by this, which can hardly fail of touching beneficially the minds of those whose weakness or whose wickedness have brought them under the influence of it.

On every Sunday and saint's day mass is performed for the males and females separately, in a chapel that makes part of the building. Two priests are attached to the establishment, whose time is entirely devoted to the prisoners; they confess them, pray with them, and whenever circumstances, or the wish of the individual renders it desirable, their private counsel and conversation are freely given.

Another part of this institution is a well-organized school, where boys and girls, separately, are obliged to attend during a certain portion of every day, to take lessons in reading and writing; but though the schoolmaster is kept for the sake of the children, no adult of either sex who wishes to share the lessons is ever refused; and many instances are recorded of persons, who have been confined there for a considerable time, having entered unable either to read or write, and left the prison with the power of doing both. "Imprisonment would be vengeance rather than punishment," said the gentleman who told me

this, "if care were not taken that the moral state of the offender should not be injured by it."

As we were crossing one of the courts to enter the ware-rooms containing linen, shoes, stockings, and other commodities manufactured by the prisoners, the Count Bacth exclaimed, pointing to an open door through which we saw a moving throng,—

"Ah!..... les voilà!..... Ils viennent tous chercher leur diner..... Allons voir."

We entered the door accordingly, and found within it three very decently dressed women, each standing behind an enormous tub. The first of these was filled with a sort of pea-soup; the second with toasted bread, cut into small dies; and the third with dumplings excellent, such as many people eat with boiled beef. We tasted of all. The soup, though *maigre*, was extremely agreeable in flavour, and peculiarly smooth and well made, and the dumplings excellent. We also ate some of their bread, not toasted however, but cut from a small loaf weighing one pound, such as each prisoner receives once a-day. The bread was such as might content the most delicate appetite, being, in fact, by far the best bread (excepting the very delicate rolls) which I have tasted in Vienna.

As we stood before these tubs, the male prisoners descended by a staircase close behind us, each one having two brown-ware jars in his hand. In one of these he received three dumplings: and in the other, first a large ladle-full of the toasted bread, and then about a pint of the soup. On receiving their allotted portion, they passed round us and remounted the stairs. Those among these convicts whose cases were the most atrocious wore fetters on their legs.

This meal, with the addition of their loaf, is all they receive during the day; but should it be the opinion of the physician attached to the establishment that any individual requires more, in order to keep him in health, the allowance of bread is increased one-half

Having quitted the buttery, and examined the different goods manufactured in the prison, we proceeded to the hospitals. The moment a prisoner falls sick, he ceases altogether to be considered as a criminal, and is treated with all the skill and attention found in the most liberally regulated hospitals. His food is ordered by the physician as peremptorily as his drugs, and, whether animal or vegetable, is of the very best quality. The sick beds, also, are most perfectly comfortable, and as neat and nice as possible.

We had entered several sick wards, but only sufficiently to look round at their general arrangement, without advancing more than a few steps into them, when we reached one at the door of which one of the attendants whispered something to Count Bacth.

"Il faut entrer ici," said he; and, as we walked up the room, he told me that the young man who had recently been condemned to death for murder, and reprieved, was lodged there. This wretched boy sustained hearing the judgment which condemned him to death, with so much calmness, that many thought it testified the indifference of a nature equally hardened to crime and its consequences. He could not, however, receive the words which announced the change from death to life with equal firmness. I think I before told you that he fainted on learning that his life was spared, and I now found that for many days afterwards he continued in a very weak and doubtful state.

(*To be continued.*)

THE "TIMES" AND THE PRIESTS

A case of cruelty practised on a child six years of age, in Islington, by a person who styles himself the Rev. William Weale, has been brought before the Clerkenwell Police-office, and is made the subject of a long article in the Times of Friday. The Times says that Mr. Weale is "the Priest of the Roman Catholic "Church in Duncan-terrace, Islington." One feature of the case was, that though the boy had been cruelly treated its parents showed themselves unwilling to pursue the case against Weale, for which the magistrate, Mr. Combe, abused them as "inhuman, and "both brutes." The *Times*, in the course of a rancorous article, says:—"We fearlessly "assert that *none but a Roman Catholic Priest* would "have had sufficient influence to extort the advocacy "of his mother towards whose child he had acted "with such barbarity." Unquestionably the *Times* is always "fearless" in "a-serting;" but on this occasion it is not happy in its assertion.

The fact is, that Weale is not a Priest but a schoolmaster.

This is the fact; but this fact will, of course, be tortured and twisted in every possible way, and everything but frankly admitted. It will be proved that if he was not a Priest he ought to have been; or might have been; or could have been; or should have been; and that at all events, for some reason or another, such a case could have happened no where but among Catholics. This, we are sure, will be the course taken. In the mean time, it is certain that *Weale is not a Priest.* —*Tablet.*

THE ARCHBISHOP OF CANTERBURY AND THE HIGH CHURCH PARTY.

The Archbishop of Canterbury has for some time past been in communication with several clergymen in his diocese, in reference to the manner in which they are in the habit of conducting the ordinary services of the Church. It appears that the clergymen alluded to practise many of the ceremonies for which the Bishop of London recently condemned Mr. Bennett; such, for example, as having lights on the altar during morning prayer, preaching in the surplice, intoning the prayers, and turning from the con-

gregation during certain portions of the service. To these practices his Grace the Archbishop of Canterbury objects, as contrary to the rubrical directions of the Book of Common Prayer, and in the communications he has already made has peremptorily ordered their discontinuance. In most of the cases which have come under his Grace's notice the clergymen to whom his instructions have been addressed, have merely acknowledged the receipt of the letters addressed to them, and have persevered in the practices which the Archbishop considers objectionable His Grace has, therefore, determined on issuing monitions against the offending parties, and they will be served forthwith by the officer of the Ecclesiastical Court. If after the receipt of the monitions, the clergymen alluded to persist in the course they have so long practised, his Grace has determined on citing them into his Court, in order to bring the disputed question to a final issue.—*Weekly News and Chronicle, Auyust* 30.

URSULINE CONVENT, BLCKROCK—INDUSTRIAL EDUCATION.—The *Cork Examiner* publishes the following extract from a letter written in reference to the gratifying acceptance by his Holiness the Pope of a beautiful *Rochet*, worked by the children of the Industrial School under the superintendence of the Nuns of the Ursuline Convent, Blackrock, and expresses a hope that the recommendation of his Holiness will not be lost on the Bishops of the Catholic Church in the country :—"Rome, June 19, 1851.—Dearest Sister—You have ere now received Marianne's letter, communicating the gratifying particulars of our audience of his Holiness. I need not then enlarge on the cordiality of our reception, or on the more than gracious affability with which our Holy Father accepted the gift presented by the Ursuline Community of Blackrock. I explained that the *Rachet* had been worked by the children who attend the Ursuline poor school, and that the religious of this numerous and long established community devote their lives to the education of the higher as well as the lower classes of society. The Holy Father evinced the highest interest in the information. He examined the *Rochet* minutely, and pronounced the work exquisite. He understood that it was done with the needle, and himself observed that, being composed of a multitude of separate pieces, afterwards combined, an extraordinary degree of patience must have been requisite for the completion of so difficult a task. 'I shall, with great pleasure, wear this robe sent me by these ladies,' said his Holiness, 'and hope that my example may be followed by the Bishops and Clergy of Ireland, that so the poor may be benefited. I send my blessing to these good Religious, as also to their poor pupils.' I quote the Holy Father's exact words. It is probable that he may wear the *Rochet* on this day (the Feast of Corpus Christi.")

FEUDALISM IN GERMANY.

We learn from the Bavarian part of Swabia that the abolition of local and seignorial jurisdiction (decreed in 1848) has in most cases remained a dead letter. As an instance of the continued assumption of feudal power on the part of 'the reigning knights and counts we have received a copy of the following penal decree, which the proprietor of a large domain in Bavaria has imposed upon the schoolmaster and the infant population of his village. The decree is as follows:—'1. No child of the village shall for the future dare to enter the garden, the courtyard, or the castle of his *Erlaucht*. Delinquents in this respect shall be subjected on the spot to the severest corporal punishment. 2. Whereas the children of the village are in the habit of forgetting to uncover their heads on the approach of his *Erlaucht*, the schoolmasters are by these presents instructed to censure the said children for their disrespectful conduct, and in case of its repetition, to visit them with the severest castigation. 3. If, however, in contempt of this present decree, any child, or any number of children, should dare to refuse his *Erlaucht*, the respect due to his high position, the schoolmaster shall be punished by a fine, to be levied on the corn to which he is otherwise entitled from the fine of his *Erlaucht*. This remarkable document is signed by the count, and it bears, moreover, the counter-signature of his responsible bailiff.—*Kolner Zuitung.*

PREVALENT OPINIONS AMONG THE DUTCH.

A baby laughing in its dreams is conversing with the angels.—Rocking the cradle when the babe is not in it, is considered injurious to the infant and a prognostic of its speedy death.—After eating eggs in Holland you must break the shells, or the witches would sail over in them to England. The English don't know under what obligations they are to the Dutch for this custom. Please to tell them.—If, at dinner, a person yet unmarried be placed immediately between a married couple, be sure he or she will get a partner within the year. It's a pity it must be inadvertently.—If a person when rising throw down a chair, he is considered guilty of untruth. A potatoe begged or stolen is a preservative against rheumatism. Chestnuts have the same efficacy.—The Nymphæa, or water-lily, whose broad leaves and clear white or yellow cup float upon the water, was esteemed by the old Frisians to have a magical power, 'I remember, when a boy,' says Dr. Halbertsm, 'that we were extremely careful in plucking and handling them: for if any one fell with such a flower in his possession, he became immediately subject to fits.'—One of my friends cut himself. A man servant being present secured the knife hastily, anointed it with oil, and putting it into the drawer, besought the patient not to touch it for some days. Whether the cure was effected by the sympathatic means, I can't affirm; but cured it was; so don't be alarmed.—If you feel on a sudden a shivering sensation in your back, there is somebody walking over your future grave. —A person speaking by himself will die a violent death.—Don't go under a ladder; for if you do you will be hanged.—*Notes and Queries.*

THE BENGAL CATHOLIC HERALD.

'One body and one spirit—one Lord, one Faith, one Baptism.'

No. 19.] CALCUTTA: SATURDAY, NOVEMBER 8, 1851. [VOL. XXI.

THE BENGAL CATHOLIC HERALD.

Calcutta: Saturday, Novr. 8, 1851.

THE ARCHBISHOP OF CANTERBURY AND MR. GAWTHORN.

THE Correspondence between these parties, has led to disclosures of too important and too memorable a character, to be allowed to escape much notice and consideration. In effect, at the present moment, considering the very strange and critical position, in which Anglican Protestantism is now placed, by the controversies carried on between its Puseyite and anti-Puseyite, or high and Low Church Members, it is not too much to anticipate, that the English Protestant Primate's avowal of the non-necessity of Episcopal ordination for the Sacred Ministry, will, at no distant day, lead to the restoration in England of a Presbyterian form of Church Government, as being a form equally valid, if once recognised by Parliament, as that now received there, and one, also, unquestionably far less expensive and much more efficient, than the Hierarchy, which exists there at present.

Doubtless the Puseyite Protestants, Clergy and Laity, who are both numerous and highly respectable for learning and virtue, would, with all their might, resist the introduction of such a state of things into the English Protestant Church. But the Low Church party, many of whom are avowedly favorable to Methodism, are much more numerous and influential than their adversaries, and the only obstacle in their principles, which could exist to the establishment of the Presbyterian form of Church Government in England, as well as it now exists in Scotland, would be the dread of losing the rich spoils, which they derive, under the existing system. To some extent this apprehension might be easily calmed, with regard to the present generation, as it would doubtless be provided, in the event of the accomplishment of the change we speak of, that due regard should be had, and proper compensation made to the present incumbents and dignitaries.

The public voice, we have no doubt, would be decidedly in favor of such a change, as that here spoken of, because it would give to every congregation, if not the election, at least a great influence in the choice of its own Minister. The chief opposition to the change in question, would, we apprehend, arise from the Cabinet and from the Nobility—From the Cabinet, because the change would deprive it of the means of exercising the ample patronage it has now at its disposal, to corrupt and reward its political supporters—From the Nobility, because, in the existing state of things, Church preferments of every grade are, in point of fact, a

species of joint stock patrimony, employed as a resource, to uphold the temporal wealth and rank of the younger Scions of the Nobility.

It has been often foretold by shrewd observing friends of the Anglican Establishment, that its safety and permanency, as a state institution, had infinitely more cause, to be jealous of the progress of dissent, than of the advance of Catholicity. The present aspect of things in England would seem certainly to justify that prediction. According to the late census, the return of Members of the Established Church for England does not exceed five millions. Now supposing, that the Catholics amount there to two Millions, still the balance of the population will greatly preponderate in favor of dissent.

It would be folly moreover, to remain insensible not only to the fact, that the Protestant Dissenters from the Establishment constitute a large majority of the Population of England, but also to the still more important circumstance, that, in energy, and exertion of every kind, as well as in practical and popular talent and influence, they far surpass the adherents of the Establishment. Neither will any sensible person, conversant with the actual state of things deny, that the Dissenters are right cordially disposed, to employ all these great qualities, with unflinching earnestness and zeal against that Institution.

For a moment or so, it is true, when the occasion may be thought to require it, all these conflicting parties will meet together, and unite in the adoption of language and conduct vituperative of Catholicity; their common hatred of which forms their only link of connection. But, this consideration apart, they are, it cannot be disguised, full of bitterness towards each other, loathing one another with a hatred and jealousy, inferior only to their dislike and dread of Catholicity.

It cannot be doubted, that the late admission made by the Archbishop of Canterbury for himself, and as he affirms, for the great majority of the English Bishops and Clergy, will impart fresh vigour to the Dissenters, and furnish them with a new and powerful argument in favor of their cause. Neither will their fervour, in what they may now well put forward, as well in favor of Protestant consistency and of the simplicity of the Gospel worship, as of public economy, be diminished, by their keen and hopeful anticipations, of getting the Lion's share, should they succeed, of the crumbs of consolation, which will be sure to fall plentifully into their laps, from the gorgeous over turned table of the Anglican institution.

This is the development, to the successful unfolding of which, the Archbishop's answer to Mr Gawthorn will afford such grateful and opportune aid, to every class of English Protestant Dissenters. Neither will his Grace's reputed want of Baptism, diminish in their eyes the value of the concession involved in his reply. On the contrary, to some classes of them, the defect or omission in his regard of the Baptismal rite, will doubtless be ascribed by them to the watchful interposition of Providence, which by rescuing the Archbishop in infancy from superstitious contact with it, disposed him at first, to think lightly of its importance, and next, as soon as the world had been unmistakeably assured of his true sentiments on Baptism by the recent decision of the Privy Council, to proclaim to the infinite joy and edification of every class of Protestant Dissenters, that his sentiments on the non-necessity of Episcopal ordination ranked in the same Category with his opinion on Baptism, for he knew that if he himself had never been baptised, his claim to Episcopal consecration must be the veriest mockery.

ST. THOMAS' CHURCH.

21ST SUNDAY AFTER PENTECOST, VIGIL OF ALL SOULS: A. D. 1851.

On last Sunday evening, the Archbishop preached at St. Thomas' Church, on the subjects of Prayers for the dead and Purgatory. The attendance was so large, that many respectable persons had to remain standing during the sermon, all the seats having been occupied early in the evening. The Vespers for the dead were sung with the usual taste and solemnity, for which the accomplished choir of St. Thomas' Church is so eminently distinguished. Having been favored by a Friend, with the subjoined very imperfect outline of his Grace's discourse, we insert it, because, we have reason to know, that its perusal will afford much gratification to our readers. We may add, that a large proportion of the congregation was composed of Protestants.

"Have pity on me, have pity on me, at least you my Friends, because the hand of the Lord hath touched me.—Job. cap. XIX. *v.* 21.

This being the Vigil of all Souls, it is proper to address you my Brethren, on the devotion of to-morrow's Festival, and first,

let us advert here to the painful situation of Job, when he uttered these words—and to the indifference, not only of those who had been once his friends, but even of his wife, to his sufferings.

The Church, in her office for the dead accommodates these words to her service. They may indeed well express the eager supplications, with which our departed suffering brethren in Purgatory beseech us, to try by our prayers, alms and good works, to obtain mercy for them.

As these words were addressed by Job to heartless and forgetful friends, they also are suitable, to put us in mind, of the general and speedy oblivion, which prevails amongst men of their deceased friends, kinsfolk and benefactors—of the indifference, with which surviving relations regard even parents and others, who were once bound to them by the most sacred and endearing ties.

Not so with the Church of God, the ever fond mother of the children, whom she has begotten in Jesus Christ. Whilst we behold around us in every country, countless painful examples of unnatural and ungrateful oblivion of those who have gone before us, never can We enter the portals of the house of God, for the purpose of Divine worship, without being reminded and exhorted, to pray for the refreshment, rest and peace of our departed brethren in the faith; no matter to what clime or country, to what station or condition of life they may have belonged, during their mortal career. Oh! yes, for all her deceased children in Christ, without distinction of rich or poor, monarch or subject, our holy mother the Church in all her daily recurring services, unceasingly intercedes and pleads in their behalf before the Almighty.

Not content with this glorious manifestation of her never ceasing affectionate solicitude for them, she moreover has annexed to every portion of the Divine office, which is almost hourly recited on every day, by the thousands and tens of thousands of her chosen servants, in the sanctuary and in the cloister, in the solemn silence of the night, as well as during the bustle of the day, concise, but most feeling and expressive prayerful aspirations, importuning, as it were, the mercy and forgiveness of Heaven for them.

Thus in her maternal anxiety for those of her children who are now unable to help or relieve themselves, she seems for a moment, in each of her devotions, to forget us, who are yet alive, and have still the ability to provide for our own necessities, in order to succour their more pressing destitution. Thus does she typify the fond mother, who whilst she cherishes the deepest love for her adult offspring, nevertheless, is unceasingly engaged, in showing a more active and endearing attention to her helpless little ones.

Neither does her charity rest even here. For it extends even to the devotions of Domestic life, and it intertwines itself so completely with them, that, as well in the thanksgiving she prescribes to be said after meals, as in the trinal recitation of the *Angelus* at morning noon and vesper time, peace is prayed for the *Faithful departed*.

Finally in order as it were to offer a united holy violence to Heaven, she ordains, that on each returning anniversary of All Souls Day, her Pastors and people unite together, from the rising to the setting sun, throughout the Universe, in offering up the Holy sacrifice of the altar, accompanied by all the impressive solemnities of her worship for the eternal repose of her *departed children*.

For a doctrine thus to intertwine itself in all the usages and observances of public worship, as well as in the practices of domestic life, not only amongst the two hundred millions of Catholics spread throughout the world, but also among all the Eastern Schismatic Churches, the Greeks, Armenians Copts, Nestorians, &c. &c., the proofs of its divine origin must doubtless have been deemed most conclusive by the great majority of Christendom. And unquestionably, these proofs are so, both intrinsically and absolutely considered, as we shall presently show.

But they are so, not only when thus considered, but when moreover they are viewed, as necessary consequences from other certain received principles of Catholicity.

The principles, to one class of which I now refer, are those, which recognise, in accordance with common sense and Sacred Scripture the distinction between the greater and lesser guilt of certain sins—and that, whilst some sins are mortal, others are venial. This distinction Christ admits in Matt. chap. V v. 22*, also chap. VII. v. 3.† It is also recognised in Proverbs, chap. XXIV. v. 16.‡ Now justice demands that unequal sins should not be similarly punished. For God himself ordered, that the number of stripes should be proportioned to the sin of the offender.

The second class of principles to which I would refer, are those which show that even

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* But I say to you, that whosoever is angry with his brother, shall be in danger of the judgment. And whosoever shall say to his brother, Raca, shall be in danger of the council. And whosoever shall say, Thou fool, shall be in danger of hell fire.

† And why seest thou the *mote* that is in thy brother's eye; and seest not the *beam* that is in thy own eye?

‡ For a just man shall fall seven times, and shall rise again.

when the guilt and eternal punishment of grievous sin are remitted, there yet ordinarily remains some minor, secondary, temporal or transitory punishment to be undergone by the Penitent. Adam and Eve; David, Moses, and Aaron, &c., afford abundant illustrations of this truth, in the penance they underwent, even after having received the Divine assurance of the forgiveness of the guilt and eternal punishment of their respective transgressions. Now, as it may happen, that the Penitent may die, before he by his prayers, good works, &c., have paid the debt thus due to the divine justice, that debt must be discharged in another life, before the Penitent can enter into Heaven. The Psalms of David, his unceasing groanings, and tears, his eating ashes with his bread, &c. &c., and all this, after the Prophet had in the name of the Most High remitted his sin, show, that even after the remission of sin, satisfaction is still due to the Divine Justice. Hence the Holy Ghost warns us not to be without solicitude for sins that have been forgiven.

We now come to the direct proofs of Purgatory, the Doctrine of the Church which His Grace laid down. Here the Archbishop referred to the usual proofs drawn from Matt. chap. XII. v. 32.* 1 Cor. chap. III. v. 15.† 1 Peter chap. III. v. 18, 19, 20.‡ and from the 2nd Book of Maccabees, and after having shown how strongly these passages from the Sacred Scripture supported the Catholic Doctrine on Purgatory even when the Book of Maccabees was viewed as a true though not an inspired Book, His Grace thus concluded.

The Church whilst upholding this doctrine is anxious, 1st to cut off from its profession all superstitious usages, and 2ndly to exhort her Children not to leave Divine Justice to be satisfied hereafter, but by our voluntary prayers and penances, and by means of the Sacraments and Indulgences, to purify our souls so perfectly here, that we may be fit to pass from mortal to immortal life.

ON THE CANONICITY OF THE SECOND BOOK OF MACCABEES.

Protestants, in order to relieve themselves from the conviction that they receive from these words,* "making a gathering," in which the Catholic doctrine relative to the prayers for the dead is so fully and so clearly explained, have recourse to the expedient of rejecting this book of the Maccabees from the canon of the Scriptures. But to avoid whatever doubts may be entertained of their canonicity, it is now my intention to examine the evidence of the holy and learned fathers of the first five centuries, who acknowledged these books as parts of the canonical Scriptures.

Origen, towards the beginning of the third century, quotes the books of Maccabees as a sure argument that the holy men who have quitted this life assist us by their prayers and their mediation with God. "For it is written,' he says, "in the books of Maccabees, '*This is* "'*Jeremiah, the Prophet of God, who prays* "'*much for the people.*'" (*2 Macc.* xv. 14.)—*Lib. iii. in Cant. cantic. t.* 3.

In his second book of *Principles*, the same father quotes also these books as part of Scripture, and proves his doctrine from them.

It is true that the *Council of Laodicea* (in Asia Minor), held about the middle of the fourth century, having regulated many points of ecclesiastical discipline, and forbidden to read in the churches any books which are not canonical, proceeds in its sixtieth and last canon to enumerate these books. If we do not find included in this Council's catalogue of the Old Testament the books of *Maccabees*, neither do we in its catalogue of the New Testament, the book of *Revelation*.—*Conc. Gen. t.* i. *p.* 1507.

But in the same century, a council held at *Carthage* in 397, enacted that the canonical Scriptures alone should be read in the churches, the books of which it enumerates † In

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‡ And whosoever shall speak a word against the son of man, it shall be forgiven him: but he that shall speak against the Holy Ghost, shall not be forgiven him neither in this world, nor in the world to come.

§ If any man's work burn, he shall suffer loss: but he himself shall be saved, yet so as by fire.

¶ Because Christ also died once for our sins, the just for the unjust: that he might offer us to God, being put to death indeed in the flesh, but enlivened in the spirit: in which also coming he preached to those spirits that were in prison: which had been some time incredulous when they waited for the Patience of God in the days of Noe, when the Ark was a building: wherein a few, that is, eight souls, were saved by water.

* "But the most valiant Judas exhorted the people to keep themselves from sin, forasmuch as they saw before their eyes what had happened, because of the sins of those that were slain. And making a gathering, he sent twelve thousand drachms of silver to Jerusalem for sacrifice to be offered for the sins of the dead, thinking well and religiously concerning the resurrection, ...It is therefore a holy and wholesome thought to pray for the dead, that they may be loosed from "their sins." (*2 Maccab.* xii. 43, 43, 46, *Vulgate.*)

† *St. Augustine*, in his book *De Doctrina Christiana*, (*a*) lays down some rules whereby canonical books might be distinguished:—"In this enquiry the authority of the "greater part of the Catholic churches must be followed,

this catalogue are the five books of Solomon, Tobit, Judith, Esther, two books of Esdras, and *two* of *Maccabees*. In the New Testament is the book of *Revelation*.—*Concil. Gen. t.* ii. *p.* 1177.

Now, before pursuing my investigations further, I feel it my duty to remark, that the church of England admits as a canonical book the *Revelation*, though, in the like manner as the books of *Maccabees*, it was included in the sacred catalogue only in the fourth century, by the authority of the church. Can Protestants produce a text of Scripture to prove the *Revelation* a canonical book? They received it from the same authority that confirmed to us the four Gospels, *viz.* "*The Canons of the holy Catholic and Apostolic Church.*"

In 494, Pope *Gelasius*, aided by a council of seventy bishops at Rome, published a decree respecting canonical and uncanonical or apocryphal books. The canonical form the same catalogue as that which the church admits to this day.

However, if, in spite of all these authorities, I should use the books of Maccabees merely as an historical record, it testifies that the practice of praying for the dead existed among the Jews; and *Grotius*—an authority without suspicion in the estimation of Protestants—as I have already quoted in the present work, has traced this practice to the time of the Babylonish captivity; that is, to the period when the synagogue was the true church, and taught the true worship of God. From the existence of the synagogue, we find the same custom prevailing in the church of Christ; a custom attested not only by all the fathers, but by the collection of ancient liturgies, or forms of public church service, used in those primitive ages. The substance of these ancient liturgies was derived from the apostles,* and communicated by them to the churches, wherein they preached and established the religion of Jesus Christ. Some are called of St. James, of St. Mark, &c. These liturgies contain the common form and order of public worship observed in those churches, and, consequently a public profession of the faith of all the clergy and laity attached to them in the ages in which those liturgies were in use. The same doctrine which the Catholic church professes to this very day, respecting purgatory, is to be found in them. Among the eastern liturgies, those of the Greek schismatical church, and especially those of the Nestorian and Eutychian churches, are worthy of notice. All these three churches have received *no rite of religion, no doctrine, no tradition*, from the church of Rome *ever since* the time of their separation from her communion. The Nestorians separated about the year 431, the Eutychians about 451, and the Greek schismatical church about the year 890. The faith of these churches was not borrowed from the church of Rome *after* the period of their separation; nor can any reasonable suspicion be entertained that their forms of public service were worded with any design of favouring the doctrines of the Roman Catholic church. Yet these forms express the same faith and practice on the point now in question of praying for the dead, equally with many others which Catholics hold and practise *to this very day*.

and particularly of those that hold apostolical sees, and received epistles from the apostles. Among the books, those that are admitted by all churches must be preferred before those that are rejected by some. Again, among these we should pay a greater regard to those that are acknowledged by a great number of churches, and by the most considerable, than to those that are admitted only by a few churches, and those of no great authority. And if some have been received by the greater number of churches, and rejected by those that have greater authority, though this can "hardly happen, they must hold the same rank." He then states the catalogue of the canonical scriptures, according to the catalogues of the above-said council.

The same holy doctor, in his book, *De Cura pro Mortuis*, c. i., quotes the Books of Maccabees as canonical books; "The authority of the universal church," says he, "whose practice is incontrovertible, must suffice to "acknowledge them as canonical" He quotes them again in his book *De Civit. Dei, lib*, xviii. c. 36.

St Jerom who at the end of the fourth century translated the Old Testament from the Hebrew into Latin, and published various commentaries on it, in some passages of his works quotes these Books of Maccabees as canonical scripture.

* *Chrysostom* says, "It was not in vain that the Apostles ordained, that in the celebration of the tremendous mysteries, mention should be made of the dead. They knew that great advantage would thence be derived to them For all the people being present, and raising their hands to heaven, and the sacred victim laying there,—— shall not God be rendered propitious to them?"—(*Hom.* iii. 1. *Ep. ad Philip.*)

CORRESPONDENCE.

ALL SOULS' DAY.

To the Editor of the B. C. Herald.

SIR.—Too much praise cannot possibly be given to our venerated Chief Pastor for having rescued one of the time-honored practices of our Holy Church from the sneer of the infidel and the unbeliever, and particularly from its partaking in any way of the rites of Heathenism by the ignorance of the poor and uneducated of our Community; or what is far

more reprehensible, the levity, and indifference of those supposed to be better informed which tends not a *little* to assimilate that most imposing ceremony to the Heathenish practices where religion and amusement are synonimous

There are in Calcutta a very large class of persons of various denominations who style themselves Christians, who laying some claim to education, &c., and who are much more conversant with the ceremonies and practices of Hindooism and Mahomedism than what they are with the religion they profess to follow; and who are far more regular in their attendance at the Nautches at Sona bazar and elsewhere, the Churruck, the Dewallee, the Kartick and other Poojahs than what they are at Divine Service on Sundays, a thing too often deplored by the religious and well-disposed persons of every community. Of this class of mere nominal Christians whose lives are at variance with what they profess. I regret to state that the members of our own communion unhappily form no very inconsiderable portion.

Of the immense mass who congregate on All Souls' Day at the Circular Road, Burial Ground, how very small a portion is to be found attending at Vespers on Sunday Evenings at the few churches open for that purpose; and notwithstanding its being announced, that the Sermon for All Souls' Day would be preached on Sunday evening last; yet how very little did it add to the numbers who attend upon all ordinary occasions at the Chapel of St. John; thus it will at once be perceived that the vast number who congregate annually at the cemetery are actuated by far different motives than those of religion. That many who attend are influenced by the purest and holiest motives no one would for a moment deny; but I greatly fear this class would dwindle into insignificance if contrasted with the majority.

A Novena at Bandel is likewise classed among those annual events which contribute its quota of amusement to this pleasure-seeking class, as it is attended with a river excursion, fire works, a tea party, &c. &c.; religion being merely a secondary consideration, or made to serve as an additional feature to the scene. If there is one thing more than another which religion would mourn over it is this unhallowed system which sacrifices her holiest and most sacred rites at the shrine of inordinate pleasure would that this sad state of things be speedily reversed; otherwise it is greatly to be feared that religion will not only be brought into disrepute, but will likewise lose much of her benign and powerful influence in staying the current of vice and infidelity and rescuing her childrer from its baneful influence.

Yours truly.
PROBONO PUBLICC

6th. Nov. 1851.

BENGAL CATHOLIC ORPHANAGE.

To His Grace the Most Rev. Dr. Carew, Archbishop of Edessa, V. A. W. B.

My Lord,—I enclose for your Lordship's acceptance a Bank of Bengal Note for twenty five Rupees. Twenty of which your Lordship will be pleased to pass for the Orphanage, and five towards the erecting of a Chapel at Nowagong.

I have the honor, to remain,
My Lord,
Your Lordship's obedt. servt.
PETER McCLEAR.
Ship Malabar.

Calcutta 3, Nov. 1851.

POETRY.

HYMN BY EDWARD KENEALY.

Ad Divam Virginem.

Candida Virgo
Ut Rosa vernans,
Lucula cœli
Porta serem
Sidus Amicum errantis opaca
Per freta nocte
Defer ad aures
Divæ Tonantis
Hæc pia vota
Corde perfecta.
Ipse petita
Matris amore
Audiet æqua
Aure benigna.
Fac dea justam
Mitiget iram,
Promptaque ponat
Fulmina clemens:
Inserat illam
(Dum petit astra)
Pectore pacem
Quam neque turbant
Præda mundi
Nec ferus hostis
Insidiator
Eripit audax
Sacra libido
Et stis auri
Exuiet a me,
Sit mihi candor
Mentis et omnis
Invidia absit
Et venus in me
Frigent ardens;
Nec meus error
(Plurimus error,)

To the Blessed Virgin.

Virgin, like a summer rose,
Heaven's portal, fair and bright,
Starry friend and guide to those
Tempest tost on sea at night,
To the great Creator hear,
Oh! Benignant this my prayer.

He will listen unto thee,
Virgin holy, Virgin dear,
Can a mother's offerings be
Aught but blessed to his ear?
Like pure waters from a spring!
From my soul my prayers wing,

May his mercy, mother, fall,
Like a heaven—refreshing dew,
On the wearied hearts of all,
And our souls with love imbue
Love to him and love to thee,
Unto whom we bend the knee,

May He freely on us shower
Peace divine, and love to man,
This he left,—a heavenly flower,
Ere his radiant reign began
Peace whose base not world could shake,
Nor a world give or take.

From the miser's golden thirst
May my soul be purified!
Never wear that drought accursed
Truth or holy thought abide
Snow white may my spirit shine
Worthy gentle prayers of thine.

May unruly passions sleep

Illuis unquam,
Provocet viam,

Nor with sin pollute my breast,
O'er them Grace her watch may keep,
Happy in her bright behest,
May my errors be forgiven
Nor draw down the wrath of Heaven,
Mary Mother Virgin hear,
Oh! Benignant this my prayer.

Selections.

COCHIN CHINA.—EXECUTION OF A MISSIONARY.

The *Moniteur Official* has letters of recent dates from Hong Kong which furnish some interesting particulars regarding the execution of a Roman Catholic Missionary, M Scheeffler, by order of the King of Tonquin. After the death of Thieu Tri in 1847, his second son, Nham, who was about 19 or 20 years of age, ascended the throne, and assumed the name of Tu Duc; his elder brother. An Phong being excluded from the succession either by the will of his father. or by the Grand Council of Mandarins. An Phong naturally discontented at his own exclusion from the throne sought repeatedly to induce the Christians to join his party, by promising them not only permission, but the full weight of his influence towards converting the entire kingdom. The Christians, persuaded by his promises, consulted Mgr. Pellerin, Coadjutor to the Vicar Apostolic in Eastern Cochin China, several times on the subject, and were invariably told by him 'to confide alone in Almighty God and the Blessed Virgin,' further he strictly prohibited their interference in political affairs. Mgr. Pellerin also found means to inform An Phong 'that the Missionaries were in that country to preach the true religion and save souls, not to trouble themselves about dynastic question.' The young King, who was ignorant of his brother's plots, appeared very favorably disposed towards the Christians, till towards the end of June, when some spies whom he had sent to Singapore, and certain students whom the King was educating as Interpreters in foreign languages, communicated the news of the French Revolution, The enemies of Christianity accordingly took advantage of the opportunity to persuade the King to revenge himself by exterminating the Christian religion, for, said they, now that everything is overturned in Europe, no one will dream of coming to make war against, Tonquin! The King who is still a youth, and his crown tottering was obliged to concede his good feelings for the Christians to the importunities of the Grand Mandarins, of whom he was afraid, and towards the end of July an edict was promulgated, directing a direful persecution against the Clergy. Amongst other absurd assertions contained in this edict was one to the effect, that "the believers in this 'perverse' religion do not even respect the remains of their deceased relations but actually tear out the eyes of the dying, wherewith to compose a philter which they employ to fascinate people; besides which they practise many superstions. In consequence the European Missionaries who are the most culpable, deserve to be thrown into the sea with stones at their necks.' A reward of three hundred nails of thirty bars of silver (in value, about three thousand francs) was at the time offered for the capture of each European Missionary, inferior penalties were prescribed for the Native Priests and their disciples. The decree was not however rigorously enforced till 1850, when an unfortunate circumstance awakened the wrath of the king. An Phong who was always striving to recover the Crown attempted to escape to Singapore to obtain English assistance, but when about to embark, was recognized and denounced to the king. The enemies of the Christians upon this, spread a report that they were concerned in the conspiracy, and that it was only through their support that the prince had thought of revolt. This was sufficient to cause the immediate issue of imperative orders from the Court to search for and arrest the European Missionaries and M. Scheeffler was the first victim. It was on the 1st May last that the palm of martyrdom was attained by this intrepid Missionary, after a ministry of three years. The headsmen, little skilled in his duty, or agitated at the moment of the execution, was obliged to make three cuts with his sabre to strike off his victim's head. The blood which spouted forth was religiously preserved by the Christians who attended the execution, and even by the pagans themselves. Amongst the latter was remarked a Mandarin, who in order to obtain a large portion of what he deemed precious relics, cast his robe at the feet of M. Scheeffler just before his execution. He comprehending this officer's intention took the robe and pressed it to his heart. According to the sentence, the executioner seizing the decapitated martyr's head by the beard carried it across the field and threw it into the river. The Christians followed to discover the spot where it should be thrown but were not fortunate enough to recover it. The body was at the time enclosed in a magnificent Coffin prepared by M. Scheefflers faithful followers, and the remains were interred at the place of execution. A guard placed over them by the Mandarin's orders, prevented their removal for two days, but the Christians in the end obtained them. The news of M. Scheeffler's execution caused general consternation throughout the Kingdom, but it is to be hoped that the precautions taken by the other Missionaries, will preserve their lives, and that M Scheeffler well be the first and last victim of this new persecution.—*Madras U. S. Gazette, October* 3.

ITALY.

ACADEMICAL EXERCISES AT PROPAGANDA.

TO THE EDITOR OF THE TABLET.

Rome, Aug. 20th, 1851.

My dear Sir—On the 18th instant a very interesting literary display took place in the halls

of the College of Propaganda. It consisted in a public defence of the theological tract on the Most Holy Trinity. The defendant was a student of the Irish College, Mr. Patrick Moran, a young gentleman from Leighlin-bridge, county Carlow, and nephew to the Lord Primate. The programme of the defence consisted of eighty-four theses, which, commencing with an explanation of the true notion of this sublime mystery, developed gradually the heads of doctrine, and the arguments in connection with it, which the Scriptures and the works of the Ante-Nicene Fathers supply in such rich abundance. The Faith of the Bishops assembled at Nice was next defended against the calumnies of Priestly and other modern Arians. And, finally, the doctrine of the Greek Fathers, on the procession of the Holy Ghost, from the Fathers, and the Son, was established against the exceptions of the Greek schismatics. These theses displayed much research, and an extent and variety of reading which are not often found in such compositions. They were ably sustained by Mr. Moran before a numerous and most select audience, who gave the most unqualified praise to his erudition and abilities.

The Cardinals Franzoni, Castracane, Amat Simonetti, and Riario-Sforza were present, with the Patriarch of Jerusalem and several other Prelates, the General of the Conventual Franciscans, the Secretary of the Congregation of the Index, the professors of the several educational establishments in the city, and members of the different colleges and religious communities. The objectors were the Right Rev. Dr. Grant, Lord Bishop of Southwark; the Very Rev. F. Perrone, S. J., the celebrated Professor of Theology in the Roman College; and the Rev. Antony Ercolei, D D., Professor of Patrology in the Roman Seminary. All expressed themselves more than satisfied with the answers and observations of the young and talented defendent.

This is not the only scientific exercise which the halls of Propaganda present this year to the public. On to-morrow Mr. John Keogh, a young lad of only eighteen, but of great ability indeed, and a native of Enniscorthy, who has embraced the American mission of Pittsburg, will defend publicly one hundred theses selected from the entire philosophical course. And on the 26th instant Mr. John Murray, Dublin, will vindicate the history of the Papacy, and the conduct of the Popes from the calumnies and misrepresentations of Protestant and Rationalist historians and Divines.

We cannot be surprised if an establishment which gives such solid proof of its successful solicitude to render its alumni perfect in every branch of scientific and theological learning should be honoured with the hatred of those rancorous bigots, who consider no misfortune equal to the diffusion of the Catholic religion. The contrast between the labours of the Missionaries whom the College of Propaganda has educated, or the Congregation under whose superintendence it is placed, has sent into every part of the world, and those of the Protestant Missionaries, must be painful in the extreme to Protestant feelings, especially to those *materia* feelings, which cannot perceive any return corresponding to the immense outlay so uselessly expended every year in support of the Protestant missions. I have the report of *the Incorporated Society for the Propagation of the Gospel in Foreign Parts*, for the year 1849, lying before me. The actual expenditure for '48 was 61,890*l.*; the estimated for '49 was 71,500*l.*; and for '50, 61,220*l.* We must recollect that all this was for long-established missions, which have other and extensive means of support derived from government funds and local resources. And what has been the result? The report candidly admits, *nothing*. One or two "*heathens*" baptised (apparently with no extraordinary care as to their previous instruction); a few stations visited where the Bishops complain (p. lxvii.), that "the life of the people is careless and ungodly. There is no public service on the Sabbath." And what steps are taken to remedy the disorder? None; "*the prospect is very disheartening;* and the Bishop returns to his ship *in much grief.*" It is no wonder men should regard it a mere squandering of money to support a society whose efforts are so sterile—so unblessed with fruit—when they see the brilliant success which attends the Catholic missions. From the rising to the setting sun we see the same touching scenes renewed which occurred when the Apostles preached—when Patrick and Austin announced the Gospel to the natives of Ireland and Britain—when Boniface and Virgil went forth as heralds of the truth to the men of Germany. Whole nations of the Indians coming over to the Faith, through the exertions of the devoted F. Smet, and his Brethren of the Society of Jesus. Throughout Northern Mexico, California, and the back provinces of Brazil, the natives listening with docility and effect to the instructions of the children of St. Francis and St. Dominic. The sons of St. Vincent of Paul silently but surely extending the sway of the true Church amongst the Copts and Abyssinians. And not to go farther from home, the noble and generous conversion of such men as Archdeacon Manning, Mr. Allies, Mr. Minster and his brethren, whose life was an inspiration, a wandering, a pilgrimage through many lands after truth, which they have at length discovered in the only country where it may be found.

But there is another class of men who have honoured the Congregation of Propaganda with its enmity, and shed a lustre on its moral influence by its animosity and calumny. I allude to those who fully appreciate the power which the education of youth secures to the Church, and who put forward every effort to enervate that power, or if possible totally to destroy it; who feel what strength the Church possesses in this mighty instrument of unity of action, which collects together the extremities of the Christian world, and binds them in obedience to the Chair of Truth. They feel that all their exertions are cramped, their designs neutralised by the wisdom of this establishment; and failing to detach men from the submission which they owe to the See of Peter, vent their rage in that small but bitter obloquy which would strive to cast a shade

over the council, to whose vigilance the Supreme Pastor has entrusted the guardianship of the most imperilled portions of his universal fold.

It is now more than a year since the English press has commenced this warfare, and every unscrupulous invention, every distortion of facts has been resorted to in order to bring discredit on the Propaganda. Every supposed delinquency of Rome has been laid to its door, and the ignorance of malevolence of the wordy combatants has made it responsible for actions with which it could have as little to do as the "noble lord at the head of the government," or the chief Mandarin of the Emperor of China. Indeed, I should not be surprised if some trust worthy person should endeavour to persuade the gullibity of his countrymen that the late eclipse arose from a conspiracy of Propaganda to deprive all heretical countries of the benefit of the sun, and thus, of course, endanger more and more the existence of their "pure and Apostolic Church."

The taste for misrepresentation which has of late seized the press, and become a mania of the nation, has been ably seconded by the debates of the legislature on the Titles Act. No supporting ministers stopped at the most absurd assertion; it seemed to be a contest who should surpass in the glaringness of the falsehood. The speeches in the upper house (as the latest) furnished some admirable specimens. For example, one noble lord gravely spoke of "*the Vicars-Apostolic in the Ireland!!!* Future compilers of Church history will owe a deep debt of gratitude to the noble discoverer of this hitherto unknown fact in the Ecclesiastical government of that *terra incognita*, Ireland But I own that I was much surprised on reading the report of the speech of a scholar—a man of extensive reading and varied information Lord Lyndhurst—to find in it a repetition of that state falsehood concerning the "Monkish *profession*" of the Lord Primate. The report of the evidence given by Cardinal Wiseman before the Mortmain Committee is another striking proof of the gross ignorance on Catholic matters which adorns our legislators The chairman of that assembly of wisdom considered that every Ecclesiastic who might chance to be resident in Rome must, of necessity, be a Cardinal, and, of course, a member of that bugbear Propaganda. This ignorance is a disgrace to the national character, and must tend to lessen, in the reputation of Europe, the legislation which is based upon it. They order things differently at the other side of the Channel. Men in France, professed infidels, would not stoop to be so unacquainted with these questions as English Protestants are; and scoffers though they also be, they would not degrade themselves by using the language which was so frequently used and applauded in either house, particularly in the lower.

There is a something about the general administration of the Church, and about this Congregation of Propaganda in particular, which excites the rancour and bigotry of the Protestant spirit, and of our political rulers. They find in it a check to their designs—an immoveable bul-wark against the inroads of infidelity and misbelief—a type, a real and concrete expression of the undying energy of the Church of God. Rome, the birthplace of everything noble, grand, sublime—country of universal conceptions—of the loftiest aspirations of the restless spirit of man—seems to have surpassed herself in the erection of this great Congregation. Extending her maternal care to the remotest boundaries of the earth, every spot is equally the object of her universal benevolence. Uniting all the far distant sons of Adam—gathering them from the remotest corners of the globe under one roof—she has realised the dream of the children of the Deluge, by teaching them to speak one language and profess one Faith. Despite the rage of the sectaries, and the efforts of the rulers of the earth, Rome proceeds onward with her missions. The foundations of her throne are the will of the Omnipotent; on the billows of eternity is traced her march; the limits of the world will be the bourne of her domain—I remain, my dear Sir, yours very faithfully.

A ROMAN CORRESPONDENT.

DR. NEWMAN'S LECTURE.

(*From our Correspondent*)

BIRMINGHAM—The Very Rev. Dr. Newman terminated his lectures on Catholicism in England on Monday evening last in the presence of the Lord Bishop of Birmingham, many of the Clergy, and a considerable number of highly respectable and influential Protestants. The following is a mere skeleton of the most important of this extraordinary series of lectures, the effects of which will be felt throughout the length and breadth of England, and put to shame the hired defamers of the Church. The Reverend Doctor, in defining Protestants, proceeded to say:—"By Protestants, I mean the heirs of the traditions of Elizabeth: I mean the country gentlemen, the Whig political party, the Church establishment, and the Wesleyan Conference. I cannot over-estimate their power; they and their principles are established. Yet I should be unjust, on the other hand, to whole classes in the community, if I made Protestantism, thus explained, synonymous with the mind and the philosophy of the country. Well, I say, we are menaced by this tremendous power. This is the condition of things: what must we do? Put ourselves on the defensive. This, then, has been my scope. I have not been aggressive, but on the defensive; and what is the first step of those who are getting ready for their defence against a foe?—to reconnoitre him. It is simply this that I have been doing in these lectures." The lecturer then recapitulated at some length the various subjects of his preceding lectures, as a survey of the posi-

tion of one reconnoitering the field of operations. He then came more immediately to the subject of the present lecture, observing, "And now, what are our duties at this moment towards this enemy of ours? How are we to bear ourselves towards it? What is to become of the survey we have taken of it? With what practical remark and seasonable advice am I to conclude this attempt to determine our relation to it? Protestantism is fierce, because it does not know you; ignorance is its strength; error is its life. Therefore bring yourselves before it, press yourselves upon it, force yourselves into notice against its will. Make it so clear what you are, that they cannot affect not to see you, nor refuse to justify you. Do not let them off with silence, but give them no escape from confessing that you are not what they have thought you were. They will look down, they will look aside, they will look in the air, they will shut their eyes, they will keep them shut. They will do all in their power not to see you; the nearer you come, will they close their eyelids all the tighter. They will be very angry and frightened, and give the alarm, as if you were going to murder them. They will do anything but look at you. Many of them are half conscious they have been wrong, but fear the consequence of learning it, and will think it best to let things alone. I know it is a most grave problem how to touch so intense an obstinacy, but observe, if you once touch it, you have done your work. There is but a step between you and success. It is a steep step, but it is one. You have but to aim at making men look steadily at you; when they do this I do not say they will become Catholics, but they will cease to have the means of making you a by-word and a reproach, of inflicting on you the cross of unpopularity. Wherever Catholicism is known it is respected, or, at least, endured by the people. Your one and almost sole object, then, will be to make yourselves known. This is what will do. This is what will do every thing for you; it is what your enemies will try by might and main to hinder. They begin to have a suspicion that Catholicism, known to be what it really is, will be their overthrow. The post must be carried; in it lies the fortune of the day. They must be made to know us as we are; they must be made to know our religion as it is, not as they fancy it; they must be made to look at us, and they are overcome. As far as defamation and railing go, your enemies have done their worst. They have put you beyond the pale of civilised society; they have made you the outlaws of public opinion; they serve you in the way of reproach and slander, worse than the convict or the savage. Next, look at the matter more closely; it is not so bad as it seems. Who are these who so obstinately refuse to know you? When I say they have done their worst, what is their 'worst,' and who are 'they?' Consider, then, that 'they' means in the main, certain centres of influence in the metropolis; first a great portion of members of both houses of parliament; next the press: thirdly the societies, whose haunt or home is Exeter Hall; fourthly, the pulpits of the establishment, and of a good part of the Dissenters. These are our accusers; these spread abroad their calumnies; these are meant by 'they.' Next, what is their 'worst?' Whom do they influence. They influence the population of the whose of Great Britain and the British empire, so far as it is British, and not Catholic; and they influence it to believe that Catholicism, and all Catholics, are professed and habitual violators of the moral law, of the percepts of truth, honesty, purity, humanity. If this be so, you may ask me what I can mean by saying that the 'worst' is not so bad as it looks, but, after all things might be much, worse? Think a moment: what is it to me what people think of me a hundred miles off, compared with what they think of me at home? It is nothing to me what the four ends of the world think of me; I care nought for the British empire more than for the Celestial in this matter, provided I can be sure what Birmingham thinks of me. The question is, what does Birmingham think of me?—and if I have a satisfactory answer to that, I can bear to be without a satisfactory answer about any other town or district in England. This is a great principle to keep in view. Popular opinion only acts through local opinion. The opinion of London can only act on an individual through the opinion of his own place; metropolitan opinion can only act on me through Birmingham opinion. London abuses Catholics. 'Catholic is a word: where is the thing?—in Liverpool, in Manchester, in Birmingham, in Leeds, in Sheffield, in Nottingham. Did all the London papers prove that all Catholics were traitors, where must this opinion be carried out? Not in the air; not in leading articles; not in editors' studies; but in Liverpool, Manchester, Birmingham, Leeds, Sheffield, and Nottingham. So, in order to carry out your London manifesto, you must get the people of Liverpool, Birmingham, Manchester, and the rest, to write their names after it; else, nothing comes of its being a metropolitan opinion, or an imperial opinion, or any great idea whatever. You must get Birmingham to believe it of Birmingham Catholics, and

Manchester to believe it of Manchaster Catholics; so you see these great London leading articles have only done half their work; or, rather, have not begun it, by proving to the world that all Catholics are traitors till they come out of their abstractions and generalities, and for the word 'world' substitute Birmingham, Manchester, and Liverpool, and for 'all Catholics' substitute Catholics of Birmingham, Manchester, and Liverpool; and get each place, in particular, to accept what the great metropolis says, and the empire believes, in the general. You see, then, Brothers of the Oratory, where your success lies, and how you are to secure it. Never mind the London press; never mind Exeter Hall; never mind perambulating orators or solemn meetings; let them alone; they do not affect local opinion. They are a blaze amid the stubble; they glare and they expire. Do not dream of converting the public opinion of London—you cannot, and you need not. Look at home—there lies your work; what you have to do, and what you can do, are one and the same. Prove to the people of Birmingham, as you can prove to them, that your Priests and yourselves are not without conscience, or honour, or morality; prove it to them, and it matters not though every man, woman, and child within the London bills of morality were of a different opinion. Such, then, is that defensive system which I think is especially the duty of Catholics at this moment. Men may attempt other weapons, and the more serious you are will make the greater efforts to pour contempt and ridicule upon you. But ridicule will not hurt you, as it hurts other religious bodies; they hate and fear Catholicism—they cannot really laugh at it. They may laugh at individuals, or details, connected with it, but not at Catholicism itself. Indeed, I am disposed, in one sense, to allow the maxim of the unbeliever, which has before now given rise to so much discussion, viz., that ridicule is the test of truth. Methodism is ridiculous, so is Puritanism; it is not so with the Catholic religion; it may be, and is, maligned and defamed; ridiculed it cannot be. This may not be the age of saints, but all times are the age of martyrs. The arrow is on the string, and the arm is drawn back, and 'if the Lord give the word,' great will be the multitude of His champions. Oh, my brothers, it is difficult for you and me to realise this; it is difficult for us to believe that we have it in us, being what we are—but we have. And it is difficult for us to believe that this can be a time for testing it nor do I say it is; I think it cannot be. I only say, that if it were to be a time for calling out the martyr's spirit, you and I, through God's grace, have it in us. It would be well for our opponents to recollect, that there is a certain principle, which we call zeal, and which they call fanaticism. Let them beware of awaking what they would in scoffing call the fanatical spirit of the Catholic. For years and years the Catholics of England have borne personal slander, and insult, and injustice. They have borne, and they bear an ill-usage which in its mildest and most amiable form has never risen higher than pity and condescension. So it has been up to this hour, but let our enemies remember that while they have their point to honour we have ours." The lecturer then thanked his brethren, and "those not of our communion," for having honoured him with their attendance, beseeching the latter to think over what he had said, and entreating them to believe that he had uttered nothing at random, but had had reasons both for what he had said and his manner of saying it.

At the close of the lecture the Rev. Doctor was most enthusiastically applauded, after which the Very Rev. Dr. Moore, President of Oscott College, rose and said a meeting of the Catholics of Birmingham would be held on Friday evening next in that hall, the Lord Bishop in the chair, for the purpose of expressing their approbation and appreciation of the lectures recently delivered by Dr. Newman. The meeting will be held in pursuance of this notice, when the Catholic body will have an opportunity of expressing the deep debt of gratitude which they owe to the Rev. Father Superior of the Oratory for his powerful advocacy of the Church against her unscrupulous assailants. — *Tablet, September* 6.

ARCHBISHOP PURCELL ON THE BIBLE.

Before I come to the very important point of the Bible, I must not forget to quote the testimony of the eloquent Southey, to shew what anti-Christs the popes were, and how they displayed their anti-christian spirit, in the conversion of Old England.

"That Gregory, who was afterwards raised to the popedom, and is distinguished from succeeding popes of the same name (one alone excepted,) by the rank of saint, and from him, by the appellation of the Great,' was one day led into the market-place at Rome, with a great concourse of persons, to look at a large importation of foreign merchandise, which had just arrived. Among other articles, there were some boys exposed for sale like cattle. There was nothing remarkable in this, for it was the custom every where in that age, and had been so from time immemorial: but he was struck by the appearance of the boys, their fine clear skins,

the beauty of their flaxen or golden hair, and their ingenuous countenances; so that he asked from what country they came; and when he was told from the island of Britain, where the inhabitants in general were of that complexion and comeliness, he inquired if the people were christians, and sighed for compassion at hearing that they were in a state of Pagan darkness. . . . . From that day the conversion of the Anglo-Saxons became a favorite object with Gregory. . . . . Accordingly he despatched thither forty missionaries from a *monastery*, which he had founded at Rome. . . . . .

When, therefore, Augustine (who was their chief,) and his companions landed in the isle of Thanet, they came not as obscure men, unprotected and unaccredited; but with recommendations from the kings of France, and as messengers from a potentate whose spiritual authority was acknowledged and obeyed throughout that part of the world, to which the northern nations were accustomed to look as the seat of empire and superior civilization. They made their arrival known to Ethelbert, and requested an audience. They approached in procession, bearing a silver crucifix, and a protrait of our Saviour, upon a banner adorned with gold, and chaunting the litany. The king welcomed them courteously, and ordered them to be seated: after which, Augustine stood up, and, through an interpreter, whom he had brought from France, delivered the purport of his mission, in a brief, but well ordered and impressive discourse. He was come to the king, and to that kingdom, he said, for their eternal good, a messenger of good tidings; offering to their acceptance perpetual happiness, here and hereafter, if they would accept his words. The Creator and Redeemer had opened the kindom of heaven to the human race; for God so loved the world that he had sent into it his only son, as that son himself testified, to become a man among the children of men, and suffer death upon the cross, in atonement for their sins That incarnate divinity had been made manifest by innumerable miracles. Christ had stilled the winds and waves, and walked upon the waters; he had healed diseases, and restored the dead to life; finally, he had risen from the dead himself, that we might rise again through him, and had ascended into heaven, that he might receive us there in his glory; and he would come again to judge both the quick and the dead. "Think not," he proceeded, "O most excellent king, that we are superstitious, because we have come from Rome into thy dominions, for the sake of the salvation of thee and of thy people; we have done this, being constrined by great love; for that which we desire, above all the pomps and delights of this world, is to have our fellow-creatures partakers with ourselves in the kingdom of heaven, &c." [Southey's Book of the Church, chap. iii. p, 23. etc.

My friend proposed a question, which he thought difficult. Why do I believe the bible? He said my answer would be, because the church believes it; and this, he says, is like Peter giving a character to Paul, and Paul to Peter. I reciprocate the question of the gentleman, and he says he believes in the church, because he believes in the bible. Thus the bible and church testify to each other in his theory, and the difficulty is infinitely greater for a Protestant, than for a Catholic. In fact, for a Catholic the question is not susceptible of any difficulty, whatever One word will shew that we are right. WHICH WAS PRIOR? The bible or the church? Manifestly, the bible was the older. The apostles did not wait to have thousands of bibles copied, and to freight vessels with them, and sail as supercargoes of the heavenly merchandise, to the distant nations of the earth "*Faith*," says St. Paul, "*comes from hearing*." There were millions of converts to Christianity, whole nations were converted to the Saviour, by *preaching*, before the different books composing the present bible, were determined to be genuine Scripture and collected into one volume. This was not done before the beginning of the fourth century. The church was therefore prior to the bible: and if the bible had never been written, the gospel could have been preached and believed, as it was in the early ages, without its aid. How did the apostles make converts without the bible? They addressed themselves to the reason of the unconverted nations. They convinced them, if necessary, of the existence of God, by the spectacle of the divine wisdom and power, displayed in the creation and preservation of the world. They appealed to the natural law, whose precepts were written by the finger of God, on tablets of flesh, the hearts of men, before they were engraven on stone, amidst the thunder and lightnings of Sinai. Thus did they find the great primary truths of natural religion, with regard to both doctrine and morals, inculcated by the contemplation of the visible wonders of creation and the testimony of the human heart.

They next proceeded to convince their hearers of the unity of God and the sinfulness and grossness of idolatry, of their having departed from the moral law, of the darkness in which sin had involved the human race, of our incompetency for our own cure, of the divine commiseration of our misery, of the descent of Jesus Christ, his doctrine, his miracles, his charity, his establishment of his church, his sacraments and the various means of grace, his promises to be with his apostles, He and his Holy Spirit, for ever, his death, &c. The holiness of the apostles' lives, the cruel death with which they sealed the truth they had proclaimed, conciliated the belief and completed the conversion of their hearers. "*I willingly*," says Paschal, "*believe the witnesses, who let*

their throats be cut to attest the truth of what they declare." The bible could not shed its blood to attest its divine origin. The ignorant, who are a large proportion of the human race, could not read it; the learned, and the pious, and the sincere, as every one knows, found it at task far above their strength, to distinguish genuine from spurious scripture. Before the invention of printing, men could not procure bibles; since the invention of printing, they read them to introduce a flood of new sects; so that there are now as many religions, almost, as there are different versions or different readers of the scriptures. If, on the contrary, there is anything clearly taught in the scriptures, it is the authority of the church, which, without aid from the bible, not all composed when the first apostles preached, had fully established her authority, and, independently of her miracles, proved, by the preternatural success of her preaching, that God was indeed with her, as he had promised, teaching all nations, and perpetually suggesting to her all truth. Hence, we believe in the church first; and on the faith of the evidences which I have enumerated, we believe in the bible, which the church presents to us, vouching for its purity and authenticity. The bible obtained, sanctions the authority of the church, and confirms our faith. Here, all is consistent, and our submission to the church is reasonable. The Protestant divines, Hooker and Chillingworth, allow that the bible cannot bear testimony to itself: even Luther was forced to acknowledge it. "We are obliged," says he, "to yield many things to the papists; that with them is the word of God, that we received from them; otherwise, we should have known nothing at all about it." (Comment on John, c. 16.) Hence the remarkable saying of St. Augustine: "I should not believe the gospel itself, if the Catholic church did not oblige me to do so." Will my friend inform me, why he rejects an authentic work, of great excellence, written by St. Barnabas; who is termed, in scripture an apostle, and declared to be full of the holy Ghost, (Acts xiv. 24, xi. 24;) and receives, as canonical, parts of the New Testament, which were not written by apostles at all, viz. the gospels of St. Mark and St. Luke? The original text of Moses, and the ancient prophets, was destroyed with the temple and city of Jerusalem, by the Assyrians under Nebuchaduezzar; and the authentic copies which replaced them, perished in the persecution of Antiochus. How were these books restored? Paul wrote his Epistle to the Romans, and entrusted it to the deaconess Phœbe. His Epistle to the Ephesians, he confided to the disciple Tychicus. How can we be sure of these epistles, as they now stand in the Testament? Was it not the corruption of the bible by Queen Elizabeth's bishops, that caused James I. to have a new translation to be made? But, I should be endless if I enumerated all the insurmountable difficulties, which a Protestant encounters at the very first step of his journey in quest of a religion. *He must turn Catholic at the very outset, and take the bible, as he gets it, on authority, or remain an unbeliever all his life. And he must believe that authority to be infallible, or he can never be sure that the bible it gives him is divine* Catholics have faith by baptism, as Protestants have; but the latter lose it when they adopt, on arriving at mature age, the Protestant principle, that every man must find out his religion for himself, from the bible. Many Protestants are not admonished of the danger of their situation, and do not themselves reflect on these difficulties. As long as they are sincere and do the best they can to obey God and conscience, the Catholic church excuses them, in the words of St. Augustine: "Let those treat you harshly, who know not how hard it is to get rid of old prejudices. Let those treat you harshly, who have not learned how very hard it is to purify the interior eye, and render it capable of contemplating the sun of the soul, truth. But, as to us: we are far from this disposition towards persons who are separated from us, not by errors of their own invention, but by their being entangled in those of others. We are so far from this disposition, that we pray to God, that in refuting the false opinions of those whom you follow, not from malice, but from imprudence, he would bestow upon us that spirit of peace, which feels no other sentiment than charity, no other interest than that of Jesus Christ, no other wish but for your salvation." Had we been born Mahomedans, we would, perhaps, live Mahomedans. Thank God, we are not. But, this does not require us to throw away our faith. It would be too long to notice all the gentleman says. I attend to the most important.

Now, I will venture to assert, that there is not a Protestant in this house, who can say, that he has found out all the tenets which he believes, by reading the bible alone. He believes them, because his parents, and teachers, and minister, his catechism, taught them; or a hundred other influences may have been brought to bear upon his mind and his affections, favorable to those peculiar tenets. It is not at all the case with Protestant children, any more than with Catholic children, that reason is the *first* to lead them

to their belief. Let each one candidly examine his own heart, and ask himself if he was not as much *educated* in those doctrines which he now professes, as the Catholics were in theirs.

How can he be sure, if he, indeed possess, an authentic copy of the scriptures, that he *understands* them? "The word of God," says the Protestant bishop, Walton, "does not consist in mere letters, whether written or printed, but in the sense of it; which no one can better interpret than the true church, to which Christ committed this same pledge." (Polyglot. Proleg. ch. v)

My opponent says, there was a copy of the scriptures found, which the fingers of a monk had never soiled. And how does he go about to establish this proposition? He quoted Horne. I will take up this very work, and prove, while I admit that Horne was a learned writer, that he fell into some very unlearned blunders. But how does Horne say that my friend is right? He says, that this very manuscript was found in one of the twenty-two monasteries of Mount Athos!! Lo! there was a monk at the bottom of it after all!

REVIEW.

Heresy and Immorality Considered in their Respective Bearings on the Notes of the Church, being a Final Letter to the Editor of the "Guardian." By W. G. Ward, Author of "One Word on the Existing Constitution of the Anglican Establishment," and of two previous Letters. London: Burns and Lambert.

We need hardly say that this pamphlet, coming from one of the acutest Catholic logicians of the day, is a most compactly-reasoned set of arguments, and that the author has inflicted such a "pounding" on the *Guardian* as it does one good to witness. After having shortly and clearly shown the fallacy of a strange notion entertained by his opponent about heresy not necessarily excluding from the visible Church, (whence the Anglicans speak of "Catholic minded" as opposed to "heretically-minded" among their body), Mr. Ward proceeds to examine, with reference to the answers attempted to his former pamphlet, a principle on which the Anglicans greatly depend, and which is most extensively used to block up the difficulties of the "Catholic-minded" and the objections of Catholics. They urge, that whereas unity of doctrine and sanctity are the attributes of the Church, and the latter they consider to have failed, neither are we to expect that the former has necessarily remained. If bad Popes are no difficulty as against the attribute of sanctity, separation, they think, need not be a difficulty on the side of unity. A painful position indeed, in which the very points of disedification in Ecclesiastical history will be exactly those of most interest to the Anglican student, as furnishing him the means by which to justify his heresy. Mr. Ward's former letter must have been severely felt by the Anglicans, as it called forth no less than six notices in the *Guardian*, to reply to which is the object of the present pamphlet. With—our limited space, we should labour under great disadvantage if we attempted an analysis of the letter, as its interest depends on the accumulation of points in which the Anglican writer has avoided, shuffled or misunderstood Mr. Ward's arguments. It is a most curious exhibition of that never-failing characteristic of Anglicanism, indistinctness of reasoning. To go through the letter, and see the Anglican disputant wretched in such a vice as Mr. Ward's logic, gives one a painful ideas of the hopelessness of convincing persons addicted to the misty way of arguing familiar to the Puseyites. Show up their fallacies as clear as the daylight, set your finger on the very points they have not dared to meet, and apply "the question" to their very souls, they merely shrink back and take refuge in renewed indistinctness or perhaps a sneer. Admissions and consequences go for nothing. Two or three centuries sacrificed of an era of the Church which they have hitherto made their standard are forgotten as soon as the ink is dry, and the sophisms detected and exposed will re-appear as calmly in the next *Guardian* as if the writer had been conscientious or clear-headed enough to have placed the reasoning distinctly before his intellect. Perhaps to the general reader the following admirable passage, meeting the difficulty referred to above as to wicked Popes, will give the best idea of the high controversial value of these letters of Mr. Ward's:—

God forbid, I repeat, that I should be blind myself, or seek to blind others, to the miserable and disastrous results which must flow from Papal or Episcopal depravity! I only say that the good which the Church, from her Divine constitution, cannot but retain, does not simply outbalance—that it is literally incommensurable with—these evils, exceedingly great as they are; and that "he who is in search for spiritual and supernatural truth, under a deep sense of its indispensable importance, and with a sufficient perception of the helplessness and blindness of mere individual judgment in groping after such truth—that he will not find this whole class of objections to be so much as even a temporary obstacle in his path."—(Second Letter, p. 118.) My reason for being sure of this was expressed in that very "theory," to which you have not attempted any reply.

(*To be continued*)

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'One body and one spirit—one Lord, one Faith, one Baptism'

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CONVERSION TO THE CATHOLIC FAITH OF THE HON AND REV. DOCTOR LAW, CHANCELLOR OF THE DIOCESS OF BATH AND WELLS

THE Conversion of this learned gentleman is noticed in a late number of the London *Catholic Standard*. The distinguished Convert is the brother of our late Governor General Lord Ellenborough, and as this Nobleman has not, we believe, any child to inherit his title, it is not improbable, that at a future day, the present Convert may succeed to the Peerage. Neither will he be debarred from the succession, should he enter into Holy Orders in the Catholic Church, nor will he be disqualified thereby, from taking his place in the House of Lords. It certainly would be an interesting spectacle, and one which would go far to expose the folly of penal enactments on religion, to see a Catholic Priest or Bishop, in virtue of an inherited Peerage take his place in the upper House, and enabled to encounter hand to hand, and foot to foot, for example, the English Protestant Primate, and his Episcopal Brethren, in order to discuss with them, the value or the worthlessness of their claim to be Bishops, after the late strange disclosures, which were brought to light by means of the Gawthorne correspondence

The Conversion of Dr Law reminds us of a Member of his family, who was some years since Protestant Bishop of Elphin in Ireland, for at that time all the Irish Sees, almost without exception, were filled by English Incumbents. On his arrival at Elphin, his Lordship, with the characteristic ardent temperament of his family, resolved to be satisfied with nothing short of the wholesale Conversion of the numerous Catholics of his Diocess. To help him in the enterprise, he called around him a group of the blue lights and Evangelicals of the day, a race pretty much the same in Ireland, as in Calcutta and elsewhere As the Episcopal Revennes of Elphin are very large, there was of course no lack of money to help the good cause forward, and then as at the present day, eager advantage was taken by the heartless underlings of Protestantism, of the hunger and nakedness of the poor peasants, to seduce them, by large distributions of clothes and provisions, from the faith of their fathers. Time rolled on, whilst the base experiment was being developed. At length, after the lapse of some years, the Bishop who, very unlike the majority of his co-operators, to great good sense united a really benevolent heart, took a calm survey of the gains, which had accrued to Protestantism from the course, which had

been hitherto pursued. To his astonishment he found, that the mere handful of boasted Converts consisted of the very sweepings of the Jails, of unprincipled wretches, who were ever ready for a meal to break faith with God and man, the veriest scum of Society With a manliness and candor that reflect honor on his memory, he acknowledged, that instead of having promoted the cause even of natural religion, Christianity was dishonored by what had been done, and he concluded that as it was impossible to make the Irish good Protestants, it was his duty to co-operate in making them good Catholics, to effect which, his Lordship at his own expence, then circulated largely among the poor, copies of the Imitation of Christ and other Catholic Books, calculated to improve their character.

We wish, that the Calcutta blue lights would profit of this example. But they are blind and leaders of the blind.

The present is a fitting occasion to remind our readers of Lord Ellenborough's own sentiments on *Protestant Missions and Missionaries*. In order to do so, it will suffice to lay before them again the following account of the well known memorable interview, which his Lordship, when Governor General had with certain American Protestant Missionaries at Allahabad in the year 1845.

The *Bengal Hurkaru* of November the 27th, had the pleasure of copying the following interesting dialogue between Lord Ellenborough and the Protestant Missionaries of Allahabad, from the pages of the *Calcutta Christian Herald* of November 25th, which had the same pleasure in copying it from the *Christian Intelligencer*, which had previously tasted a similar pleasure in transferring it from the columns of a *Missionary Journal*, which first enjoyed the happiness of recording it, as it fell from the lips of an *American Missionary*, who has the merit of being one of the speakers in the drama, and who has thereby, probably, made for himself "*a name more lasting than brass.*

It has been observed that this *morceau* shows Lord Ellenborough's opinions on the great subject of missions, and so it does to perfection; and what is more, it shows that his Lordship has judged rightly, inasmuch as he has applied the touchstone of the Gospel; "*by their fruits you shall know them*" We cannot but admire the candour and good sense which his Lordship displayed in recommending the Missionaries to pursue that part of their trade (printing) in which they had succeeded, and leave to others, the task of preaching and conversion, for which, it appeared to him, they were not qualified. What could be more *apropos* than his Lordship's recommendation to the missionaries to endeavour to convert at least as many Hindoo male youths as they had female converts in their Orphan School? The Missionaries themselves were forced to confess that they had only 20 converts, and these almost all youths brought up in their Schools, while they could boast of such wonders in the way of printing; and was it not therefore a sound advice to recommend them, "*to keep to the printing concern,*" and never mind preaching, which could not be successfully employed for the purposes of conversion, except by the Catholic Missionaries.

Lord Ellenborough, among many excellent things, let fall one word which we know not how to understand: *he recommended the Missionaries to go to China*, which must have been said in jest, or in total ignorance of the views and ways of Protestant Missionaries, if by *China*, his Lordship meant any more than the *free Ports*. Above all places in the world, China is not the proper scene of a Protestant Missionary's labours. He is not generally prepared to travel without his wife, and still less is he prepared to preach his new fangled faith, at the hazard of his life, every day and every moment that he would open his mouth to announce the tidings of salvation. Let any one read the privations, the travels, the dangers and the numerous martyrdoms of Catholic Missionaries in China, and he will be convinced, that, if Protestant Missionaries should ever venture to China, they ought not to pass the *free Ports*, except on an embassy from the Queen of England to his celestial Majesty, or in the rear of a formidable invading expedition.

We beg pardon for having delayed the *dialogue* so long, and hope to be excused for expressing a hope that, as the Catholic religion, in the opinion of the late Governor General, is the only religion capable of bringing the Hindoo population of British India under the sweet yoke of the Gospel of Christ, the wisdom and Christian policy of our rulers will induce them to aid and assist Catholic Missionaries, more cordially and generously than they have yet done, in the accomplishment of so laudable an undertaking.

March 6th.—Mr W. an American Missionary paid us a visit on his return from Calcutta; he related to us an interesting conversation he had with Lord Ellenborough, who desired to see the Missionaries when he passed through Allahabad. Lord E Have you any place to live in, a house, (hesitating)?—Missionary. Yes, my Lord—Lord E. You have chosen the worst place in the world for pursuing your missionary labors—Missionary. Why so, my Lord?—Lord E. Because the Hindoos and Mahomedans are so nearly balanced in numbers, that neither party could afford to lose ground and give up any of their strength—The missionaries, in reply, alluded to the labors of the missionaries at Benares, where by far the greater portion are Hindoos, and yet not much success has attended their labors. Lord E. Benares is far worse for mission work than Allahabad; I recommend you to go to China, there are more people, and they are more easily converted. Lord Ellenborough continued, what are your plans of labor?—Missionary. We preach in towns and villages,—we circulate the scriptures,—we are engaged in translating,—we have a printing press, and are educating in two boarding schools 45 boys and girls.—Lord E.

Very good, and what has been done in regard to the translation of the scriptures?—Missionary. The whole Bible has been translated into the Persian and Hindoowee, and part of it into Urdoo or Hindoostanee.—Lord E. In what way do you expect the Bible to be of use to the Hindoos?—Missionary. Those who read it will be convinced of its superior moral excellence, when compared with the Shasters of the Hindoos.—Lord E. They must be very stupid if they are not.—Missionary. And then we rely upon the promised aid of God's Holy Spirit, to change and soften their hearts. Lord E. interrupted them. You will not succeed in preaching, that is out of the question, but you will be successful in printing, for I find you have produced good specimens in it. I advise you to give up preaching, and keep to the printing concern. I do not think, continued Lord E., the Protestant religion well suited to convert the Hindoos; the Roman Catholic religion appears to me far better calculated to effect the end—The missionaries admitted that the Roman Catholic form of worship was well suited to strike the attention of sensual and ignorant idolators; but though the Protestant religion has little to strike the senses, it appeals to the mind and heart, and a Hindoo of a reflecting mind will soon distinguish its peculiar excellence. Besides, God has commanded to preach the Gospel to every creature, and promised to accompany this effort with his particular blessing.—Lord E. Have you made any converts?—Missionary. We have some twenty. Lord E. What sort of people are they?—Missionary. Mostly youths educated in our schools, and a few adults.—Lord E. saw the children of Mrs. L.'s orphan girl's schools, and remarked in his peculiar off hand way, "I hope you will convert enough of young Hindoos, to become husbands for these girls."

Let *us* also *hope*, and ask our readers to hope the same, if they can.—*Bengal Catholic Herald, Dec.* 6, 1845.

GUY FAWKES, THE FIFTH OF NOVEMBER IN CALCUTTA, AND THE *MORNING CHRONICLE*.

It was with no little pain and regret, that we read over the bigoted and slanderous effusion, published editorially in the *Morning Chronicle* of the 7th instant, on the trite and threadbare topic of the Gunpowder Plot. It gave us however some consolation, to find, that the leading influential Calcutta Journals evinced, by their perfect silence on the subject, better taste and feeling than their Contemporary. A little reflection ought to convince that Contemporary, that, the day has passed by, when the reckless out-pouring of Calumny against Catholics, will suffice to uphold the respectability of a journal, or to obtain for it public support and general circulation.

There will be, no doubt, at all times, in a mixed community, like that of Calcutta, a certain number of incurable vulgar-minded Bigots, whose diseased apperite will be always best satisfied, by feeding on moral carrion, rather than on the sound food of Historical truth and Christian Charity. But it is a wretched and disgraceful occupation, to pander to the gratification of such vile Beings. It should be the pride of the Public Journalist to keep aloof from party spirit of every kind, and without favor or affection, to maintain intrepidly and honestly the interests of truth and justice, even at the expences of his dearest private or personal feelings, should duty demand this sacrifice at his hands.

The public Journalist, who is governed by this sound principle, is really a most useful and respectable functionary—one fully entitled to the esteem, even of those, from whom he may differ either in Religion or Politics. But, on the other hand, the Journalist, who, for party or personal purposes, wantonly insults the feelings of a large number of his unoffending fellow-citizens and fellow-subjects, and acts thus, in utter recklessness of the truth of history and of the dictates of Religion, is a dangerous and mischievous character, whom no man can respect, and in whose integrity or impartiality, no reasonable and honest man, whatever be his Creed, can confide.

Neither can the plea of ignorance avail, when a Journalist undertakes, either openly or covertly and by implication, to prefer a grievous accusation against the Members of a Religious Communion, from which he happens to dissent. Even when there is question of an injury done to the character of an individual, no Court of Justice would listen for a moment to the plea of ignorance, if put forward by a calumniator in his own vindication. In such a case, the slanderer would on the contrary, be sternly rebuked, for having broken the rules of Civil and Religious Society, by rashly preferring an atrocious charge against his Neighbour, which on investigation proved to be wholly groundless. Nor would justice be satisfied with this severe admonition. It would, furthermore, inflict such punishment on the culprit both in his person and property, as would deter him from relapsing into a like offence, and make him serve as an example, to prevent others from imitating his bad conduct.

Now if this satisfaction or reparation be demanded by society, when there is question of an injury done, even through ignorance, to the reputation of only one of its Members,

do not *reason* and justice alike proclaim, that a similar injury offered to a numerous body of Religionists, in circumstances, in which its infliction must greatly tend to revive and perpetuate the worst passions, prejudices, and dissensions among the Members of the same Civil Community, and the fellow-subjects of the same Sovereign, is a far more grievous violation of Justice and Charity, and one, which demands a far more ample reparation.

The Journalist of whom we now complain, writes, as if he regarded the Anniversary ceremony of burning *Guy Fawkes*, as a laudable, zealous, public assertion and demonstration of Protestant Principles and Protestant Loyalty, in opposition to the Religious Faith and fidelity of Catholics, as British subjects.

Now, in order to exhibit it in this light, it was incumbent on the Editor, to point out some recognised principle of the Catholic Religion, which sanctions or approves the crime attempted by *Guy Fawkes* and his associates. Unless the Editor can effect this, he can with no more justice identify Catholicity with their guilty conduct, than a Catholic writer could ascribe to Protestantism, the murderous conspiracies and excesses, so often perpetrated against Catholics by the Orangemen in Ireland, by Titus Oates and his accomplices in England, or by John Knox and his Abettors in Scotland. We confidently assert, that, our Contemporary, so far from being able to adduce any such recognised principle of Catholicity, as we have described, cannot even bring forward a single approved Catholic Writer, who ever lent the sanction of his name to the wicked proceeding of *Guy Fawkes*. On the contrary, every such authority will be found to have invariably condemned that proceeding, as sinful and abominable, both before God and Man.

Such is the judgment even of those Catholic writers, who hold the by no means improbable opinion, that the whole Scheme of the *Gunpowder Plot* originated with Cecil the unprincipled Minister of James the First, and that Fawkes and his Fellow-Conspirators were but the blind unconscious agents of that bad Man. Certain it is historically, that James the First was wont, when in good humour, to designate November the Fifth, as Cecil's Holiday. It is not by this meant to insinuate, that Cecil ever intended, that the Plot should be carried into effect. By no means. His sole object was to organise it underhand, and when it was sufficiently matured, to effect its discovery, in such a way as would exalt himself in the estimation of his Sovereign, and increase the popular hatred against the Catholics.

Again James the First,* very soon after the detection of the Plot, publicly acquitted the Catholic Body of any participation in it both in Parliament, and in the proclamations issued for apprehending the conspirators, declares it was only a contrivance, of eight or nine desperadoes: "Neither says the Protestant writer," "Collier." "Does the King charge the plot upon the whole body of the English Papists;" much less was any foreign power engaged or applied to, as the king himself said he was satisfied, from their ambassadors then residing in London, who made public rejoicings upon the discovery of the plot.

Immediately after the discovery of the conspiracy, Dr. Blackwell the arch Priest and representative of the Pope in England, came forward to stigmatize it as a "detestable device," an "intolerable, uncharitable, scandalous, and desperate fact." No sooner had the proclamation for the apprehension of the conspirators announced the intelligence that Catholics were implicated in it, than he addressed a letter to the clergy and laity of his flock (Nov. 7), reminding them of the criminality of all forcible attempts against the government, and exhorting them to manifest their respect for the decisions of the Church, by the clergy inculcating, on the laity that patient submission to the laws, which alone could "please God, mollify man, and encrease

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* The king owned, that no Catholic power abroad had any concern in the affair, but detested it.

In his proclamation of November 7, 1605 (apud Stowe, 830), and in his speech to parliament, two days later.

[Catesby, however, appears to have borrowed his idea of the plot from other similar schemes of vengeance which had preceded it, "There be recounted in histories," says Persons, "many attempts of the same kind, and some also by Protestants, in our days;—as that of them, who in Antwerp placed a whole barrel of powder in the vaulted great street of that city, where the Prince of Parma, with his nobility, was to pass; and that of him in the Hague, that would have blown up the whole council of Holland, upon private revenge; as also that of Edinburgh in Scotland, where the like train of powder was laid for the cruel murder of his majesty's father" (Discussion of Barlowe's Answer, 14, 15). Speaking of the last of these instances, and comparing it with Catesby's treason, Whitaker ("a Protestant") says, "the Scotch was plainly the parent, and the English the child. 'Improbus ille puer, crudelis tu quoque mater.'"
Vindication, iii. 299.—*T.*]

Henry IV. of France thought it the duty of a friend to interpose with his advice; and Boderie, his ambassador was ordered to represent to the king (April 5), that his master had learned from experience the strong hold which religion has on the human breast; that it is a flame which burns with increasing fierceness in proportion to the violence employed to extinguish it; that persecution exalts the mind above itself, teaches it to glory in suffering, and renders it capable of every sacrifice in the cause of conscience; that much might be done by kindness—little by severity. Let him punish the guilty—it was his duty; but it was equally his duty to spare the innocent, even in opposition to the wishes of his parliament; as it was also his interest not to goad the Catholics into plots for his destruction, but to convince them that they possessed a protector in the person of their sovereign.

their merits and their glory in the world to come" Three weeks later (Nov 28), he repeated his admonition in still stronger terms. He reminded his people of his former letter, assured them that "no violent attempt against the king or his government could be other than a most grievous and heinous offence to God," and concluded by declaring that, as the Pope had already condemned, and would doubtless again condemn, all such unlawful proceedings, so he, by the authority of the Pope, now strictly forbad all Catholics, under pain of ecclesiastical censures, "to attempt any practice or action, tending to the prejudice" of the throne, or to behave themselves in any manner but such as became dutiful subjects and religious Catholics, to their king, his counsellors, and officers" To show that, in these instruments, the archpriest spoke nothing but the sentiments of the pontiff, it is only necessary to add that, even in the preceding July, instructions, to the very same effect as those transmitted to Garnet, had been published by him, at the express command of his holiness; and that, in the following summer, the Pope himself addressed two letters to James one by a special messenger, the other through a different channel, expressing his abhorrence of the late conspiracy, and soliciting the royal clemency for the unoffending Catholics.

In the next place, Lord Monteagle, by whose agency the plot was first discovered, was himself a Catholic and the only one of the twenty Catholic Peers, who then sat in the House of Lords, who was admonished by an anonymous letter, to absent himself from Parliament on the day fixed for the execution of the Plot. Can it, we now ask, be reasonably supposed, that the Conspirators, in order to attain the end they had in view, agreed together, that the Plot was to be carried out, even at the sacrifice of the lives of the remaining nineteen Catholic Noblemen? We answer confidently, that it cannot, Because, such a supposition is utterly at variance with all the known principles, by which human nature is influenced, whether there be question of good men or of bad.

Hence, we are led to the conclusion, a conclusion, upon which we know, that some learned Catholic writers differ from us, that the *Gunpowder Plot* was got up for a political purpose, not by the guilty parties, who culpably allowed themselves to be engaged in it, but by Cecil. Cecil derived from his wicked Father Lord Burghley, the author of the Babington Plot, both the propensity and the peculiar talent, requisite for the fabrication of so iniquitous a proceeding. Three Protestant writers of respectability confirm by their authority, the accusation now preferred against that Minister, viz. Osburn in his Historical Memoirs of James the First. Higgons in his short view of English History, and the Author of the Political Grammar Yet it still happens in every succeeding year, that the Anniversary of the discovery of the Plot, first devised, as we think, by a Protestant Statesman, who inveigled into his meshes half a dozen bad Catholics, in order to give colour and speciousness to his infamous designs, is continued, in order to insult the Catholic body, and to afford to the dominant faction an opportunity, of boasting of an integrity of principle and of a devotedness to the Sovereign, to which its Leaders have no better pretensions, than their Catholic Fellow subject.

In conclusion, we annex to what we have premised, the following very apposite extract, taken from an English periodical, the *Catholic Magazine* for 1839 The remarks both of its Editor, and of the Coroner, who presided at the inquest it refers to, are well entitled to the notice and approval of our readers: —

"We learn from the proceedings of a Coroner's Inquest, held at Bath, that two boys were deprived of life, by the use of gunpowder, in which they were allowed to indulge on the 5th of November last, to show their abhorrence of the "Papists." These two, we believe, are not the only instances of the loss of life on that day;—and if it were possible to collect accounts of the many fatal accidents which have occurred since the plot began to be commemorated, they would, we have no doubt, be quite appalling. Taking the average loss of life at five annually—a small computation—we have upwards of a thousand human beings offered up as victims at the shrine of Guy Fawkes! No wonder, indeed, that Mr. English, the Coroner, took occasion thus to express himself: —

"This accident had occurred from circumstances which made him feel it his right, and indeed his duty, as coroner, to make some observations on the subject of the tumultuous and objectionable rejoicings on the fifth of November. Although this was the first instance, since he had held the office of coroner, of a death happening to his knowledge within his jurisdiction in consequence of the celebration of this day, yet it was a well-known fact, that no one year passed but many and severe accidents were the result It ought, as far as possible, to be the earnest endeavour of every respectable and well principled person to discountenance these scenes, and he hoped the present melancholy event would serve as an additional inducement to that end.

He was well aware, that it might be said by some interested and bigoted individuals, that he, as a Catholic, would naturally wish the commemoration of this day to be discontinued; but on account of being a Catholic, he did not. The pages of history, by Protestant as well as Catholic authors, prove beyond a doubt, that this memorable plot was not devised by, nor ever imputed to the Catholic body in England at that time. The king, in his speech to the following parliament, after the discovery of the plot, expressly exonerated them from all participation in it. And be it remembered that, out of the sixteen only that were attainted for this conspiracy, not even the whole of them were proved guilty of the intended massacre. He (the coroner) however rejoiced, probably with the jury generally, that the king was rescued from this danger, thanks to Lord Mounteagle, a persecuted but loyal Catholic peer. But at the same time that this country exulted at King James's escape, they should not forget the melancholy fate of his unhappy father, Henry Darnley, King of Scotland, who, owing to a real Protestant gunpowder-plot, was actually blown up with his household in which plot Lord Burleigh, father to Cecil, King James's minister, was at least an abettor, as his son was in the plot charged to Fawkes and others. But he appealed to the sense and liberality of the jury, whether there could be any occasion for commemorating at all, an event which occurred so far back as 1605. The parties concerned in it had all suffered death for the offence, which has been equally execrated by both Catholics and Protestants, and he was at a loss to say what was the Christian spirit that animated certain ministers of the established church, in perpetuating with so much zeal and warmth the confusion attendant upon this day. He believed it was for the purpose of keeping alive the everlasting and favourite Tory church-cry of No Popery. But he had nothing to do with their motives, whatever they were; these he left to them to judge of, who would. This, however, as coroner, he felt it his duty to notice, and enter his protest against encouraging these fire and powder exhibitions on this day in public schools—at all times a most dangerous amusement where boys are congregated; and, therefore, a most objectionable lesson to be taught, as the instance before them too clearly exhibited. This has been the practice in some of the academies of this town, with great injustice to the parents, as well as the children. At the same time remarks had been made that the police of this city had not interfered and prevented this public nuisance. He had no doubt that the chief of the police had, by his orders prevented as much as possible this firing in the streets and public ways. But the fault lay with those persons who lend their gardens and private grounds for this purpose."

THE IMPORTANT BENEFITS, WHICH RESULT TO THE CATHOLIC COMMUNITY OF BENGAL, FROM THE SEVERAL SCHOOLS AND INSTITUTIONS, NOW ESTABLISHED HERE FOR THE YOUTH OF THAT COMMUNITY.

We publish, with great satisfaction to-day, some very interesting communications, addressed to the Archbishop, Vicar Apostolic, on the benefits, which are being derived by our Fellow-Catholics of Bengal, from the several Institutions now established in Calcutta, for the Male and Female youth of our Communion. We are happy to be able to assure our readers, that, besides the tangible or temporal benefits, to which the communications more immediately make reference, the moral advantages which are conferred by these Institutions are still far more deserving of appreciation, than what we may designate as their physical results

For, our intimate acquaintance with the details of these establishments, enables us to state, that the religious and moral improvement of the youth attached to them is of so gratifying a nature, that amongst nearly seven hundred Children, the number in attendance at them, there are hardly any, who may not be reasonably expected to become in time, in some humble sphere of life, useful and edifying Members of Society. Whilst we speak thus even of the least promising minority of the Pupils, we can add with truth, that among the majority there are several, whom their Superiors regard as likely by their greater attainments and talents, joined to their good conduct, to raise themselves in life to a condition, in which they will be able, both to provide decently for their own subsistence, and also to contribute to the relief of their indigent Brethren.

We are persuaded, that too much importance cannot be attached to the furtherance, and still more ample development of Institutions, from which our Fellow-Catholics are certain to derive such manifold advantages, if by their general and cordial persevering co-operation, these establishments be placed on a sure and permanent footing. It is obvious, that this happy result can be accomplished, but by one means only, namely by the diffusion amongst all classes of our community, of a universal feeling of solicitude

and interest for the maintenance and well-being of our Institutions.

Already, numerous orphans, the offspring of Parents, who had been once in easy circumstances, but who, as so often happens here, unhappily neglected to make any provision for their families after their own death, have found an Asylum in our Orphanages, and are, now, that they are suitably settled in life, virtuous, well educated and useful Members of Society, in the sphere, to which they belong. Every Parent should reflect, that the same however unlikely at present, may be one day the lot of his own Children, and that he should therefore, according to his circumstances, take an active interest in promoting the welfare of these excellent Institutions. Every Parent should, moreover, reflect, that, even if his own Children should not stand in need of the shelter which these establishments afford, it is certain, that the orphans of several of his poor Friends and relatives will be obliged to appeal to them for succour in the day of destitution. It has much more than once filled us with pain and shame at the low condition of feeling, of not a few of our Community, to find persons, who, with means at their disposal, for indulgence in various kinds of extravagance, are nevertheless not, ashamed to beg for admission for their destitute connections into our Orphanages, although, except, when in need, they never throughout life, took the least concern in the well-being of these Establishments, and although, the chief reason, why, they even in these circumstances wish to recur to them is, to rid themselves of the support of the destitute orphans, who, by relationship or otherwise, have some claim on their protection.

Every good Man should discountenance and put to the blush those unworthy persons, who are not ashamed to adopt in practice the mean course of conduct which has been here exposed, and encourage all his Brethren, the rich to co-operate generously, and the poor, to give their humble mite cheerfully, with a great heart and a willing mind, towards the support of such invaluable establishments. If this general and cordial co-operation once prevailed, our numbers are large enough to support, without trespassing unreasonably on any one's benevolence, not merely one hundred and fifty as at present, but even five hundred orphans, and to meet a much larger expenditure than that now incurred of one thousand Rupees per month, for the Orphanages and Free Schools. Thus, in a very few years, by following up our present advantages, we should have raised up amongst us, a most efficient and respectable class, well qualified in every respect to discharge usefully all the duties of the humble and the middle walks of life.

We beg to publish for the gratification of our readers and for the information of all who take an interest in our Institutions, the following letters addressed to the Archbishop Vicar Apostolic, in answer to His Grace's inquiries relative to the number of Pupils, educated recently in our Institutions, who are now engaged in one or other of the various walks of life.

To His Grace the Most Rev. Dr. Carew, V. A. W. B.

My Lord Archbishop,—Agreeably to your Grace's request, I beg to supply a statement, as far as my knowledge goes, of the situations in life of some of the young men educated here, which their education enabled them to attain. Owing to the little influence which the Catholic body in India possess, in enabling their fellow Catholics to obtain situations, to which their merit and education, otherwise, so well entitle them, this statement will afford your Grace but a very inadequate idea of the proficiency of our Pupils, a proficiency, I doubt not, to which your Grace's presence at our weekly examinations has given a great stimulus.

Master Lara, a Spanish youth from Manilla was educated here for three or four years, and so great was the progress he made during that period, that from conversing with him it could never be supposed that he was a foreigner. When he returned to his own country, I am informed, he was rewarded by the Spanish Government with a place of considerable importance. Master Lecaros, also a young man from Manilla who studied here for something more than three years, was enabled by the good use he made of his time to obtain the situation of English interpreter and secretary to the Spanish Consul at one of the Chinese Ports, Master Roxas another Pupil from Manilla, who so often attracted your Grace's particular attention at our examinations, was, after a strict examination, admitted with praise into a first rate Civil Engineering establishment in Liverpool. The high praise and strong recommendation which the Geological Surveyor has bestowed on Mr. A. D'B. Gomes's for his intelligence and merit make us remember with pleasure, that he was educated amongst us. Master McNamara, a young man, I must say of great ability and worth passed an examination, I do not recollect before whom which has procured for him a respectable place in some

department of the public works. In addition to the above, five of our Pupils have attained respectable situations in life, one as chief officer of a China Trader, three as assistants in respectable Protestant Educational Establishments in Bengal, and one who has been received into the office of Messrs. Ewing and Co., Calcutta. Besides these, Masters Kelly, Haslem, O'Brien and Fitzgerald, now students in the Medical College, were educated here. I am informed that one or two of our present Pupils have been promised a situation in the Surveyor General's department.

I am sorry I cannot give your Grace a fuller statement at present. Your Grace's inquiry for the first time suggests to me the utility of keeping a memorandum of those facts as they occur, which I shall be careful to do for the future.

I remain, your Grace's
Most obedient, humble Servt.
J. KENNEDY, *Rector.*

St. John's College.
11*th, Nov.* 1851.

P. S.—I had almost omitted to make mention of two other young Gentlemen educated at St. John's College, namely Stamford and Wall, each of whom, whilst at our Seminary, got a commission in H. M.'s 61st and 53d Regt. and by their good conduct and bravery, during the late campaign in the Punjaub, were both promoted to the rank of Lieutenant. I have, I regret to add, lately heard of Lieut. Stamford's death by fever.

CATHEDRAL ORPHANAGE AND DAY SCHOOL.

To His Grace the Most Rev. Dr. Carew, V. A. W. B.

My Lord Archbishop,—It gives me much pleasure to state in obedience to your Grace's request, that several of our boys have lately got situations. One of the most respectable Coach-Builders in Calcutta, has kindly taken on trial two of the Orphans, with the view of employing them as apprentices. Another Orphan has passed his examination to be apprenticed in the Government Engineering department, a Fourth has been engaged by a respectable European lady, as a Tutor to instruct her son.

Two of the day pupils are, I understand about leaving, one to be apprenticed to a European Architect, another is about to get a situation in a Mofussil Court; it gives me sincere pleasure to state that of these lads, three are East Indians; the other three Europeans Many of the day pupils educated here have got situations during this year; but as I took no note of the circumstance, I can give your Grace information respecting only a few of them, viz., Master Athanas now employed in a Greek merchant's office Master W. Fegredo in an English merchant's office, Master G. Fegredo in Midnapore, and Masters De Merces, Mitter, Costello, &c., in other similar departments.

I think this a fitting opportunity to mention to your Grace, that I had lately the honor of receiving a letter from Bishop Balma, in which his Lordship states that he will get every possible information respecting the placing some of our Orphan boys as apprentices in the Ship-building establishments in Moulmain, &c., and he trusts by next Steamer to be able to communicate the particulars to you.

It is very cheering to the Brothers to find their humble labors in the Schools, which your Grace has placed in their charge attended with such success; they attribute this success and the many happy results arising from it, mainly, under God, to the ever vigilant Superintendence and unceasing exertions of your Grace in behalf of these institutions.

I have the honor, to remain,
My Lord Archbishop,
Your Grace's devoted Servt.
BROTHER FRANCIS.

12*th, Nov.* 1851.

P. S.—Your Grace is aware, that of our Orphan Pupils, four are engaged at the Press and at Book-Binding, and eight in learning the trade of Tailoring; all these attend School daily for two hours.

INTALLY FEMALE ORPHANAGE.

My Dear Lord Archbishop,—As it will perhaps be satisfactory to the friends, benefactors, and well-wishers of the Intally Orphanage to know, something of the Institution, I now state with much pleasure, that for the last year at an average, 80 to 90 Children monthly, have been sheltered, clothed, fed, educated, and trained up to habits of industry, which we hope will fit them for the discharge of the humble duties of life, and for the sphere in which they will move hereafter.

Within the last six months, three of the elder Wards have married, and three have gone to service where they are giving the greatest

satisfaction, and are being treated with much kindness.

With esteem I remain,
My dear Lord Archbishop,
Your Grace's most dutiful and
devoted Child in J C
M J CHRISTINA.

November 12th, 1851.

P S —Besides the Children already disposed of, proposals for the suitable settlement in life of two others are now under consideration. In the Widow's Asylum, besides the four or five East Indian Females permanently provided for by it, a place of refuge has been also supplied by it from time to time to several European Female Servants out of situation Two of this class are now sheltered in it, any person acquainted with Calcutta, will be able duly to appreciate the benefit, thus rendered to Religion and Society.

ST JOHN'S COLLEGE.

LECTURE ON LEVELLING PRACTICAL SURVEYING &C. &C, BY MR A D B GOMESS.

THE time elapsed between this and our last report having been occupied in giving *practical* lessons in levelling, Mr. Gomess delivered his concluding Lecture on Tuesday morning the 11th instant.

He enumerated briefly the various heads into which his preceding Lectures were divided and remarked that if he had omitted any thing worthy of note with regard to the completeness of a field book it was with respect to the last column in it, or the column of *remark*

The reason of this omission, he said, was the nature of our operations then; we were simply taking trial sections and consequently our observations might not have been of a minute nature. Levelling in which detail is a desideratum the field book is on precisely the same system as for those of a less minute nature but additional information is comprised in the last column. Crossing of roads, brooks, rivers, lanes, &c, as well as the geological features of the country should be carefully ascertained and noted, the local names of places, &c, through which a line of section may be carried should not be omitted also the names of places to and from which the intersected roads lead in fact too much information cannot be obtained for particulars which at the moment will appear trifling and of no consequence may hereafter turn out to be of the greatest moment and tend not a little to determine the eligibility of a line The eligibility of a line does not depend wholly on the profile of the surface over which it runs To choose a line it is not simply necessary to select one with the least undulations or obstructions for such a one may steer its way through places where not a single requisite for its construction can be procured except from a distance, where to procure labour and building materials one would have to journey over three or four miles. In such a case if a line with greater obstacles and more varied surface but passing through places where every facility for its construction should be at hand existed it would secure preference, provided it similar in some other points, namely out of the influence of inundation, &c Hence carefully to note such particulars is of more use and importance than one would at first imagine

He then explained the use of *intermediate sights* for economising time in the field, went on to explain the method of taking "Check Levels" with many important hints in reading a staff. The method of transferring high water mark from one place to another during low water, the modes of taking "Cross Sections" "Retrograde Levels," "Explore Levels," "Flying Levels" and of adjusting the Level when out of order were also clearly described He then wound up the whole by what we consider an appropriate remark.

In conclusion I have one request to make, he said, that should any thing in these Lectures appear to you obscure to think of it again, and if you are unable to solve the difficulty to refer to me, and, I shall be most happy to make it as clear as I am able. But to understand a subject clearness on the part of the teacher is not alone sufficient. There should be a sustained effort of thought in the pupil Each party has a right to make his respective demand and if the demand be mutually satisfied the success of the undertaking may be relied upon.

Selections.

CONVERSIONS

The *Birmingham Journal* says that the Hon. and Rev. William Towry Law, Vicar of Harbourne and Chancellor of the diocess of Bath and Wells, has resigned his living in the Church, with the intention of joining the communion of the Church of Rome. The hon. and rev. gentleman is the son of the late Lord Chief Justice Ellenborough, and brother to the present Lord Ellenborough.—*Catholic Standard*.

A touching ceremony took place in the parish church of Harelbeke, Madam Marie Amelie Buschbeck, a native of Dresden, wife of M. Vandievoet, Controller of Taxes at Harelbeck, made a public abjuration of Portestantism. This lady, of no ordinary talents had for some time entertained doubts regarding Lutheran sect, in which she had been unhappily brought up. The worthy *Curé* of the parish had removed these doubts, and having imparted to her a solid knowledge of the faith, found her capable of being admitted into the number of the faithful. The ceremony was celebrated with great splendor. After the abjuration and baptism, in which M. Vanruymbeke, of Courtrai, and Madame Garnay, of Severeghorn, took part, a solemn High Mass was chaunted. Nothing could be more touching than the moment of communion, many tears were shed when the new convert was seen for the first time kneeling at the communion rails, between her husband and her eldest daughter, and all three received the bread of Angels, that mysterious symbol of the most perfect union.

Two lawyers, in St. Andrew's church. Newcastle, were received into the Catholic church by the Rev. P. Kearney.

The Rev. G. Case, assistant minister of St. Margaret's chapel, London, renounced church of Englandism and embraced Catholicity.—*Cape Colonist Sept.* 13

The "Milan Gazette" of the 7th, states, from Florence, that Lady Sussex Lennox abjured Protestantism, at Fresole, on the 19th ult., and embraced the Catholic faith. This lady was the Hon. Mary Margaret Lawless, eldest daughter of Lord Cloncurry, by his first marriage.

We have heard that the sons of two legal dignitaries in Ireland, have gone over to the Church of Rome. The departure of one is certain, we are yet unaware whether the other has taken the final step. It is said confidently that an Irish Earl and his lady have passed the Rubicon.

Lady Anna Maria Monsel, daughter to the late, and sister to the present Earl of Dunraven, has followed her husband and gone over to Romanism.

The "Sisterhood" formerly settled at St. Barnabas, Knightsbridge, under Mr. Bennett, and latterly resident in Margaret-street Cavendish-square, were publicly received in a body into the Roman Catholic Church at Islington on Sunday evening last.—*Atlas for India, Oct.* 8.

THE FIFTH OF NOVEMBER.—Poor Guy Fawkes has been again exposed to his annual persecutions in effigy. 'Twere vain to attempt to count the innumerable squibs and crackers that were let off under his devoted nose on Wednesday evening, in token of the loyal protestant feeling that pervades the bosoms of Her Majesty's lieges in the East. Alas! poor Guy! He could not be held in greater horror had he succeeded in his traitorous design, and consigned King, Lords, and Commons to a gunpowder tomb. *Auto da fes* were blazing at almost every corner, and what surprised us most was that the anti Papistical prejudice seemed as deeply implanted in the breasts of the Indo Portuguese Inhabitants as in those of the most recently imported Britons. It was interesting to observe, however how little the religious furor seemed shared in by the equestrian and buggy driving portion of the Community, who, in order to avoid the brilliant manifestations of public principle that awaited them at every side, were forced to dodge through the narrowest and dirtiest of the narrow and dirty lanes of this Palatial city. We confess that we ourselves were driven to the adoption of a similar roundabout course, but, lest our loyalty should be impugned, must plead that the fault was not our's but that of our quadruped, who displayed the most anti-Protestant feelings every time we chanced to encounter, *Guy*. Poor Guy Fawkes!—we say again. It is much to be feared that, like that of the wandering Jew, his punishment will be perpetual. The laps of nearly three hundred years does not appear to have abated one iota of its rigour.—*Morning Chronicle, November* 7.

Lectures on the Present Position of Catholics in England, addressed to the Brothers of the Oratory. By J. H. Newman, D. D., Priest of the Congregation of St. Philip Neri. Lecture VI. "Prejudice the Life of the Protestant View." London: Burns and Lambert.

Portions of this splendid lecture have already been laid before our readers, but we make room for another long extract, in which the Protestants are allowed "to paint themselves." It consists of a description given by a "Scripture Reader" of the ceremony of Benediction, and is about the most amusing thing we have read for a very considerable time. Dr. Newman, in the body of the lecture, gives a most masterly and philosophical analysis of the nature of prejudice—shows how it so occupies the mind of a Protestant as to make all arguments and all facts completely ineffectual—how that prejudice is so rooted in their wills that it can defy all intellectual defects. In the presence of prejudice even demonstration avails nothing. Prove that Jeffreys, and Teodor, and Maria Monk, and Achilli are liars, and force the Protestants even to admit it, no matter. The calumnies of those wretches were not the

cause of the opinions entertained by Protestants about Catholicism, they were only the effect of them, they would never have been listened to but for the already existing prejudice which makes people believe anything whatever against Catholicism, they were only "the reponse and the expression of that profound inward persuasion, and that intense illusion which wraps the soul and steeps the imagination of the Prejudiced Man." As an instance how Protestants interpret anything by this prejudice, how they cannot, if they would, see anything save in this light, Dr. Newman gives the following example of stupendous absurdity indeed, but which actually has the *imprimatur*, and comes forth under the sanction, and is circulated by the express authority of the British Reformation Society Listen, then, all Catholics who read the English language, but whilst you laugh, let your faith be confirmed by this wonderful exhibition of ignorance and folly on the part of those who resemble the ox and the ass starting at the adoration of the shepherds, in pictures of our Lord's Nativity.—

In this matter, my brothers, as I have already said, the plain truth is the keenest of satires, and therefore, instead of using any words of my own, I shall put before you a Protestant's account of a Benediction of the Blessed Sacrament, which he went to see in the chapel of the Fathers of our congregation in London I quote his words from a publication of an important body, the British Reformation Society, established in the year 1827, and supported, I believe, by a number of eminent persons, noblemen, gentlemen, and Ministers of various denominations The periodical I speak of is called "The British Protestant, or Journal of the Religious Principles of the Reformation," it would seem to be one of the society's accredited publications, as it has its device upon the title page In the 62nd number of this work, being the number for February, 1850, we are presented with "Extract from the Journal of a Protestant Scripture Reader" This gentleman, among his missionary visits to various parts of London, dropt in, it seems, on Tuesday, January 8th, to the Roman Catholic chapel in King William street; which, he commences his narrative by telling us, for "the large roses of every colour, and laurel," "was more like the flower-shops in the grand row of Covent Garden than a place of worship" Well, he had a right to his opinion here as much as another; and I do not mean to molest him in it Nor shall I say anything of his account of the sermon, which was upon St. Paul the first hermit, and which he blames as not having in it "the name of Jesus, or one word of Scripture" from beginning to end; not dreaming that a rite was to follow, in which we not only bow before the name, but worship the real and substantial presence of our exalted Lord

I need hardly observe to you, my brothers, that the Benediction of the Blessed Sacrament is one of the simplest rites of the Church. The Priests enter and kneel down; one of them unlocks the tabernacle, takes out the Blessed Sacrament, inserts it upright in a remonstrance of precious metal, and places it in a conspicuous place above the altar, in the midst of lights, for all to see The people then begin to sing; meanwhile the Priest twice offers incense to the King of Heaven, before whom he is kneeling. Then he takes the monstrance in his hands, and, turning to the people, blesses them with the Most Holy, in the form of a cross, while the bell is sounded by one of the attendants to call attention to the ceremony It is our Lord's solemn benediction of His people, as when He lifted up His hands over the children, or when He blessed His chosen ones when He ascended up from Mount Olivet As sons might come before a parent before going to bed at night, so, once or twice a week, the great Catholic family comes before the Eternal Father, after the bustle or toil of the day, and He smiles upon them, and sheds upon them the light of His countenance It is a full accomplishment of what the Priest invoked upon the Israelites—"The Lord bless thee and keep thee; the Lord show His face to thee and have mercy on thee; the Lord turn His countenance to thee and give thee peace" Can there be a more touching rite, even in the judgment of those who do not believe in it? How many a man not a Catholic is moved on seeing it to say—"Oh, that I did but believe it!" when he sees the Priest take up the Mount of Mercy, and the people bent low in adoration It is one of the most beautiful, natural, and soothing actions of the Church; not so, however, in the judgment of our young Protestant Scripture Reader, to whom I now return

This Protestant Scripture Reader, then, as he calls himself, enters the chapel, thinking, of course, he knows all about everything He is the measure of everything, or at least everything Popish Popery he knows perfectly well in substance, in spirit, in drift, in results, and he can interpret all the details when they come before him at once by this previous, or what a theologian might term, "infused" knowledge He knows, and has known from a child, that Popery is a system of imposture, nay, such brazen imposture, that it is a marvel, or rather a miracle that any one can be caught by it—a miracle, that is, of Satan, for without an evil influence it is quite impossible any single soul could believe what the Protestant Scripture Reader would call so "transparent a fraud" As a Scripture Reader he knows well the text, Second of Thessalonians, chapter two, verse eleven, "He shall send them strong delusion that they should believe a lie," and he applies it to the scene before him He knows that it is the one business of the Priest to take in the people, and he knows that the people are so inconceivably brutish that nothing is too gross or absurd a trick to take them in withal If the Priest were to put up a scarecrow, they, like the silly birds, would run away as if it were a man, and he has only to lift his balls or cards and flourish them about, and they take him for a god. Indeed, we all know he gives out he is a god, and can

do what he pleases, for it is sin to doubt it. It is most wonderful, certainly, as to this Popery, that in spite of the Parliament all in a bustle, passing laws as if against typhus or cholera, yet there it is, and spread it will; however, Satan is the father of lies; that is sufficient. With this great principle, I say, clearly impressed upon his mind, he walks into the chapel, knowing well he shall find some juggling there; accordingly, he is not at all surprised at the scene which passes before him. He looks on at his ease, and draws up his own account of it all the time that the Catholic people are bowing and singing, and the Priest incensing; and his account runs thus:—

After the sermon he tells us, "another young Priest came in with a long wand in his hand, and an extinguisher on the top of it, and a small candle, and he began to light others." Another young Priest; he thinks we are born Priests; "Priest" is a sort of race, or animal, or production, as oxen or sheep may be, and there are young Priests, and old Priests, and black Priests and white Priests, perhaps men Priests and women Priests; and so in came this other younge Priest with a wand. With a wand; he evidently thinks there is something religious about this lighter and extinguisher; it is a conjuror's wand; you will, I shink, see presently I am borne out in saying this. He proceeds. "The next part of the play was four Priests coming to the altar," (it is, as I said, every thing is a Priest,) "four Priests, and Gordon in the middle;" this is a mistake, and an unwarrantable and rude use of the name of one of the Fathers of the London Oratory, my dear brother and friend, the Rev. Philip Gordon, for it was not he, was not a Priest; accordingly I should leave the name out, except that it adds a good deal to the effect of the whole "One of them," he proceeds, "took from a small cupboard on the altar," that is, the tabernacle, "a gold star,' this is the head of the monstrance, in which was the Blessed Sacrament, "and screwed it on to a candlestick,' that is, the foot of the monstrance, "and placed it on the top of the altar, under the form of a beehive supported by four pillars, that is, under the canopy. He calls the head of the monstrance a star, because it consists of a circle surrounded by rays.

"The star," he proceeds, "glittered like diamonds, for it had a round lamp in the middle of it;" I suppose he means the glass covering the Blessed Sacrament, which reflected the light, and you will see clearly, as he goes on, that he actually thinks the whole congregation was worshipping this star and lamp. "This star glittered like diamonds, for it had a round lamp in the middle of it; when placed under the beehive, the four Priests began to burn incense, waving a large thing like a lanthorn (the thurible) towards the star, and bowing themselves to kiss the foot of the altar before the star." Now observe, my brothers, I repeat, I am not blaming this person for not knowing a Catholic rite, which he had no means of knowing, but for thinking he knows it, when he does not; for coming into the chapel with this coxcombical idea in his head, that Popery is a piece of mummery, which any intelligent Protestant can see through, and therefore being not at all surprised, but thinking it very natural, when he finds four Priests, a young Priest with a wand, and a whole congregation, worshipping a gold star glittering like diamonds with a lamp in it. This is what I mean by prejudice.

Now you may really have a difficulty in believing that I have interpreted him rightly; so let me proceed. "The next piece acted was, one of them went to bring down the star, and put it on the altar, while another put some thing like a white shawl round Gordon's shoulders." True; he means the veil which is upon the Priest, before he turns round with the Blessed Sacrament in his hand. "Gordon next takes the star, and, turning his face to the people, to raise up the star, with part of the shawl round the candlestick, the other two Priests, one on each side of him, drawing the shawl, it showed a real piece of magic art." Now what makes this so amusing to the Catholic is that, as far as the Priest's actions go, it is really so accurately described. It is the description of one who has his eyes about him, and makes the best of them, but who, as he goes on, is ever putting his own absurd comment on every thing which occurs in succession. Now, observe, he spoke of "magic;" let us see what the magic is, and what becomes of the star, the lamp, and the candlestick, with the shawl round it.

"As Gordon raised the star, with his back to all the lighted candles on the altar, he clearly showed the Popish deceit, for in the candlestick there is a bell." Here is his first great failure of fact; he could not be looking at two places at once; he heard the bell, which the attendant was ringing at one side, he did not see it; where could it be? his ready genius, that is, the genius of his wonderful prejudice about us, told him at once where it was. It was a piece of Priestcraft, and the bell was concealed inside the foot of the candlestick; listen. "As Gordon raised the star, with his back turned to all the lighted candles on the altar, he clearly showed the Popish deceit; for in the candlestick there is a bell, that rung three times of its own accord, to deceive the blind fools more; and the light through the shawl showed so many colours, as Father Gordon moved his body; the bell ringing they could not see, for the candlestick was covered with part of this magic shawl, and Gordon's finger at work underneath."

Such is account of the rite of Benediction; he is so densely ignorant of us, and so supremely confident of his knowledge, that he ventures to put in print the following rubrical direction for its celebration:—first, a young Priest lighteth fifty candles by means of a wand with an extinguisher and wax candle upon it; then four Priests bow, burn incense, and wave a lanthorn before a gold diamond-like star, with a lamp in it, stuck on the top of a candlestick; then one of the Priests, hiding what he is at, by means of a great shawl about his hands and the foot of the candlestick, taketh up said candlestick, with the lamp and goldstar glittering like diamonds, and beginneth secretly to tinkle with

his finger a bell hid in its foot; whereupon the whole congregation marvelleth much, and worshippeth star, lamp, and candlestick incontinently.

He ends with the following peroration:—"This is the power of Priests; they are the best play actors in this town. I should be glad to see this published, that I might take it to Father Gordon, to see if he could contradict a word of it." Rather, such is the power of prejudice, by good luck expressed in writing, and given to the world, as a specimen of what goes on, without being recorded, in so many hundred thousands of minds. The very confidence with which he appeals to the accuracy of his testimony, only shows how prejudice can create or colour, where facts are harmless or natural. It is superior to facts, and lives in a world of its own.—(Pp. 243—250.)

REVIEW.

Heresy and Immorality Considered in their Respective Bearings on the Notes of the Church, being a Final Letter to the Editor of the "Guardian." By W. G. Ward, Author of "One Word on the Existing Constitution of the Anglican Establishment," and of two previous Letters. London: Burns and Lambert.

(*Concluded from our last.*)

It will be perhaps more satisfactory, however, though certainly not necessarily called for, if I repeat parts of this "theory" in the present connection. And in doing so, I am of course, as I need hardly say, to assume that the doctrine inculcated *e. g.* by John XII. was absolutely pure and orthodox, because that is the very thing to be assumed in the argument between us.

Let us remember then that, upon our view of the case, every Christian in the days of John XII., who experienced even a momentary impulse towards the service of God, knew at once exactly what to do in order to please Him. Those principles of morality were at once placed before him, which alone fully, and ever more and more deeply, satisfy the conscience, in proportion as its voice is elicited into distinct shape. He was instructed in those high spiritual truths concerning God and His dealing with man, which, in proportion as they are realised, are in the deepest and truest harmony with those moral principles—nay, which (as one may say) swallow up morality into religion, and enable the whole moral and religious character to attain that consistency and proportion, for which man had before possessed the materials, but not the power; the external form, but not the quickening, animating spirit.

Now consider, on the other hand, the numbers of men in heathen or in Protestant countries who, with a keen and ardent desire for supernatural truth, are driven to try first one system of error and then another; and who (even supposing that they do not die before they have gone through the dismal catalogue; supposing that they have succeeded against the thousand adverse chances, and finally arrived at the truth; yet) arrive at it with energies exhausted by the previous search, and incapable of making vigorous use of it for the glory of God and the good of their own souls. Consider still more, the multitudes of feebler and gentler spirits, who conceive for the moment earnest aspirations for what is holy, whose hearts are stirred within them by the Spirit of God, but who are driven back to the mire of merely selfish objects and interests by the apparent impossibility of attaining any certain knowledge of Divine truth. Dwell for a moment on their restless and unhappy condition; feeling their need of Divine guidance, yet knowing not where to look for it; dreading some unknown future, yet ignorant how to seek security in regard to it; dissatisfied with their existing code of morality, yet unable to find a better; feeling themselves utterly worsted in whatever contest they may attempt their evil passions; yet dreaming not from what quarter to expect help and succour; and say whether, if the condition of the Catholic Church, as we believe it to have been when governed by John XII, had been revealed to them, they would not have ardently apostrophised the Catholics of that date: "Blessed are your eyes for they see, and your ears for they hear; for many..... have desired to see those things which ye see and have not seen them, and to hear those things which ye hear and have not heard them."

So far from it being true that to say this is to "trifle with a serious subject," I really believe that almost all men possessed of any moral earnestness, even those who regard with the greatest hatred or contempt mediæval religion, would yet agree with me in direct opposition to you; they would agree, that, if the pure and genuine doctrines of religion and morality were indeed then infallibly guarded and inculcated (which of course they deny; but that if the case had been so), the Church which performed that office, odious, profligate though its earthly governor might be, was yet the instrument of unspeakable and incomparable good to the souls of men.—(Pp. 47—49.)

So much, even admitting all our adversaries urge against individual Popes, though, in fact, it has nothing to do with the argument, since impeccability was not promised, whilst infallibility was. But Mr. Ward, whilst he admits that a Judas may exist among the Apostles, and that multitudes of Catholics may be far indeed from being holy, of course takes care to show in what sense sanctity is, and always has been, and will be, the mark of the Church. He does not permit the Anglicans, as they are too ready, to go away with a false notion on this head, and he thus beautifully (in his first letter, quoted again) draws out what is meant by attributing the title "holy" to the Catholic Church, which we entreat the Anglican reader to contrast with the idea of his own Church and his own Bishops driving asceticism and confession out from among them, and calling institutions that attempted their promotion a very "plague-spot:"—

It is a plain matter of fact (as I said before), that God has not given to all Christians, whether in the Apostolic, or in any subsequent period, such efficacious grace as shall purify their will, and make them holy. As far as we see, it would have been a great blessing had He done so; but He has not. So that one cannot say, that in any age the Church has been in such sense holy, as that all who have received her Faith, and had access to her sacraments, have duly profited by them. But in this sense she is holy, that she has in every age used her endeavours to stem the ever flowing flood of evil, and guide securely heavenwards those whose hearts lead them to desire it. In very early ages she did this, as in many other ways, so also by severe rules of fasting and abstinence for all; and by a severe course of penance, as the condition of restoration to those who had fallen into grievous sin. In modern times she has altogether abrogated the latter, and very greatly modified the former. Her weapons have been of a different kind, but surely not less efficacious. She has most earnestly recommended frequent Confession and Communion, and commanded it at least once a year. She has devised a powerful machinery for drawing the many towards God; such as, on the one hand, her public missions; her constant preachings; her confraternities; the Indulgences, by which she draws her children to various most beautiful devotions; the chain of holy observances, with which as with a sort of routine, she binds round the whole of daily life, that in the occupation of earth they may not forget Heaven; and again, the lives of Saints which she has provided in such variety and profusion for the edification of the people, and which are so unspeakably impressive on the imagination of uneducated men, and so singularly imbue their mind with true Christian principle. On the other hand, her holy images and pictures, and especially the constant presence of the crucifix; the attraction of religious music and ceremonial; the sweet devotion to our dearest Lady, which seizes, as by a sort of spell, on the hearts and imaginations of the most careless, ever soliciting them to higher and purer aspirations, and drawing many (almost in spite of themselves) to the thought and worship of her Son. But in no other way has the Church so powerfully and extensively influenced the many, as in that part of her office, the careful training of the few. To those who are called to an interior and spiritual life, she offers a choice among an infinite number of religious orders and congregations, according to each man's special character, and the special dealings of God with his soul; or if they be called rather to remain in the world, she offers them, in the world, full guidance towards perfection. She has mapped out, as it were, our spiritual nature; and educates a special class of men in the great work of guiding souls, not on any mere random, hap-hazard maxims, but on sable and scientific principles—principles, to the formation of which all her past experience has been brought to bear. For those who are destined to the Priesthood, and so to a life of celibacy, she has provided seminaries, in which (to pass over all else) not one thing is made the object of so special and singular care, as preserving their imaginations pure and unsullied. For those who wish to retire for a brief space from the heat and dust of the world, to refresh and invigorate their communion with God, or to decide on their future vocation, or even to consult God's will on some minor matter of duty, she has provided an elaborate and profound system, carried out by Priests specially educated for that very purpose, and familiarised with its practical working. From persons so trained to the Priesthood, or to the interior life, there radiates, as it were, an atmosphere of holiness through the Church, drawing many to follow the same example, and many more at least to admire it, though they follow it not.

The other passage alluded to is the following:—

And truly to the broad, straightforward sense of the words, without any evasion or explaining away, I most fully assent and submit. Every one, of course, will say, that to judge of the fruits of holiness, some certain qualifications are necessary in the critic, some spirituality of mind, and some progress in holiness. Every one also will say, that the value of a religion is tested by its effect on those who act upon it, not those who disregard its lessons I do then most unhesitatingly maintain, that whether we compare ordinary or extraordinary cases, whether we compare the lives of those Catholics who are punctual in what the Church calls their 'duties,' Confession and Communion, with the lives of any other men whatever, who are punctual in the observances which their religion prescribes as duties; or whether we compare the highest patterns of sanctity in the Catholic Church, with those of any other community; the superiority on our side is so striking and overwhelming, as to be a note of the Church, equalling in cogency any other whatever.—(Pp. 69—71.)

ST. ALOYSIUS, SOMERSTOWN.

The curiosity of the congregation of this little church was not a little excited on Sunday last by the attendance of a very novel description of visitors at the High Mass. Five North American chiefs, with their faces highly painted, and dressed in their native costume, sat in the west gallery, and attended with apparent devotion at the sacred ceremony.

The colour of these American Indians, as well as it could be seen through the quantity of red paint with which their faces were bedaubed, is brown, but not dark. They wore blue frock coats, with red sashes round the waist, and red trowsers. On their breasts were large plates of steel, and bands of the same metal were round their arms and ancles. Their boots were yellow, richly ornamented with various colours and fringed; and in their ears they wore large gold or brass rings. The costume was altogether exceedingly picturesque; but the most pleasing feeling connected with their presence arose from the reflection that individuals of a tribe from a far distant land, so dissimilar to us in manners, customs, and language, should, at the Universal Sacrifice of our holy religion, assist with us as though they were all their lives amongst us. Such is the unity of our Faith.... *Tablet.*

THE BENGAL CATHOLIC HERALD.

'One body and one spirit—one Lord, one Faith, one Baptism.'

No. 21.] CALCUTTA: SATURDAY, NOVEMBER 22, 1851. [VOL. XXI.

THE

BENGAL CATHOLIC HERALD.

Calcutta: Saturday, Novr. 22, 1851.

PROTEST AGAINST THE DOCTRINE, LAID DOWN RECENTLY BY THE PROTESTANT ARCHBISHOP OF CANTERBURY, UPON THE NON-NECESSITY OF EPISCOPAL ORDINATION.

If ever a Church could claim of right the very vague and negative attribute of "Protestant," the Law established Church of England can justly do so. Her unhappy Schismatic career began under a Monster Head, of whom it has passed into a Proverb, that He never spared man in his rage, or woman in his lust. Whilst in her first state of separation from Catholic unity, and before schism ripened into heresy, as one abyss leads to another, the small number of six articles sufficed for the characteristic distinction of her creed.

But the Ship had now parted from her anchor, the Counsels of her Pilots were confounded, and religious error and anarchy triumphed. From six, the Church, or more properly the State, acting for the Church, all at once swelled her articles of belief to forty two. Nor did this change consist, merely in the simple addition of thirty six to the former Hexagonal symbol. But as if from the very outset, to assert her claim to the style and title of Protestant, the new symbol openly contradicted the former, on the doctrine of the sacraments, and on other equally important dogmas. This was her first Protest against herself, for her first, absolutely speaking, was directed against the successor of St. Peter, against whose Supreme Pastoral authority, she had been led to revolt by her first Head, Henry the eighth.

We come now to protest the Second against herself, which took place under her Female Head, Elizabeth, when articles forty two were gracefully pared down to the odd, and, of course, the lucky number of thirty nine, and the process accompanied with certain Rubrical changes, introduced avowedly, for the simple and honest purpose, of enabling those who believed the real presence, and those who disbelieved that mystery, to worship together, and, whilst their respective beliefs on the Eucharist were as far distant from each other, as the Heavens are from the earth, and as wholly contradictory to one another, as are the ideas of corporal presence and corporal absence, to enable them, to partake together, as Brethren bound together in the unity of faith, of that Sacrament. Such nevertheless, was the accomplishment in English Protestantism of the memorable words of St. Paul, *one Lord, one Faith, one Baptism*, words which obviously import, that the unity of faith is as the unity of the Divine nature, essentially excluding and repugnant to every idea of change, and by a consequence still

more evident, necessarily repelling all contradictory attributes, such as are involved in a creed, which allows its followers indifferently to recognise in the Eucharist, the corporal presence or the corporal absence of Jesus Christ.

The next instance of Protest to which we shall now advert, is that supplied by the change introduced into the Ordination Service in 1662. The adoption of the supplementary form of words then sanctioned, was clearly equivalent to the admission, that the form, previously in use, was an imperfect and an insufficient one. Of this, the Heads of the English Reformation had been repeatedly admonished by several of the Eminent Catholic Controversialists of the day, But for an entire century, pride, or, passion, or prejudice prevented them, from profiting of the lesson, so that, at the period, when they, at length did adopt the change now spoken of, its adoption could serve to no useful purpose, in what regards the collation of Holy Orders.

For, if the form of ordination, which, as we have already noticed, had been previously in use for more than a century, were insufficient, then, for the whole of that period, the ordinations which took place in the Anglican Church according to its rite must have been invalid. Now if the ordinations were invalid for more than an entire century, there could not have been in existence, at the period, when the new form of ordination was adopted, any validly ordained *Bishop* who might transmit by means of it, in the administration of orders, the powers of the Episcopacy to those, whom he might attempt to consecrate for the Episcopal office. Hence, as we have before remarked, the change made in 1662 in the Anglican form of ordination, could in no way be of avail towards remedying any defect, which the imperfection of the form previously in use, occasioned in the validity of the orders of the English Protestant Clergy.

On the other hand, the introduction of the change in question, after so long an interval, as we have mentioned, had elapsed; and only when the Heads of the Anglican Church, were morally forced to resort to it, by the close reasoning and the humiliating taunts, which their Catholic Adversaries employed, when exposing the insufficiency of the former form, must be deemed by every reflecting person, as a full though reluctant admission, of the cogency and conclusiveness of the argumentation directed against that Form.

Passing over, for the present, some other more remote instances, in which, the Anglican Church evinced her peculiar title to the name "Protestant," we shall come to those, which have occurred in our own time, and, as it were, under own eyes.

Our readers all remember the celebrated decision given in the Court of Arches, the highest in England of the Ecclesiastical Tribunals, by which a Protestant Rector was informed to the great surprise of himself and of all Protestants, and to his own heavy cost also, for he had to pay both his own and the defendant's expences in the suit, that he was mistaken in supposing, that it was contrary to the Doctrine of the Anglican Church to pray for Dead—that, in point of fact, some of the most distinguished of the Anglican Clergy had in times past held that doctrine, whilst it was an equally certain fact, that others, that is the great majority of them, both in past times and at the present, regarded that tenet as unscriptural and superstitious. Here then, was new ground for protesting opened, and the Clergy, and Laity of a Church which professes to hold one Faith, invited, as it were, to exercise their protesting powers not against Catholicity as formerly, but against each other.

Assuredly, if any Church should be called Protestant, it is that, which sanctions her Clergy, and her laity protesting against each others doctrines, whilst they, at the same time, hold fast to her communion. Never, for a truth, was the maxim of "agreeing to disagree" more happily or more practically, illustrated.

Come we now, to the late glorious decision of the Privy Council, in the case of Rev. Mr. Gorham and the Protestant Bishop of Exeter. Here too, the beautiful principle of "Protest" is admirably exemplified. For by means of this decision, the unity of Anglican faith may be adequately and readily exhibited to any one, who chooses to make the experiment, of listening first, in the morning, for example, to what is termed a Preacher of the Low Church party, upholding the non-necessity of Baptism, and next, in the Evening, to a High Church parson, thundering forth perhaps from the very same pulpit, his anathemas against the heresy, which refuses to recognise in Baptism the efficacy, of regenerating in Christ, every Infant child of Adam, to whom it may happen to be administered. And, yet, the Anglican Church will embrace these mutual anathematizers of each others doctrine, not merely as her children, but even as her ordained ministers, sent by her to proclaim, in the language of St. Paul; "*one Lord, one Faith, one Baptism.*"

We have arrived at length, at the most recent consummation of the illustrations of "Protesting," with which the history of the Anglican Church abounds. As yet, the latest

instance is that, which has just been got up in England, against the doctrine both of the Archbishop of Canterbury and if his Grace speak truth, as undoubtedly he does in this case, of all his brother Bishops, (one alone excepted) on the non-necessity of Episcopal ordination, for the collation of the Sacred ministry. Now, the English Protestant Primate of the present day in speaking thus, does little else than express in another form of words, the doctrine of his Predecessor Cranmer, the Chief Founder, under Henry the eighth of Anglican Protestantism. For this Prelate solemnly subscribed to the position, that princes and Governors, no less than Bishops can make Priests, and that no consecration is appointed in Scripture, to make a Bishop or a Priest. On the death of Henry the eighth, Cranmer and the other Prelates of his party, took out fresh commissions, from Edward the 6th. to govern their dioceses, *durante beneplacito*, like mere Civil Officers. In like manner, Barlow on whose consecration that of Parker and of the succeeding Anglican Bishops depends, preached openly, that the King's appointment, without *any orders or ordination whatsoever* suffices to make a Bishop.

Supported by these public Documents and testimonies, the Archbishop of Canterbury may not only uphold the singular position, he has taken, but even bid defiance to those, who protest against his doctrine, whatever be the number or the learning of the Protesters. The utmost, his adversaries can effect, by appealing either to the Court of Arches, or to the Queen in Council, will be to extort on the subject of ordination, a decision, in every respect similar to that given in the Gorham case on Baptism, viz., that both parties are right and are at liberty, to entertain and to teach, as they may respectively think proper, the contradictory doctrines, that Episcopal ordination is and is not necessary, for collating the powers of the Sacred Ministry. This decission, should it take place, will merely add one more item to the Catalogue of doctrinal contradictions, which we have now laid before our readers.

THE *MORNING CHRONICLE* VERSUS THE *BENGAL CATHOLIC HERALD.*

We have just now read over, what the *Morning Chronicle* of the 17th instant, intends as a rejoinder to our Editorial of the 15th instant, on the subject of *Guy Fawkes*, the *fifth of November* in Calcutta, and the *Morning Chronicle*.

The Rejoinder, as we might have anticipated, is replete with abusive and indeed almost personal invective against us. This we overlook, because, we regard this mode of reply, as the easiest and the best suited to an adversary, destitute of any other resource for the vindication of his cause. But whilst we pass it by, we deem it our duty to explain to our readers, in the language of courtesy and Christian Charity the principles, on which the animadversions contained in our preceding issue were grounded.

In that issue, we published faithfully, together with our animadversions, the entire article of our Contemporary, of which we complained. The *Morning Chronicle* has not imitated our example.

With respect to the Plea, that the article complained of, was not published editorially, we cannot admit it. For, besides that it is not alleged, that that article was marked, as one *communicated or copied* from some other Journal, it bears together with the Editorial "we" all the other usual characteristics, of its being the production of the responsible conductor of the *Morning Chronicle*. Now assuredly, it is by no means a reputable mode of defence, for a Journalist to plead, that he himself wrote and published in his paper, that, which, if it appeared in the column, technically styled the Editorial, would be deemed deserving of severe censure. Were a Catholic to adopt these tactics, he would, doubtless, be at once upbraided for his sophistry and jesuitical cunning. We remember an Official of some importance in his day, who on being denounced by a brother representative in the House of Commons as guilty of falsehood, coolly asked his accuser, whether what the Honorable Member stated, was intended to apply to him in his public or private capacity, for if intended, to be referred to him in his private or personal relations, he, would be forced to take serious notice of the imputation. The distinction relied upon by the *Morning Chronicle* for his vindication, appears to be almost as satisfactory to his own self complacency as that of the official here spoken of, proved, doubtless, to his. But in such cases, it ordinarily happens, that people find it far easier to satisfy their own judgment, than that of the impartial and reflecting portion of the public.

The *Morning Chronicle*, more than once, disavows the intention of charging the *Gun-Powder Plot* on the Catholic Body or religion. Now, whilst in charity, we grant him the benefit of this Plea, we ask him in return, if it be morally and practically possible, to applaud the ordinary reprehensible and dangerous mode of commu-

morating the Anniversary of the *fifth of November*, without at the same time, countenancing and encouraging the diffusion of the Protestant popular belief, that the Festival is upheld, as a perpetual memorial both of the discomfiture of Catholicity and its bad principles, and of the triumph of Protestantism, in all its integrity, in what regard both religion and loyalty? We answer, as every impartial and honest man must answer, that it is not.

The *Morning Chronicle* seems anxious, to take credit, for some past but forgotten advocacy of the claims of the Catholic Soldiers in Fort William, to have a suitable Chapel provided by Government for them. We would, if we could but remember his claims to credit on that subject, be happy, gratefully to acknowledge them. But at present, they seem to us, to be of so spiritual and impalpable a character, that we can illustrate them best, only by a reference to an Hibernian anecdote.

According to that anecdote, a certain, living Nobleman, who possessed, but very slender claims to a character for benevolence, was once, most unexpectedly accosted by a mendicant, who unceasingly poured forth the warmest Prayers for his Lordship's welfare. The Nobleman, astonished at the fervour of the poor man's interest in his behalf, anxiously made inquiry as to the motive of his extraordinary solicitude in his regard. After a pause, the mendicant replied, God Almighty bless your Lordship, for 'tis often, that you put your hand in your pocket and gave us nothing. Something similar, we apprehend, is the debt of gratitude, due by the Catholic Military to the *Morning Chronicle*.

HONORABLE AND REV. MR. OSBORNE'S LETTER ON THE IRISH POOR.

It is so rarely, that we have occasion to say any thing laudatory of a Clergyman of the English Protestant establishment, in regard to the Irish Catholic Poor, that we publish today, with more than usual gratification, the Hon. and Rev. Mr. Osborne's letter to Col. Vandeleur, one of the Chief Functionaries connected with the Superintendence of a poor House in the County Clare. We rejoice, that the testimony given in that letter is given not merely by a Protestant, but by an English Protestant Clergyman of Noble Family, because evidence like this must convince the most incredulous, of the real causes of the discontent and misery of the Irish people. Col. Vandeleur is but one of a class, which may be named "Legion" from whose unhappy and unfeeling agency, the great majority of the Catholic Poor of Ireland have endured for years, hardships, such as no pen could adequately describe. From the Colonel's own estate some Hundred Human Beings have been lately evicted, and cast houseless on the high ways in the damp cold climate of Ireland. Such of the poor of this description as cannot procure a passage to America, are ordinarily obliged to seek most reluctantly a refuge in the Poor House, from death by cold or starvation. Here too, in this dreary home of the wretched, the evicted pauper has oftentimes to encounter as an Official the heartless Landlord, by whom he was violently ejected from the humble home of his birth. This new connection or relationship cannot but engender fresh feelings of bitterness between the injured party and him, whom that party must regard as the cause of his ruin.

Mr. Osborne in his recent visit to Ireland, witnessed some of the distressing scenes, to which We now make reference. With a charity and manly candor, that do great honor to his character, he has nobly come forward in the cause of suffering humanity, and raised his voice against the oppressors of the Poor. In several of the letters which he has published on the Irish Poor, he bears the most gratifying testimony to their patience, resignation, and pious confidence in Divine Providence. The warmth and sincerity of their gratitude and kindly feelings for those, who evinced sympathy for their sorrows, or bestowed on them, the most trifling relief, he describes to have been so great, as to have excited in him both sentiments of astonishment and humiliation. It appears, that of all the wretched scenes he had witnessed, that which he beheld in the Poor House of which Colonel Vandeleur is an Official was of such surpassing misery, as to fix upon it his attention in a much greater degree, than he bestowed upon any other of the painful spectacles which he had witnessed. We subjoin Mr. Osborne's able and interesting letter on the subject :—

To Crofton Vandeleur, Esq., of Kilrush.

Sir,—I have this day received from Clare notes of certain expressions said to have been made use of by you, in reference to myself, at a late meeting of the Kilrush Board of Guardians. I am also informed that the said expressions are reported in a local newspaper, which, from its constant praise of yourself, and its minute chronicling of the occasions in which you appear in good society, I presume to be high in your confidence.

Now, there is a limit in public warfare between gentlemen to the use of offensive expressions—

that limit you have clearly overstepped. The expressions to which I allude are such as no gentleman can tamely submit to, let the matter in controversy be what it may. And yet, how am I to deal in the matter with you? Captain Kennedy, in a weak moment, thought that you, a militia colonel—although of a non-existing regiment, who yet ever paraded the title—were amenable to a law well understood by military men. The game cock, however, proved a jackdaw on his hands, and would only fight by jackdaw law—he was compelled to meet you before a jury, to be chattered down, it might be to his ruin.

I am, by profession, a man of peace, and it is therefore some satisfaction to me to know, that even an Irish colonel may now be found who would fight his battles rather in the calm safety of a Court of law than in the field—Ireland is indeed in a transition state.

Shall I bring an action against you? My solicitor may perhaps so advise me; for my own part I have scruples on the subject. I am inclined to agree with that great authority who laid it down—"that if a man deliberately enters a public conveyance in company with a chimney-sweep, he can have no plaint of ill if he get sooted on the journey, to the detriment of his clothes." Should I rest content with demanding by means of a solicitor, an apology? That would cost me 6s. 8d. twice over. After the late trial at Cork, would any man value an apology *from you* at 13s. 4d.?

Your late performance in the witness-box, if rightly reported to me, was enough to disarm any man's resentment: it is hard to be very angry with very small things. You had left Kilrush in triumph; you had proclaimed "S. G. O." as a man capable of any amount of falsehood—any, of suborning men to, something like forgery; and all this, in a moment of excitement, because it had been proved to your satisfaction that a man, one of your board, may smell strong of spirits, be very violent, excited, and after-dinnerish, and yet be quite sober. By the way, *it is rather curious* that the evidence in your laureate paper and that sent me by the commissioners does not altogether agree: neither of them agree in some very important particulars with notes I have from a very good quarter.

You move your column Cork-ward. Having smashed me by your refined and graphic eloquence, you now go to finish off poor Kennedy.

How unfortunate for you it was that the trial at Cork was not to be before some government poor law inspectors! A sail in your yacht with them the day before in that lovely harbour would have added such a relish to your confidence; though I, for one, believe that even in this case it would not have served you. The day is gone by for this sort of attention to judges in a cause from those who may be implicated by their decision. It won't do now—even with a Whig commission—the press is too vigilant and honest. The Cork jury were men of independence, and had a just sense of the matter before them; the majority of them agreed with the summing up of the judge. They refused to give you the triumph you had so perseveringly sought over a man in every way your superior, and whose sole error had been that, being a real soldier, he wished to treat with you as one, at least by courtesy. If the point tried proved so clear, or, if you will, so doubtful, in a court of law, had you tried it before your peers—I mean *militia* colonels—how long would they have deliberated upon it? Indeed, Sir, when I look at what, in your prosecution and in your appearance in court in this matter you have *proved yourself*, I can almost forget what you think people believe, when you say it of me. The trumpet you blew on your departure from your own kingdom, on your march for the field in which you were to ruin the gallant man who so gallantly cast aside all thought for self, in aid of the poor, against such as you are, would have been in poor harmony with the small fife on which you played in the witness-box.

And, now, Sir, a word of serious advice—there are none so contemptible but it may be right to advise them. Whether or no I may bring you into court for your coarse slander of myself may be matter yet for consideration. I shall grudge the expense, as it must come from means I might employ better in further efforts to stop the yet disgraceful mortality of your union. Do not flatter yourself that I am to be hindered in my endeavours to save life, expose jobbing, oppose tyranny, by the threats and abuse of a man like yourself, or those who parasitically hang about and on you. I have ample means of information—if I needed it, I could easily double my resources in this matter, for those who are only served in fear are sure at last to be betrayed.

Such poor official whitewash as you have hitherto unhappily obtained for the deeds of your union, has no other effect in the public eye than to prove the very thing it affects to conceal. You will not always have a Lucas as your inspector; nay, a Whig government must at last come to an end of its disreputable shifts. It saved you a lesson this past session; but it was a trick that will hardly bear repetition. So long as the insane wicked policy of the day is to connive at Ireland's depopulation, and the gorging the wastes of America with tens of thousands of poor creatures starved or terrified out of Ireland—so long as the evictionist, however wanton in the exercise of his power, has high praise, as a man who only seeks his own—so long as any can be found who calmly work the poor law with such unhappy imbecility as to make 'relief' another name for death—I know not the kind of character which may not bask in official favour. Take advice in time—retire from a position for which you have neither the talent or the temper; seek some more worthy field of employment than that one, which, controlled by you, is, from some cause or another, a scene of weekly death disgraceful to our whole land. You may have some business-like qualities, even more of them than I have heard your friends give you credit for; at the board you are, beyond all dispute, a cruel failure. Leave it—leave it before the sum total of its doings reach the public eye; you will not be the first man whose mistaken sense of his own abilities led him to be an instrument of

disaster. To persist much longer in your course may lead to a charge worse than folly.

As to myself, try and confine your assertions to truth—speak angrily if you will, it is only natural. The *Clare Journal* says you have in England been even to court. Do aim at a higher object than the adulation of a little court of your own—of men who even *you* must despise.

In a short time you and I shall be alike forgotten. Although perhaps in the record of the few years in which a relentless war was waged on a wretched famine-stricken peasantry—when the land of their birth became the land of their abhorrence—when the government not only connived at much illegal razing of their dwellings, but held them to be *supported* by law—when they *died* in *fifties* per week in the workhouse—I say, in the record of these years of Irish horror and English disgrace by some future historian our names may, perchance, figure on the same page—it is nothing for either of us to boast of, for the reader will turn in horror from its revelations—still, Sir, rely on this—until I see your country roused to that poor measure of humanity which shall enlist the justice for which I have hitherto worked in vain, *I will work on*—so long as I have a penny and can use a pen I will do my utmost to check a system of legalised slaughter—of legalised jobbing—which makes me blush for my own country—and fills me with shameful astonishment at your's

August 13th.

S. GODOLPHIN OSBORNE.

CATHOLIC SOLDIERS AT CHINSURAH.

To his Grace the Most Rev. Dr. Carew, Archbishop of Edessa, V. A. W. B.

My Dear Lord Archbishop,—I am happy to inform your Grace, that my humble exertions amongst the poor Irish Soldiers are very successful, they flock around me to hear the word of God and ask for counsel and advice, their hearts and souls are cheered with the idea that a Priest is to remain with them for a few days, to afford them Spiritual comfort, such as they were accustomed to receive from their good Pastors in their own dear native country.* Simple though my instructions may be in the discharge of the sacred functions of my ministry, yet I feel happily convinced, that they are not in vain, for I find that these sincere Catholics, blessed as they are with the light of faith, guided and directed by the unerring Doctrine of Catholicity, and influenced by the sound principles of morality, so frequently inculcated, so earnestly recommended, and so deeply rooted in their minds from the earliest dawn of childhood, derive no inconsiderable benefit from them.

This consoling circumstance alone is more than sufficient to excite all the energies of my soul and induce me to labor strenuously amongst them; to complain of too much labor, I dare not, for I am too richly compensated by their piety and zeal. Notwithstanding the hardships they endured for four months' tedious passage from Europe, the very evening they reached this station, numbers of them came to visit the House of God, when in humble adoration of the Deity they bent their knees in the pious attitude of prayer, and poured forth from their grateful hearts and souls their fervent meed of praise and thanksgivings to their Maker, for the rich ineffable blessings bestowed so graciously upon them.

My dear Lord Archbishop, all that these good honest soldiers require to render them faithful to their God and sincerely devoted to their religion,—dutiful subjects to their beloved Sovereign, obedient, docile and serviceable servants to the authorities placed over them, is to give them free unrestricted uncontrolled religious liberty and a suitable place of worship, where after the various fatigues and labors of the day they feel anxious to retire, to relieve their minds in the devout contemplation of their heavenly Maker, where with all humility and simplicity of heart and soul, they may adore the God who made them, and cheerfully submit themselves to all the decrees of his Divine Providence Give to the poor Irish soldier a place for divine worship and you will find him to be a brave, active and obedient subject, and one faithfully punctual in the discharge of all his duties. No wonder, for at the shrine of prayer he learns to submit himself to the wise dispensations of Divine Providence—He soothes all his sorrows, and offers up to his sovereign Lord, his trials and difficulties through life, and with christian fortitude patience and heavenly resignation he submits himself to the holy will of God,

On this subject I shall say no more, save this, that if the authorities were aware of the many advantages resulting from having a British clergyman amongst the Catholic soldiers, in the different stations throughout all India, they would not hesitate for a moment to give them a suitable place for divine worship, nor take into consideration the trifling stipend absolutely requisite for the support of a Priest. But the poor Catholic soldier must anxiously pray for better days, and wait patiently for a more liberal government; let him console himself however, for the Priest will always be his friend, will stand by him on his bed of sickness, sooth all his sorrows and administer unto him the consoling spiritual rites of the *One, holy, Catholic*

and Apostolic Church. The poor soldiers feel very much disheartened at the idea of my leaving them so soon: should your Grace deem it proper to leave me here for seven or eight days more, I shall be most happy to remain; be assured, I have no sinecure amongst four hundred Catholics, who are most anxious to comply with their religious duties, for I am occupied from morning till night with one duty or another, and I am certain that many of them will not be able to finish their confession if I go this week to Calcutta.

An Irish soldier who had been married in England by a Protestant Minister, tells me that he feels very unhappy, because the ceremony was not performed by a Clergyman of his own Church. He beseeches me most earnestly to marry him according to the rites of the Catholic Church and that his peace of mind will be restored: His Commanding Officer he says, has no objection to his being married again.

A Protestant who was listening to me preaching on last monday evening, is now preparing himself for baptism. At the request of his wife, who is a Catholic, I explained, last evening the nature and efficacy of the sacrament of Penance; being well pleased with all he heard, he said that he would feel thankful to me if I explained to him the nature of the other sacraments.

My dear Lord, please favor me with one or two lines and direct me, with regard to what I am to do; excuse this tedious letter written in haste and I am afraid unintelligible.

In the interim, imploring your Grace's prayers and Apostolical benediction.

I have the honor, to be my dear Lord,
Your ever affectionately and devotedly
attached child,
J. McCABE.
Miss. Ap.

Chinsurah Nov. 12, 1851.

ASSAM MISSION.

To His Grace the Most Rev. Dr Carew, V. A. W. B.

MY DEAR LORD ARCHBISHOP,—Circumstances oblige us to send back young Liddy, as we are about to leave for Boutan and for Thibet, we can no longer keep a child, as yet, too young to support the fatigues of a painful journey, and besides our return to this country is very uncertain. Lately we have had the affliction to hear of the death of our Venerable Superior Mr. Langlois after a long and laborious life entirely devoted to the work of the missions. Some months ago, I mentioned to the Directors your proposition relative to some districts of your Vicariate. The sad state of France makes me fear, that the work of the propagation of the faith has passed through some trials, which will considerably diminish the resources of the missions, in consequence of the small number of new Missionaries now received. Moreover the persecution of Christians has just recommenced at Tonquin, and lately we heard that one of our missionaries had been arrested and condemned to death; he is soon to be executed. Excuse the liberty I take in enclosing a letter for Mr. Salmoni. Mr. Bernard desires me to present you his respects; Mr. Krick is to visit the mountains of Mushmee in the month of October: I have the honour to be, your Grace's humble and obedient servant.

J. RABIN.
Superior of the Catholic Mission at Assam.

Gowahatty, Oct. 31*st* 1851.

BENGAL CATHOLIC ORPHANAGE.

To the Most Rev. Dr. Carew, Archbishop V. A. W. B.

MY LORD ARCHBISHOP,—I have the pleasure to enclose an order on my Agents Messrs. Hamilton and Co., for Rupees One Hundred towards the support of the Catholic Orphanages, and respectfully request you will put my name down as a Subscriber, to that Charity for Rs. 25 monthly.

I remain, respectfully,
Your Grace's most obedt. Servt.
Calcutta, Nov. 19 1851. JOHN JACKSON.

Madame L. Bonnaud, with respectful compliments to his Grace the Archbishop, begs to send two Rupees the first of her monthly subscription towards the Orphanage. A receipt on this account if presented to her son Mr. P. Bonnaud at the Custom house on the 16th of every month, will be immediately paid.

Calcutta Nov. 17, 1851.

Selections.

THE NATIVE MISSION OF EASTERN BENGAL.

TO THE EDITOR OF THE TABLET.

Dear Sir—May I request the favour of your inserting in the next number of your valuable paper the accompanying urgent appeal, and also

of your enlisting in our behalf the feelings and sympathies of the pious and charitable Christians of the United Kingdom?

The mission in behalf of which the present appeal is made is unquestionably the most destitute in the East, or perhaps in any other part of the world. Personal experience enables me to bear testimony to this lamentable fact. The mission of Dacca, or Eastern Bengal, was formed into a separate independent Vicariate a few years since. It extends over a tract of country more than three hundred miles from one extreme to the other, and contains a population of nearly three millions, of which thirteen thousand are already converted to the Faith, but destitute almost of churches, of schools, and of every sort of instruction, owing to their extreme poverty, and the utter want of funds for the mission. What is still more deplorable, there are only three Priests in this extensive Vicariate, where the zeal, the energy, and the co-operation of twenty might be most actively and usefully employed; and hence it is that our poor but most faithful Christians are deprived, some for months, and some altogether, of the blessings of instruction, and the consolations of religion, owing to the want of funds to take out Priests from Europe.

To me, indeed, it frequently appeared a subject of astonishment, and, at the same time, of peculiar delight, that a people so ignorant and so destitute of religious instruction should return the Faith in spite of the many temptations with which they are surrounded. Their Faith and piety, which, in many instances, are not inferior to the Faith and piety of the great and venerable Irish, furnish the strongest grounds of hope that an important and extensive Church will one day be established in this remote but interesting portion of our Lord's vineyard, to which those millions of Hindoos, who are at present so anxious for instruction, and so well disposed towards our Catholic Missionaries, will congregate if they shall be only afforded the ordinary means of religious instruction.

Our amiable and venerable Bishops, influenced only by the most ardent zeal for the glory of God and the interests of His holy religion, deemed it advisable, as the last resource, to make the present appeal to the charity and benevolence of the pious and Faithful, in the hope of obtaining some assistance to enable him to bring out Priests and establish schools and churches for the numerous Christians entrusted to his Pastoral care.

It is a melancholy circumstance, and painful to be mentioned, but at the same time it is true, that all the churches, together with the entire funds of the mission, are in the hands of an unprincipled schismatical Priesthood, who acknowledge no other authority than that of the Queen of Portugal. Besides, his Lordship has not the happiness to have in his Vicariate any of those brave and gallant Irish soldiers who are the principal supporters of religion in the East, and who glory in leaving a monument of their faith and religion wherever they happen to be stationed.

In conclusion, I beg to return most sincere and grateful thanks to all who have already freely and generously contributed towards this most laudable and philanthropic purpose, the names of whom I herewith forward, and request the favour of their being published in the next *Tablet*, as also the accompanying notice.—I remain, very sincerely yours,

J. M'Girr, Miss. Ap.

Dublin, 23, Essex-quay, 9th Sept., 1851.

P. S.—I should have mentioned that his Lordship, even at Dacca, where he generally resides, is obliged to celebrate the Divine Mysteries in a small room in the house rented for the convent, owing to the want of funds to build a public chapel or church.—*Tablet, September* 13.

THE MISSION OF EASTERN BENGAL.

We are happy to learn that a party of Priests and Religious Sisters of the Order of Loretto are preparing to start for this mission, to whose necessities we drew attention some time back, in publishing a letter from the Rev. Mr. M'Girr, Missionary Apostolic. We desire to recommend this interesting mission in a special manner to the charity of our readers, and hope that the zeal of the Faithful will supply the funds necessary for paying the passage of these devoted Missioners of religion and charity.—*Tablet, Oct.* 4.

THE MENTAL CONDITION OF FATHER NEWMAN.

(*From the Examiner, August* 30.)

'Aris's Birmingham Gazette' of Monday gives a report of Dr. Newman's last lecture, in which the following passage appears:—"Certainly the Catholic Church, from east to west, from north to south, is, according to our conceptions, hung with miracles. The store of relics is inexhaustible; they are multiplied through all lands, and each particle of each has in it a dormant, perhaps an energetic virtue of supernatural operation. At Rome there is the true cross, the crib of Bethlehem, and the chair of St. Peter. Portions of the crown of thorns are kept at Paris; the holy coat is shown at Trèves; the winding-sheet at Turin; at Monza, the iron crown is formed out of a nail of the cross; and another nail is claimed for the Duomo of Milan; and pieces of our Lady's habit are to be seen in the Escurial. The agnus dei, blessed medals, the scapular, the cord of St. Francis, all are the medium of divine manifestations and graces. *Crucifixes have bowed the head to the supplicant, and Madonnas have bent their eyes upon assembled crowds.* St. Januarius's blood liquefies periodically at Naples; and St. Winifred's well is the scene of wonders even in an

unbelieving country Women are marked with the sacred stigmata; blood has flowed on Fridays from their five wounds, and their heads are crowned with a circle of lacerations, Relics are ever touching the sick, the diseased. the wounded, sometimes with no result at all, at other times with marked and undeniable efficacy Who has not heard of the abundant favours gained by the intercession of the Blessed Virgin, and of the marvellous consequences which have attended the invocation of St. Anthony of Padua? These phenomena are some times reported of saints in their lifetime, as well as after death, especially if they were evangelists or martyrs. The wild beasts crouched before their victims in the Roman amphitheatre? the axeman was unable to sever St. Cecilia's head from her body, and St. Peter elicited a spring of water for his gaoler's baptism in the Mamertime. St. Francis Xavier turned salt water into fresh for five hundred travellers; St. Raymond was transported over the sea on his cloak, St. Andrew shone brightly in the dark; St. Scholastica gained by her prayers a pouring rain; St. Paul was fed by ravens; and St. Frances saw her guardian angel. I need not continue the catalogue *I will avow distinctly that, putting out of the question the hypothesis of unknown laws of nature (which is an evasion from the force of any proof), I think it impossible to withstand the evidence* which is brought for the liquefaction of the blood of St. Januarius at Naples, and for the motion of the eyes of the pictures of the Madonna in the Roman States. I see no reason to doubt the material of the Lombard crown at Monza; and I do not see why the holy coat at Treves may not have been what it professes to be. I firmly believe that portions of the true cross are at Rome and elsewhere, that the crib of Bethlehem is at Rome, and the bodies of St. Peter and St. Paul also. I believe that at Rome too lies St. Stephen, that St. Matthew lies at Salerno, and St. Andrew at Amalfi. *I firmly believe that the relics of the saints are doing innumerable miracles and graces daily, and that it needs only for a Catholic to show devotion to any saint in order to receive especial benefits from his intercession. I firmly believe that saints in their life-time have before now raised the dead to life, crossed the sea without vessels, multiplied grain and bread, cured incurable diseases, and stopped the operation of the laws of the universe in a multitude of ways.* Many men when they hear an educated man so speak will at once impute the avowal to insanity, or to an idiosyncracy, or to imbecility of mind, or to decrepitude of powers, or to fanaticism, or to hypocrisy. They have a right to say so, if they will; and we have a right to ask them why they do not say it of those who bow down before the Mystery of Mysteries, the Divine Incarnation. *If they do not believe this, they are not yet Protestants.*"

THE ARCHBISHOP OF CANTERBURY AND MR. GAWTHORN.

THE SHAM OF SHAMS.

Some time ago a letter was published in this journal affecting to proceed from the Archbishop of Canterbury, and addressed to Mr. Gawthorn. It seemed to come from respectable authority, though the sender was unknown to us in every respect, but that his name had once or twice fallen under our notice in a public journal. However it was published as genuine; but when, after publication, we came deliberately to read it over and over, we began more especially on every fresh perusal, to doubt its genuineness We began to have unpleasant misgivings that we might have been imposed upon, and that the supposed signature of 'J. B. Cantuar,' might be a forgery. Every day this unpleasant apprehension grew upon us, until last Wednesday, on the receipt of Tuesday's *Chronicle*, we found two columns of correspondence, in which 'J. Thomas Chaplain to the Archbishop,' attests the genuineness to the document, and publishes a history of the transaction. The entire correspondence will be found of such a character, that we think the reader will be disposed, like Captain Cuttle, to 'make a note' of it. Accompanying the correspondence, is an article from the Editor of the *Chronicle*, the latter portion of which—treating of Mr. Sumner (meaning the Archbishop) 'J. B Cantuar's' letter, is a complete abnegation and renunciation of Episcopalianism. We were going to say a *frank* renunciation, but as frankness is utterly wanting in the whole transaction, we abstain from misusing that important adjective. But the renunciation is at least complete, entire, and unreserved; and hence we may imagine the frenzy of rage into which it has thrown the *Chronicle*, and what is comically called the High Church party. But of the contents of the latter hereafter. We now refer to them only to make intelligible the comments of our contemporary on Mr. Gawthorn. Mr. Gawthorn, it seems, enjoyed, till within the last few days, a place under the Land Board and Emigration Commission, and is, as we understand, a recent convert. His names—so far as they are at present known—are William Rees Francis Gawthorn; a

what has come to light is that for the purpose of spying out the nakedness of the Protestant Cannan, he has been in the habit of counterfeiting various characters, and, under these, entering into correspondence with such distinguished persons as 'J. B. Cantuar,' and calling them to account. Sometimes he was William Rees; sometimes William Francis; sometimes William Gawthorn, Sometimes he was himself a Catholic;" sometimes 'A Convert from Dissent to the Established Church; and it was in this latter character, and under the name of William Francis, that, on the 18th June 1851, he wrote to Mr. Sumner an epistle, to which he received, in reply, the incredibly foolish answer in which Mr. Sumner states: "'I hardly imagine that there are two Bishops on the bench, or one Clergyman in fifty throughout our Church, who would deny the validity of the orders of these Clergy solely on account of their wanting the imposition of Episcopal hands.' We cannot here pursue Mr. Gawthorn through all his manœuvres. Suffice it to say. That though he acted a mean and ungentlemanly part; hat though his conduct is utterly indefensible; yet, that of *self-interested* fraud he seems to be quite guiltless. He varied or assumed names, but it was not to fill his purse with other people's money; it was simply to drag to light facts which ought to be *publici juris*, and which, though the investigation of them ought not to be pursued by such unquestionably evil methods, ought really to be known. We are particular in drawing attention to the exact degree and extent of Mr. Gawthorn's criminality, on account of the tone adopted by the *Chronicle*, which is so indignant at the result of Mr. Gawthorn's personation and Mr. Sumners' folly, that it denounces the former in a style which could not be exceeded if the unhappy man had, poisoned his mother, killed and eaten his infant child, committed such horrible sacrilege as is painted on the walls of St Gudnile in Brussels, or had perpetrated the bloody treachery which has damned to eternal infamy the name of Cæsar Borgia. The indictment concludes:—'If Roman Catholics of authority, if those who have the care of souls permit this case to proceed unnoticed—if they fail, not only to disavow Gawthorn, but to visit him with the most severe Ecclesiastical censure—then we must say advisedly that no condemnation can be too strong, no vituperation too severe, for a system which admits this.' At the incredible impudence of his last sentence every impartial reader must smile. We assure the *Chronicle* that—both not having the cure of souls—we shall never think of permitting this case to go unnoticed. It is too damning a case against the usurping Establishment for us to pass it by. But the *Chronicle* knows that the chief criminal in the transaction is not Mr. Gawthorn, but another person altogether; or rather is a 'bench' of persons; is John Bird Sumner—"J. B. Cantuar"—in the first instance; in the next place, the criminals are all the English Bishops (save one) against whom Mr. Sumner bears, we are persuaded, true testimony; and lastly fortynine out of every fifty Clergymen, or whatever other proportion it may be, 'throughout our Church.' No Pastoral will be issued to restore their masks to the actors who occupy the 'Bench.' Nor will any human being believe anything to the discredit of the Catholic Church from this omission. But the letter of J. B. Cantuar,' will remain; and from it every man will learn, on the best possible authority that (with one exception) the pretended Archbishops and Bishops of the Anglican Establishment are receiving, and have for generations received enormous hordes of wealth under the false pretence of believing and teaching a system of religion, which, differing amongst themselves in everything else, they all agree in believing to be untrue. Talk of the 'incredible wickedness' of Mr. Gawthorn after this! Talk of *his* 'base and revolting fraud!' Talk of *his* 'degrading hypocrisy? Talk of *his* 'detestable violation of truth and decency!' He is bad enough; but what are we to say of John Bird Sumner, who pockets £15 000 a year on the pretence of being an Archbishop, and believing in an 'Episcopal and 'Apostolical' Church, and whose perfect and unhesitating disbelief of the system he has for years been paid to administer, is at length dragged to light against his will by 'a clumsy fraud!'—*Tablet.*

IRELAND.

THE AGGREGATE MEETING OF CATHOLICS.

The LORD PRIMATE rose and was received with renewed cheering, which were prolonged for several minutes, all present standing, and displaying every possible mark of respect and veneration. The cheering having subsided, his Grace proceeded to say—My lords and gentlemen—It is not without reluctance and doing violence to my own feelings that I acept the high honour to which I am called of presiding at this great and important meeting of the Catholics of the United Kingdom—an honour highly appreciated by me, and for which I am most thankful (cheers). My inclinations would lead me to seek for quiet and retirement; it would be my greatest ambition to devote myself exclusively to the humble and useful duties of a Catholic pastor towards his flock; but, on occasions like the present, every Catholic must sacrifice his

own private feelings, and come forward in defence of his religion (hear, and cheers). When their presence was necessary for the preservation of their faith, even the solitaries and hermits of Egypt left their deserts, and mixed themselves in the tumult of the most populous towns (hear, hear). Is not this, in an especial manner, the duty of the pastors of the fold, who are charged to sound the alarm from watch-towers of Israel, and who should be ready, not merely to deny their own wishes, but even to lay down their lives for the welfare of their flocks (loud cheers)? In thus coming forward here to day, I do not consider that I am intruding into the domain of politics, or travelling beyond the sphere of ecclesiastical duty (hear). The present does not appear to be in any way a political movement; it is rather a great manifestation of Catholic feeling in favour of the liberty of our holy church —a manifestation that has the strongest claim to be guided by the voice, and sanctified by the prayers and blessings of the priests of the Most High. Allow me to add, that even this manifestation has been forced upon us by an unforeseen and unexpected course of events, that it is not made in a spirit of hostility, but merely as the means of self-defence and in defence of that which is most dear to us in this world—our religion. I say the Catholics of this empire have done nothing to bring about the present state of things; they have been forced into the attitude which they have assumed (hear, hear). But a few months ago and our brethren in England were rejoicing in the spiritual favours which the venerable Pontiff who fills the chair of Peter, in the inalienable exercise of his powers as vicar of Jesus Christ, had conferred on them (loud cheers). They never imagined that they were committing any aggression, or invading any one's right they were violating no law, injuring no one, and they had been led to believe that they had obtained a system of ecclesiastical government which would be most acceptable to their rulers, and which had been frequently approved of by them or their predecessors. What had our Catholic brethren in Scotland undertaken? Absolutely nothing; they had not moved in any direction, nor has it ever been pretended that they had committed the slightest aggression or given the slightest offence. in the mean time what was our position in Ireland? This poor country had been visited as no country ever had been before by famine and pestilence, our tale of ruin had excited the commisseration of the remotest regions of the earth, even the Hindoo, the Mahomedan, and the disciple of Confucius had shed a tear over our afflictions and stretched a hand to our relief (hear, hear). It is ever to be regretted that one of those enlightened men to whom the destiny of this empire is committed, should have selected such a moment to add to our misfortunes, and to aggravate the burdens under which we were groaning. It is not necessary to refer to the Durham correspondence (groans and hisses). It excited the dying embers of discord, and stirred up all that was base and filthy in the depths of bigotry and intolerance. Our religious practices were branded as mummeries of superatition, it was declared that our church enslaves the intellect and confines the soul. Our sacred mysteries were carricatured, and the grossest insults were offered to the saints who reign in heaven, and even to the most pure and exalted of all creatures, the Holy Mother of God. As if to give a legal sanction to such proceedings a bill of pains and penalties was introduced into parliament against us, we are threatened with a renewal of that penal code which so long disgraced this country; and we were left without any protection under heaven, except in our own exertions and resources (hear and loud cheers). Should we not, however, be thankful to God for having given such a turn to late events. If we are threatened with the persecution of violence and force, an end is put to a more dangerous sort of persecution the persecution of false friends, whose smiles and trifling favours were scattered for the purpose of enslaving us, and gradually depriving us, of our religion or our religious rights—who, under the pretence of being perfectly liberal, would put truth and error, light and darkness on the same footing and who to propagate their principles more effectually would take into their own hand the whole education of the rising Catholic generation of the country (hear). It was in this way, not by violence or the sword, that Julian the Apostate persecuted his Christian subject—it was in this way that the Arian emperor, Constantious, persecuted the Catholics of his time. St. Hilary describes this last persecution, and declares that it was worse than that of Nero or Diocletian. I will read a few of his words:..."Pugnamous contra persecutorem, fallentem, contra hostem blandientem; qui non dorsa cædit, sed ventrem palpat, non proscribit ad vitam, sed ditat in mortem, non latera vexat, sed cor occupat—cnon aput gladio desecat, sed animam auro occidit—non contendit ne vincatur sed adulatur ut dominetur...ecclesiæ tecta struit, ut fidem destruat." We have to contend against an artful persecutor...flatering foe; against one who, instead of lacerating the back, soothes and gratifies the belly; who will not doom us to that proscription which gives life, but lavishes the wealth that kills; who assails and surprises the simplicity of the heart, rather than rudely belabour the sides. it is not the head he cares to cut off with the sword, but the soul which he seeks to destory with his gold; his is not the fierce strife for conquest, but the soft adulation which enslaves. In fine, he will even build up our churches, hut it is that he may the more securely sap the foudations of the faith" (hear, hear). Such was the way in which we too were treated by false friends, but they have been unmasked, and we may thank God, that the course of evants has taught us to put no trust in them, but to rely on Heaven and ourselves. This is one effect of the recent crisis, but there are other consequences equally important. Has not the threatened persecution brought out a great and noble display of the latent Catholic feeling of the country (loud and enthusiastic cheering)? Have not the talents and energies of our Catholic members of parliament been called forth, and their zeal for religious liberty fully displayed. Have we not also seen all the talent, the learning,

the eloquence, the statesmanship of Protestant England exerted in our behalf (loud cheers)? To the Aberdeens, the Grahams and the other Protestant gentlemen and noblemen, both English and Irish, who spoke so powerfully in our defence, we owe a great debt of gratitude—their services should not be forgotten (great cheering). Is it not also cheering to see that all the Catholics of this country, forgetting their private feelings and interests, join as one man in defence of their religion? Is it not consoling to see that the Catholics of England and Scotland cordially united with those of Ireland in this sacred cause? Perhaps so great an array of names was never affixed to the proceedings of any body as that by which this meeting was convened. We have here to-day, to say nothing of our own Irish nobility, gentry, and clergy, not indeed the presence—some accident has detained him—but the promise to be present, of the noble and generous son of England's first duke, the inheritor of all the blood of all the Howards—we have his promise, which, no doubt, he will make good at a later period of the day, to be amongst us, cheering us on, and co-operating with us (loud cheering); and we are honoured by the presence of an illustrious, learned, and eloquent prelate from Scotland (loud cheers), and the learned and universally esteemed Cardinal Archbishop of Westminster (loud cheering) is assisting us by his counsel and authority, and one of the most zealous and worthy prelates of the church, the Bishop of Birmingham, has come to take an active part in our proceedings (cheers). Truly when we consider all these things, we cannot but be most thankful to that God who rules and disposes all human events for the benefit of those that love him. We cannot but exclaim that this is the work of the Most *High*—that the finger of God *is* here (loud cheers). God has, therefore, done much for us in the present movement. It now remains for us to do our own part as good Catholics, and to co-operate with the benevolent dispositions of Providence in our behalf. The first thing that I, as a Catholic bishop, consider myself bound to call on you to do—and I speak to you only in the character of a bishop—is to put all your proceedings under the protection of the Almighty, and to implore of him to guide you, and to give you the spirit of wisdom and prudence. "Unless the Lord build the city, in vain do they labour who build it—unless the Lord keep the city, in vain do they watch who keep it." The success of our undertakings depend upon God; and it is only by humble and fervent prayer that we can expect to obtain the lights of Heaven, and to merit the sanction and protection of our Divine Father. We are also to abstain from giving any offence to the Lord of Heaven. By our sins (says St. Jerome, speaking of his own times) our enemies have been made powerful. "Peccatis nostris barbari fortes facti sunt." And the Scripture says—"Justice exalteth a nation, but sin maketh nations miserable" (hear, hear). Whilst we thus merit the protection of Heaven, the edifying tenor of our lives will produce other great effects: it will merit for us the support and co-operation of every honest man (hear, and cheers).

In the next place, I call upon all to lay aside all bickerings and dissensions, and to cultivate that charity which is the characteristic mark of true Catholics. If we were united—were our proceedings always guided by charity, we would be a strong and powerful body (enthusiastic cheers). It cannot, indeed, be expected that we should all take the same view of every question of expediency or detail; but even when we differ we can do so in the spirit of charity and forbearance. I trust that the institution of a Catholic Defence Association will tend to promote these great objects. It will be one of the first duties of this body to cement firmly and permanently the union among all the Catholics of the empire—a union so closely connected with the interests of all, so necessary for our welfare, and even for our existence—a union commenced under such happy auspices. When we shall be closely united our efforts to redress our grievances will not fail to be effectual; and here a great field will be opened for the operations of the association. Our poor are to be protected from a heartless proselytism—the faith of the children of the soldier and the sailor is to be preserved—the state of our workhouses to be examined, a Catholic education is to be obtained for our people. In a Catholic country like this there is a great and perfectly organised system of Protestant instruction. Hundreds of thousands are expended in promoting a purely Protestant education, whilst the sums given to Catholic school (with one exception) are given only on the condition that the system of the schools which are filled with Catholic children shall be suited to the education of children of every sect who do not frequent such schools, and we are left without any Catholic University (hear, hear). But it would be too long to enumerate all our grievances. By the labours of the association let us trust that they shall be removed, and that we shall be put on a perfect footing of equality with every other class of her Majesty's subjects (hear, hear). In tending to this great objects, I trust it will be accurately understood that no divine and no just human law is to be violated—that the rights of no one are to be invaded, but that, on the contrary, we are to be ready to protect them—that nothing is to be done to weaken our allegiance to the crow—that no insult is to be offered to those who differ from us in religion, or to any of the Protestant inhabitants of the empire (hear, hear). The association must repudiate everything like violence, threatening, calumny, or misrepresentation. Its arms must be the arms of Catholic truth, prayer, patience, and forbearance, justice and charity. Catholics are continually misrepresented as if they were the slaves of bigotry and intolerance. Our conduct is to be the best answer to such a charge (hear, and cheers). The Catholic church and all her true children proclaim that there is but one true faith—they reject heresy and error, but at the same time, in the spirit of our Redeemer, they pray for those that are in error—they have compassion on them, they love them—all we ask for is a full and free exercise of our religion (hear, hear). The jurisdiction which God has given us is not to be taken from us by man, and the free communication with the Holy

See, the seat and centre and fountain of all spiritual jurisdiction, is not to be interrupted (hear, and cheers). The association is to aid us in effecting these great objects, but it will always in doing so respect the just rights of others (hear, hear). One of the important duties of this body will be to have recourse to the press and send forth clear expositions of our wrongs and a powerful defence of our just claims (cheers). It must in a special manner make every effort to have the rights and interests of our religion properly represented in parliament (hear hear). I say of our religion, because, were this effected, our temporal concerns would be better provided for at the same time (hear and cheers). For men guided by Catholic truth and charity would understand their duties towards the poor and every other class of people, and would act accordingly, Were it necessary to seek it abroad, France at the present moment would supply us with the model of what zealous and religious representatives of the people can effect in the persons of those noble champions of true liberty and religion—Count Montalembert and Viscount Falloux—whose services to their country and their creed have merited for them the applause of the whole world—who are as profoundly versed in the history of the church, and the bearing of its laws and doctrines, as they are piously attached to its practices and observances. But we need not seek examples for imitation in other countries. It is sufficient for us to recal to our minds the life and the mighty achievements of our own great O'Connell (loud and enthusiastic cheering, which continued for several minutes). His loss has been to us an irreparable calamity; but let us hope that whilst he is gone to the reward of his labours, and to enjoy the immortal crown that was due to his faith and his virtues, God will infuse a portion of his spirit into the hearts of others, and enable them to fight the battles of his faith, and to defend our religious rights (great cheering). My lords and gentlemen, I will not detain you any longer from commencing your proceedings. It is unnecessary for me, surrounded as I am by everything that is dignified, everything that is noble, everything that is respectable in the Catholic body, to remind all the speakers of the solemnity of an occasion when the eyes not only of the empire, but of all Europe, are fixed on us, and to implore of them to let every word they utter be grounded upon truth and charity, and to take care that every proposition they make shall be in conformity with the laws of God and of the country, and at the same time prudent and moderate. Rash and intemperate language, imprudent propositions, vain boasting and idle menaces would only damage and disgrace the sacred cause of truth and religion, which it is our sole object to defend (cheers). I trust I have expressed my sentiments with all that liberty and frankness which a Catholic Bishop should use when speaking for his religion. I will not sit down without useing another privilege of my order, and praying that that God who name is blessed from eternity and evermore, to whom belong wisdom and fortitude, who changeth times and ages, and who taketh away kingdoms and establisheth them, giveth wisdom to the wise, and knowledge to them that have understanding, the God of our fathers may send his wisdom which sitteth by his throne to be with us, and to teach who to do—and may the most holy Queen of Heaven, the seat of wisdom, and mother of good counsel—may our own great Saints Patrick and Malachy, and St. Laurence O'Toole bless and direct, and strengthen all our undertakings, and make them beneficial to our country and our religion. (His Grace resumed his seat amid loud and enthusiastic cheering, which continued for several minutes).—*Freeman's Journal, August* 23.

THE INCREASE AND ORGANIZATION OF CRIME IN ENGLAND.

Progression is a great theme. Every essayist has something to say about man's moral advancement, and the stupendous results of talent, science, discovery, and so on. Some are imbecile enough to think, too, that this advancement is one sided, that only some "classes" go forward with miraculous strength and swiftness, while, among the lower orders there is something like a stand still, if not an actual retrogradation, and that where ignorance, vice, and crime exist, there is a darkening of the intellect, and general debility in regard to the mental faculties, that in fact these other classes are brutified and stupid, and they are pitied accordingly. We believe, however, that on this part of the subject great mistakes occur, and that, on the whole, we are very much misinformed. Outrages on persons and property are on the increase, The columns of the Police Reports open to us new marvels in criminal annals. It is an era, compared by a learned few, to the days of Fielding and Smollett. The robber and the burglar come forth full-flushed with daring, and the trade prospers. It is not a paltry, petty larceny matter. It is a case of "jewels, watches, cash, and plate." Silversmiths' shops open to the iron *Sesame* of the burglar's "jimmy, and the butler's pantry is the scene of gay robber revelry. There is a careful preparation in the way of wine and food made, and the "jolly" housebreaker does full justice to the tempting viands. He has already silenced the master of the house with a crack of his life preserver (?), half-strangled the mistress, and gagged the servant or two left on the premises, and his booty is packed up in good order. It must be quite refreshing to observe the vivacity attending the larceny of the present day. Men break out of prison, and send facetious notes to the "governor." Boys, in hidden places, and thieves' kitchens, enjoy themselves, drink gin, smoke pipes, study flash, and dance hornpipes. The young mind becomes plastic to Mosaic temptation,

but the youth finds that he has paid in bad money, reversing the laws of robber honour—is "under the thumb," and becomes a slave to the abhorrent "Faign" who has got him into his toils. Men are found with housebreaking implements about them, and are considerately imprisoned for "there months." "Never mind," says the hero of the mask and dark lantern, "better luck next time," and so he has patience till his period is up, and the only annoyance he seems to feel is that ever so much time has been wasted. The next night there is a burglary committed, or a passenger is half-strangled in the public street, or otherwise outraged, and a hue and cry is raised, the offender perhaps taken, but the murderous attempt is found to be on the increase. We are aware now, that no master can be confident in the honesty of his servants, and that those who are kept and protected, are not unlikely to open the door to the midnight thief. There is, therefore, an evident organization of crime in existence Colleges are formed for training the young idea how to steal, and each has its Autolycus to send out indefatigable agents, to increase the staff, and to make fresh victims. A gang of 20 thieves, through the doubts of the parents of a boy whom they suspected of having questionable associates, have been discovered, ingeniously located in one of the arches of the railway in the York-road. They appear to have enjoyed themselves hugely, with boiled and roast, to have feasted and revelled right royally. The case of the celebrated "Forty Thieves" ceases to be romantic after this. It is no longer significant of the past, because we have it now close at hand, and circled by a *cordon* of police and constabulary, and only found out by a mere accident. How many such places are there still existing? What numberless snug honeycombs are yet to be turned up, and thus made to dislodge their vermin? In all parts of the town these railway arches exist. They may be connected with houses, by under-ground passages, for what we know; and, while, we are asleep in bed, lulled into fancied security, there may be a gang of ruffians concocting rapine and murder in the coal cellar, or separated from us only by a few inches of earth. There is a notorious place, turning out of Gray's Inn-lane, known as the "kitchen," where a couple of hundred men and women, boys and girls, assemble at times to carry on their frightful orgies. This is evidently collegiate, and doubtless has its professors of the "art." The police know this place, and others of like kind, and they know, also, a goodly number of this dangerous fraternity. It seems strange that this knowledge should be so ineffective. The country resounds with the news of fresh robberies and desperate burglaries The mechanical skill, the workmanlike manner, in which some of these latter are committed, indicate no little amount of talent, and the elaborate way in which a bank forgery is now and then perpetrated, shows a constructive faculty worthy of a novelist. We can no longer admit that the dangerous classes are either uninformed or uneducated. That they are desperate is undoubted, for the late case of a combat on the tops of some houses between two robbers and the police is too evident a proof of this. As the law therefore ceases to be a terror to them, and as the police are defied and laughed to scorn, as crime is rapidly on the increase, and the very streets no protection to the public, it becomes imperative upon us to look for other and more effectual means of checking the growth of this monstrous evil, that makes the whole of the metropolis a huge den of thieves — *Weekly Dispatch.*

PROTEST AGAINST THE ARCHBISHOP OF CANTERBURY.

The declaration of the Archbishop of Canterbury as to the needlessness of the episcopal ordination of the clergy, is not, it appears, to be passed over in silence. A protest against such an opinion is alread in course of signature by the clergy in the metropolis; and another protest against it is also lying for the signatures of both the laity and clergy. It is also intended to petition Convocation upon the subject; the petition is now perparing, and will be made public in a few days. The protests declare, that such an opinion as that expressed by the Archbishop is 'at variance alike with Holy Scripture, with the doctrine and practice of the Church Catholic in all ages, and with the Articles and Formularies of the Church of England."—*London Correspondent of the Oxford Herald.*

TUTOR TO THE PRINCE OF WALES — The *Oxford Herald* says:—"Another and more complaisant tutor—again, we regret to see, a layman—has been appointed to his Royal Highness the Prince of Wales. Mr. Birch, it is understood, resigned the office several months since, in consequence of certain interference with the religious teaching of his pupil; but in order to avoid comment, he was requested to continue the nominal charge for a season. He is to be succeeded in his office by Mr. Gibbs, barrister-at-law, of Trinity College, Cambridge." The reader will gather from the above that Mr. Birch is a Puseyite. Her Majesty's attendance at the Presbyterian Church would naturally embarrass the theories of an Anglican teacher.

Out of 1,909 inmates of the Sheffield workhouse, 1,047 decline to acknowledge themselves of any religious persuasion, and thirteen openly avow they are of none.—*Tablet.*

THE BENGAL CATHOLIC HERALD.

'One body and one spirit—one Lord, one Faith, one Baptism'

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BENGAL CATHOLIC HERALD.

Calcutta: Saturday, Novr. 29, 1851.

CONTINUED AND INCURABLE SPREAD OF DISSENSION IN THE ANGLICAN PROTESTANT CHURCH.

A few Months since, the Public Journals both at home and in this Country noticed at some length the occurrence of a singular description of Religious discord at Madeira. The paid official Protestant Chaplain there, had it seems been more than once complained of, by a certain portion of his Flock to the Foreign Secretary, Lord Palmerston, as an abettor, both in theory and practice, of what are called the innovations of Puseyism. At length, after a short interval had elapsed, as the Chaplain persisted in upholding the tenets and usages complained of, he was dismissed from his appointment by the Home Authorities, and another Clergyman sent out by them to take his place.

His successor, it appears, although an ordained Minister of the Protestant Anglican Church, entered on his duties, without having brought with him the usual credentials from the Bishop of London, to whom, it is stated, that the authority to grant them legally belongs

Meanwhile, the dismissed Clergyman, not having been recalled or censured by His Ordinary, but on the contrary, retaining still the letters of licence given to him by that Prelate on his accepting the Chaplaincy, regarded himself as the only lawful Anglican Pastor in the Island, and treated his rival as an Intruder upon a Mission, to which he had not been deputed by the recognised Ecclesiastical Superior. Hence he looked upon the Intruder, as one wholly devoid of all spiritual Jurisdiction, and as therefore disqualified for the proper discharge of the duties of the Ecclesiastical Ministry. The result of this dissension was, that of the Anglican Protestants in Madeira, some adhered to the Chaplain of Lord Palmerston's creation, whilst others gave a preference to the Clergyman, who put forward his claims to the possession of not only Lawful ordination but also of Ecclesiastical Mission, derived from the acknowledged Legal Bishop, to whom the Chief Pastoral care of Anglican Protestantism in Madeira confessedly appertained.

In these circumstances, the Disputants and their respective adherents divided, and by their division gave occasion to the formation of two distinct Congregations, wholly separated from each other in Religious Communion. For they celebrated public worship in two distinct Chapels or Churches, and kept totally apart from one another in all that concerned Religion.

Whilst things were in this state, it happened, that the now retired Protestant Bishop of Bombay visited the Island for the recovery of his health. Influenced by the wretched principle of compromise and expediency, the bane of every thing great and good in Religion and Civil Society, Doctor Kerr, practically pronounced both parties to be right For whilst on one Sunday, or on one Sabbath, in the language of Protestant and ignorant cant, his Lordship sanctioned by his presence the Samaritan or State Schismatic Conventicle, he, on the next Sabbath following, edified the milk and water Professors of Anglicanism by charitably assisting at Divine worship in the rival Chapel.

The Puseyite vindicator of the necessity of apostolical Mission could not endure this blowing hot and cold, on the part of an Anglican Prelate, and prompted more by chivalrous courage than by prudence, he resolved to extinguish it.

To effect the accomplishment of his object and put a stop to a system of back sliding, which he deemed to be incompatible with the singleness and simplicity of religious truth, the ex-chaplain, caused it to be distinctly intimated to Bishop Kerr, that if his Lordship continued, by his presence and his participation also of the Eucharist in a conventicle, whose minister was destitute of mission and jurisdiction, to uphold Schism, he should deem it his duty to refuse to administer the sacrament to him, (the Bishop) when the latter should next present himself for communion.

This of course reduced at once the controversy to first principles. The case was now laid before the Protestant Bishop of London and this Prelate, true to his characteristic policy, whilst he professed to commend the ecclesiastical zeal of the Puseyite ex-chaplain, at the same time, intimated, having the fear of Lord Palmerston before his eyes, that it was never his intention, that the controversy in question should be pushed to such extremes as had been resorted to, and, that in fine, in his opinion, to use a homely but very expressive phrase, a sort of wet blanket extinguisher was the best remedy for the evil. 'The miserable crooked policy of giving a victory to neither party, and of thus letting religious truth be suffocated, prevailed for the moment, consuming indeed the smoke, but without extinguishing the fierce flames of controversy, which continually raged beneath.

The success of this State experiment was too gratifying to a Latitudinarian Ministry not to be at once eagerly profited of. One of the next steps in keeping with the precedent thus established, consisted in Lord Palmerston passing by, even without the least notice, the Anglican Ecclesiastical Authority, and sending, on his own sole responsibility, to British China, a Protestant Chaplain, just as he would send thither a Police Officer or a Custom-House Functionary. We mistake, or rather, we do not fully express the whole truth. For, if he had sent thither the Civil Officials just now mentioned, their Civil Mission, if we may so speak, though derived from the Foreign Secretary would leave them, nevertheless dependent on the local Government, in all that might regard the details of their duty. Hence, if guilty of misconduct, or if found unfit for their respective offices, they were amenable to that Government, and even in case of doubt, were liable to be suspended, until their cause should be finally decided upon by the authorities at home

Not so, however, with Lord Palmerston's Chaplain For in the official document which relates to his appointment, he is to all intents and purposes, wholly withdrawn from the jurisdiction of the local Anglican Protestant Ordinary, and is made in every respect dependent for his continuation in office on the Foreign Secretary, to whom alone he is also responsible, for his conduct in the discharge of the duties of the Sacred Ministry. Thus, let his doctrine, or his conduct be ever so openly erroneous or censurable, he may, so long as he keeps on terms with a Foreign Secretary, who may himself believe any thing or nothing, laugh to scorn the Bishop of the diocese, in which the scene of his Missionary duties is placed. Such is the wretched palsied condition of the Anglican Established Church and of its nominal Hierarchy.

(To be continued)

ST. THOMAS' CHURCH.

24TH SUNDAY AFTER PENTECOST.

THE Archbishop delivered a most interesting discourse at St. Thomas' Church on last Sunday. His Grace took his text from the first Epistle of St. Paul to the Corinthians chap xii. v. 26.—Having had the good fortune to be present on the occasion, we listened to the Venerable Prelate with intense attention. No words, at our command, could adequately express our sentiments with regard to the eloquent and beautiful flow of language, by which the Sermon was distinguished. His Grace partly dwelt on the present progress of the Catholic Church in England.

Facts as the old Proverb goes are stubborn things. Every day brings us some new adherents, every day adds to the triumphs of Catholicity. The leaders of the Anglican Church, the most loved of her Members are daily embracing our holy religion, fleeing for refuge to their true mother, who receives with joy those repentant children. His Grace in passing described the present state of religion in Germany, and then drew a most lively picture of the remarkable progress of our Holy Religion in that benighted land, where Lutheranism and Calvinism once prevailed. At the concluding part of the discourse, His Grace sweetly but strongly appealed to the charity of the Faithful, in behalf of the distressed Religious of Graham's town, Catholic Mission.

We have been favored with the following outline of His Grace's discourse, which we doubt not will be read with great interest:—

And if one member suffer any thing, all the members suffer with it: or, if one member glory all the members rejoice with it. 1. *Cor. c. xii. v. 26.*

In nothing are the ways of God more wonderful, than in the trials and triumphs of the Church of Christ, in the several countries, in which Catholicity, has been planted. At certain periods of her history, it would seem, as if a mighty abyss were about to yawn, in which she was to be swallowed up, together with her Pontiffs and her Priests, her altars and her sacred rites, her doctrines and her institutions. At these times, her Pastors and people, terrified at the desolating progress of error and crime, have to exercise an heroic faith, in order to prevent themselves from wavering in the belief of the Divine assurance, that she reposes securely on a rock, and that the gates of Hell shall never prevail against her.

Of the ultimate triumph of the Catholic Church over all these difficulties, the experience of eighteen centuries, joined to the Saviour's own assurance must indeed abundantly satisfy her faithful children. But, whilst happily exempt from all anxiety on this head, it will be even consoling to our piety, to note, as far as the mysterious Counsels of the Almighty permit us to do so, the singular and extraordinary characteristics, which may be observed in the trials, to which it has pleased the Almighty to subject her, and the wonderful and unexpected results, which have been the consequences of them.

For this purpose, let us take a Brief Survey of Ecclesiastical History, from the period of the so-called Reformation to the present day. You all know, how the storm of religious revolution, first raised in Germany by Luther, devastated that country, and for thirty years caused a most sanguinary war to rage amongst its inhabitants. You know also, how even before Luther had passed away, his reformation was reformed by Calvin's, whilst Calvin's again was subjected by a succession of other innovators to countless changes. Hence, at this day, it is a notorious historical fact, that even in the very localities where these Heresiarchs first established their respective religious systems, those systems are now so changed, as to be wholly unlike their parent original.

From this result, another very important consequence has arisen. The long series of years which has rolled away since the reformation, having cooled down the violence of the prejudices and passions of the descendants of the first reformers, has allowed many among them to recognise in the multiplied changes, which the primitive systems of Protestantism have undergone, clear indications of the human and earthly origin of those systems. It was then but natural, that their confidence in them should be shaken, and that they should have been thus impelled, to seek elsewhere for religious security and peace.

Thus it has happened, that in our days, in the very country, in which the reformation was cradled, numerous brilliant Converts from all the learned professions have been gained back in Germany to the Catholic faith, together with several others from the higher ranks of Society.

It is not merely from this happy result, that the cogency of my statement is to be chiefly derived, but its force and significancy are greatly increased, by contrasting with that blessed result, the melancholy and awful condition, in which the former associates in religion of these recent Converts to Catholicity are now to be found. Oh! It is a sad and painful, but most certain fact, that infidelity, in the fullest and grossest signification of the word, prevails to a most appalling extent throughout Protestant Germany, amongst all ranks and degrees, but especially amongst the learned professions, not excepting even the clerical order. The Bible, it is true, is still nominally retained, but it is only for the purpose of its mysterious and moral truths being trifled with, and put in juxta-position or beneath the ethics of Epictetus, of Plato and Socrates and other pagan Philosophers of antiquity.

The pillar of light in the desert evinced its miraculous origin, not more by the effulgence, with which it shone forth for the people of God, than by the dark and gloomy

aspect it exhibited to the Egyptians. And so too, the splendor of Catholic truth is not more displayed by the lustre of her distinguished Converts in Germany, than by the horrors and the grossness of the errors, into which the descendants of the reformers are there so generally immersed.

You know, that owing to the violence of lust, Henry the Eighth, even after he had by his writings against the first reformers, earned for himself the glorious title of Defender of the Faith, was unhappily led to imitate their example and break in sunder the bond of Catholic communion. It would occupy you to no purpose, to recount the grievous temporal and spiritual evils, which, for three centuries this separation inflicted on religion and on Society, more especially in England, Ireland, and Scotland.

In England as in Germany, the principles of the Reformation soon gave birth to anarchy both in Religion and in the State. From anarchy sprang infidelity, and from the School of English infidel writers, the Voltaires and the Rousseau's of France first imbibed those destructive principles and theories, which in their own country afterwards overturned, amidst scenes of carnage from which Humanity recoils, the altar and the throne.

Call to mind now, what a picture of desolation, the Catholic Church presented at the period, when the appalling events attendant on the French Revolution caused Society throughout Europe, to heave and roll like a mighty vessel agitated by a terrific Sea, lashed into fury not only by the tempest, but also by some unseen, subterranean and hitherto unknown volcanic agency.

The Soil of France became stained and impregnated with the blood of her Sovereign, of her Princes and Nobles, of her Clergy and religious, and whilst these atrocious scenes were being there perpetrated, in England, Ireland and Scotland, Catholicity was trodden in the dust, and crawled along in obscurity, having only the mere bones and skeleton of existence, after having endured a bloody persecution for nearly three centuries.

Who shall now bid these dry bones to revive? Who shall bring back and restore to the chair of Peter the Venerable Pius the 7th from his captivity in the Dungeons of France. Oh! How true it is, that there is no wisdom, no counsel against the Lord? From the midst of this desolation in France, the tempest guided by the hand of the most High, hurries to the shores of England and the United States, the Relics of its once and now happily again glorious Hierarchy, and in these countries, then almost wholly Protestant, thousands of the confessors of the faith find an asylum, and occupation, for their sacred ministry in the public Chapels, and for their literary talents and attainments, in the bosom of Protestant Institutions and Families of the highest distinction. Their learning soon obtains for them the respect of their adversaries in religion, whilst their virtues endear them to all with whom they converse. Without being conscious of the wonderful designs of Providence in their regard, they dissipate the mist of religious prejudice, and they scatter abroad the seeds of Catholicity. Hunger and oppression send from Ireland thousands of her Children apparently to labour in England and America for their support, but indeed and in truth, according to the ulterior designs of God, to form the nucleus around which Catholicity was to twine itself and gather strength, until it should at length burst forth before us, as in this present day, in the glory of a rich and wonderful maturity, beautified and made robust with the choicest spoils of the Egyptians. Oh! the depth of the riches of the wisdom and the knowledge of God! How incomprehensible are his judgments and how unsearchable are his ways? In times of old, the casting of his own people became the riches of the Gentiles, and in our days the passing ruin of Catholicity in France, by a like wisdom became the Salvation of the Elect in England and America. Look now and compare the English and American Catholic Hierarchy with the helpless destitute condition of our faith in those countries only a few years ago. See how not only in these countries but in the Islands of the South Sea, in Australia and new Zealand, even in our time, Catholicity has extended and strengthened the cords of her tents, and multiplied her progeny to the ends of the Earth,

But to revert again to the desolation caused in the Church by the captivity of her Chief Pastor under Bonaparte. Who shall restore him to the seat of Peter? Catholic Austria: No. Catholic Spain: No,—Portugal, Naples &c. No! From Heaven the word had gone forth; on the shoulders only of proud, persecuting Protestant England, is the Pontiff to be conducted in safety, in honor, and in triumph back to his Capital. Who shall best describe for us the extraordinary scene witnessed on that memorable occasion. A Protestant, one of the most gifted and the most worthy of England's Son, she will transmit to Posterity the record of that extraordinary Event. Hear it in his own words.

Restoration of Pope Pius 7th—by Sir Humphry Davy Bart. Consolations in Travel.

"The Rosary which you see suspended round my neck is a memorial of sympathy and respect

for an illustrious man. I will, if you will allow me, give you the history of it, which, I think, from the circumstances with which it is connected, you will not find devoid of interest. I was passing through France, in the reign of Napoleon, by the peculiar privilege granted to a savans, on my road into Italy. I had just returned from the Holy Land, and had in my possession two or three of the Rosaries which are sold to pilgrims at Jerusalem as having been suspended in the holy sepulchre. Pius VII. was then in imprisonment at Fontainbleau. By a special favour, on the plea of my return from the Holy Land, I obtained permission to see this venerable and illustrious pontiff. I carried with me one of my rosaries. He received me with great kindness; I tendered my services to execute any commissions, not political ones, he might think fit to entrust me with in Italy, informing him that I was an Englishman; he expressed his thanks, but declined troubling me. I told him I was just returned from the Holy Land, and bowing with great humility, offered to him my rosary from the holy sepulchre; he received it with a smile, touched it with his lips, gave his benediction over it, and returned it into my hands, supposing of course that I was a Roman Catholic. I had meant to present it to his holiness, but the blessing he had bestowed upon it, and the touch of his lips, made it a precious relic to me, and I restored it to my neck, round which it has ever since been suspended. He asked me some unimportant questions respecting the state of the Christians at Jerusalem; and, on a sudden, turned the subject, much to my surprise, to the destruction of the French in Russia, and in an exceedingly low tone of voice, as if afraid of being overheard, he said, 'The *nefas* has long been triumphant over the *fas*, but I do not doubt that the balance of things is even now restoring, that God will vindicate his church, clear his polluted altars, and establish society upon its permanent basis of justice and faith; we shall meet again, adieu!' and he gave me his paternal blessing. It was eighteen months after this interview, that I went out, with almost the whole population of Rome, to receive and welcome the triumphal entry of this illustrious father of the church into his capital. He was borne on the shoulders of the most distinguished artists, headed by Canova; and never shall I forget the enthusiasm with which he was received—it is impossible to describe the shouts of triumph and of rapture sent up to heaven by every voice. And when he gave his benediction to the people, there was an universal prostration, a sobbing, and marks of emotions of joy almost like the bursting of the heart; I heard, everywhere around me, cries of 'The holy Father, the most holy Father, his restoration is the work of God!' I saw tears streaming from the eyes of almost all the women about me, many of them were sobbing hysterically, and old men were weeping as if they had been children. I pressed my rosary to my breast on this occasion, and repeatedly touched with my lips that part of it which had received the kiss of the most venerable pontiff. I preserve it with a kind of hallowed feeling, as the memorial of a man whose sanctity, firmness, meekness, and benevolence are an honour to his church and to human nature; and it has not only been useful to me, by its influence upon my own mind, but it has enabled me to give pleasure to others, and has, I believe, been sometimes beneficial in insuring my personal safety. I have often gratified the peasants of Apulia and Calabria, by presenting them to kiss a rosary from the holy sepulchre, which had been hallowed by the touch of the lips and benediction of the Pope; and it has been even respected by, and procured me a safe passage through a party of brigands, who once stopped me in the passes of the Apennines."

Years roll away, after the accomplishment of the great event, just alluded to, Catholicity reigns again in France, but the Spirit of Civil Revolution stalks abroad, and triumphs in France and Italy. The Pontiff has again to flee from Rome. Who on this occasion shall restore him? Not Protestant England: For she has been already made to feel and confess practically, that there is no counsel against the Lord or against his Church.

Republican and once Infidel France, with the lineal Representative of the very Man at its Head, by whom Pius the Seventh was immured in a dungeon, She and she alone, in spite of her republicanism, is ordained to be on this occasion, the instrument of the Pope's restoration, in order thus again to show in this extraordinary occurrence, that God holds in his hands the hearts of Men, and that there is no wisdom, no counsel against the Lord.

We have been hitherto viewing events, in which Nations and Empires were involved—Let us now descend to consider the particular and special Providence, exercised by God in watching over religion, even in its minutest details.

Our Holy Faith teaches us, that a hair of our head does not fall to the ground, without the Divine knowledge and permission, and that in regard to each of us, however humble our position in life may be, a Providence far more exalted is exercised, than that which watches over the inanimate or irrational portion of Creation.

Not one of us Catholics, who, without the aid of a hand writing on the wall, will not discover in his own personal course in life, sufficient traces of this watchful Providence, to induce him, to bow down, and acknowledge its existence.

If this be so, in the mere ordinary details, even of what I may term our animal existence, how much more must the same be true, of all that concerns us in the order of religion, and that links our mortal with our immortal being in eternity.

Hence then, it is not superstition, but a

docile and pious understanding of the Divine Counsels, which leads us, to trace out and recognise in those apparently ordinary occurrences of life, which are connected with Religion, the interposition of an all-wise Providence who from eternity to eternity, disposes sweetly and strongly all things for the salvation of the Elect, whether rich or Poor, of David on the Royal Throne, and of Lazarus the beggar.

To come now to the application of these principles, to the particular purpose I have in view. Only some six or seven years have elapsed, since an English Protestant officer of the Bengal army visited for health sake the Cape of Good Hope, for a short time. Whilst there, he made the acquaintance of a former Fellow student of mine, who then laboured on that Mission, as an humble apostolic Missionary. As far as I know, nothing could have been then more remote from the mind of the officer in question, than the idea of embracing the Catholic Religion But so it happened, he every day began to admire more and more the Character, and attainments of the Apostolic Missionary I have spoken of, until at length, from being his attached Friend and admirer, he became his spiritual child in Christ, by the adoption of the Catholic Faith. From that moment to the present, his devoted gratitude and affection to his Beloved Spiritual Parent has, if possible, grown stronger and stronger, as time has passed away, so that I believe a year has hardly ever since gone by in which he has not contributed generously to his support.

After a long and honorable career in India, the officer of whom I speak retired to England. But still his solicitude for his Parent in Christ is the same. That excellent Ecclesiastic has two or three years since been raised to the Episcopacy, and appointed to govern the Church in Graham's town, a remote part of the Cape Colony. In the short term of his administration, a Church, a Convent and Schools for Children of all ranks and Sexes have been erected and progressed with great success, until the Kaffir War, which now rages so fiercely broke out. The Church is now converted into an Arsenal or Fortification and the Schools closed up. But to show that I do not exaggerate, I shall read the letter I have received upon this subject.—

Letter of Major——— at ——to His Grace the Most Rev Dr. Carew, V. A. W. B.

MY DEAR LORD ARCHBISHOP,—I have heard from Major ——, that most sad accounts have reached him in England of the distress caused by the war on the Eastern frontier of the Cape Colony. Dr. Devereu's Church has been again turned into a fortification, and he says, that provisions are at such prices that he is really apprehensive his poor Nuns will starve, for nearly all their pupils have been taken from them because their parents are in the same state of distress. The Protestant Missionaries too seem to have been forward in instigating their followers to withdraw such support as they had hitherto given the Nuns The Bishop's self-denial and fortitude, and the heroic courage of the good Religious are spoken of in the highest terms I wish on this occasion to contribute something to the relief of the suffering, and I therefore beg to enclose a draft for Rs. 200, which I shall be much obliged, if your Grace will kindly employ in purchasing a bill of exchange on the Cape Colony and I should feel further indebted to your Lordship if, to save time, you would forward it to the address of Dr. Devereu, Graham's Town with an assurance of my sympathy with him in the difficulties of his situation, I need not say that the favor I solicit would be greatly enhanced if your Grace could induce the Faithful of Calcutta to make any addition to the contribution I send I have written to Mr. ——— who is at Landour to endeavour to interest the people there in behalf of the suffering Nuns, and I have told him that, in the event of his doing so, I do not doubt your Grace will undertake to remit to the Cape any money he may collect, as in places remote from Calcutta it is not possible to procure bills on the Colonies. * * * * * *

———, *Nov.* 5, 1851

This letter is the production of a Commanding officer in this Presidency of one of the Native Regiments, a Convert to the Catholic faith. You may have noticed, that the writer states, that he has addressed a letter to another officer at Landour, an English Convert also, in order to solicit his co-operation in procuring relief for the Clergy and Religious a Graham's town.

Now, my Brethren, only reflect on the rare combination of circumstances connected with this brief narrative—a Catholic Mission founded by an Irish Bishop, in a remote part of Africa, in an obscure place, of which, but for the present War, we should have hardly known any thing, and in the hour of its trial and distress, having no friends to come forward in its behalf, but three recent English Converts to the faith, one of whom alone happened accidentally, by occasion of his Conversion, to be connected with the Prelate whose Mission has been so severely afflicted.

And shall We, my brethren, who from Infancy have grown up in the bosom of the Church, look on with indifference, at the noble and generous

exertions of these three Converts, who have been but lately aggregated to the one Fold of the one Shepherd; shall we, I repeat it, remain listless, heartless Spectators of such distinguished zeal for the House of God, and not hasten forward to co-operate according to our respective means in their glorious enterprise? No, I will not, I cannot believe it. For you are too justly proud of that article of your Creed, which proclaims that you believe in the Communion of Saints. With you this is no idle unmeaning Profession—for it is one, which you acknowledge to connect you with the Saints reigning in Heaven, with the Souls in purgatory and with your suffering Brethren on earth. Oh! then give effect to your Belief, on this occasion, practically and generously, that men seeing your good works may glorify your Father in Heaven.

APPEAL IN BEHALF OF THE CATHOLIC MISSION AT GRAHAM'S TOWN. CAPE OF GOOD HOPE.

Intelligence having been just received, that the Catholic Mission established lately at Graham's Town has been reduced to the greatest distress, by occasion of the Kaffir war, which rages in its vicinity, the Charity of the Faithful is appealed to, in order to procure means of support for the Bishop, Clergy and Nuns of that district during the present calamity. Already, these Apostolic servants of God have endured many severe privations, and as the price of provisions is now exorbitant, and the Catholics of Graham's Town generally very poor, they will it is to be feared in a short time, if not assisted by their Brethren elsewhere, be destitute of the means to provide for themselves, even the necessaries of life. Donations will be gratefully received by the Archbishop and his Clergy, by Mr. P. S. D'Rozario, No. 8 Tank Square, and by Mr. J. Spence, Spence's Hotel.

Subscribers' Names.

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CORRESPONDENCE.

THE LATE BISHOP BORGHI.

To the Editor of the Bengal Catholic Herald.

Dear Sir,—An event like the solemn celebration of the funeral obsequies of the Right Reverend Dr. Borghi, the late beloved and deeply lamented Vicar Apostolic of the Agra Mission ought not to remain unnoticed, for the merits and actions of the deceased which deserved such a tribute of respect and the grateful acknowledgment, thus voluntarily tendered by his faithful flock, require, that such a record due to the virtues of one party and to the gratitude of the other, be publicly made. It is therefore, that I hasten to communicate what occurred on the 13th Instant, deeply regretting my inability to do any thing like justice to my theme.

On entering the Cathedral the insignia of woe that met the eye on every side, the pillars covered with black and surmounted with crosses and emblems of our mortality in white, the draperies of black spangled with white stars suspended in graceful festoons from the key stones of the lofty and spacious arches between those pillars, the floor of the capacious sanctuary and the spars on all sides of the Catafalque carpeted in black, the six side Altars and the High Altar clothed in the same sombre hue relieved with white stars, a gigantic pavilion drapery of black lined with white and speckled in imitation of ermine trangling down to the floor behind the High Altar from a rich crown of gold attached to the ceiling, forming a most imposing back ground of apparently regal magnificence, the Catafalque trimmed with black velvet and chaste embroidery bearing appropriate inscriptions in gold all round the upper basement and rising to a great height, covered with tapers and surmounted with the ensigns of Episcopal dignity, a crowded congregation in deep sables, the sepulchral silence disturbed only by occasional sighs from hearts that felt their loss—all, individually and collectively announced that a great spirit had fled to eternity. And the portrait of the illustrious deceased at the foot of the Catafalque and facing the assembly spoke more eloquently than all else, that that great spirit which had tenanted the body resplendent with angelic beauty whose likeness hung there, had been the spirit of Borghi, the Regenerator of this extensive mission, who had united in his own person the zeal, the energy, the eloquence o

an Apostle with the charity, the patience, the devotion of a martyr.

At half past seven o'clock, the Cathedral was thronged, and the Office for the Dead was most impressively chaunted by a number of ecclesiastics in the sanctuary, the *Requiem* Mass composed for the occasion by the Rev. Father Garriga, then commenced, and though the principal performer was ill of fever, yet the noble conceptions of the composer in the "*Dies irae dies illa*," were rendered appreciable. After the Gospel the Rev. Mr. Keegan, D. D. ascended a temporary pulpit on the left of the Catafalque, and pronounced a funeral oration worthy of himself and of him whose eulogy as if by a mysterious ordination of Providence, came from lips to which the venerated deceased had been the very first to teach Divine discourse of heavenly things.

It would be vain on my part to attempt to furnish you with any abstract of what was so eloquently and appropriately said by the Rev. Father, who though quite a young man is distinguished by great readiness and choice of language, energetic but yet elegant and graceful delivery, and a clear toned well modulated voice heard destinctly in every part of the large Cathedral. He is, in a word, as finished and polished in Rhetoric as he is profound in scholastic and theological attainments, and is in very truth, a high honor to his sacred calling. The pathetic allusions which he made regarding his own intercourse with the deceased moistened many an eye.

As a notice of Dr. Borghi's career which was of necessity a narration of great trials, great victories and great actions has already appeared in your Journal. I need not allude to that portion of Dr. Keegan's oration which recounted what has been done and suffered by our lamented Pastor for his Agra flock.

The discourse was listened to, with the most profound attention and has added additional lustre to the Reverend Orator's fame, for it has proved him to possess, along with a refined and highly cultivated intellect, a heart fervent with the purest gratitude and with an almost enthusiastic filial regard to the memory of his great Friend and Patron.

But the most impressive sight, Mr. Editor, and by far the most affecting, was the circle around the Catafalque during the chaunting of the Responsory after Mass, which was formed by the Children of our Orphanages, immediately behind whom stood the young lady-boarders and Nuns of the Convent established by Dr. Borghi, all solemnly habited in black. Ah yes! besides the Holy Sacrifice, purer offerings for the repose of his soul who had rescued them from the pitfalls of vice, ascended not to Heaven on this great day of supplication than the simple orisons of the helpless innocents who thus encircled the representation of their Benefactor's Tomb.

It will please you to learn that in decorating the Church in the splendid manner to which I have faintly alluded in the first part of this communication, the Priests and Nuns were materially assisted by a number of the Lay community, particularly Ladies, who optionally tendered their services and most zealously and tastefully executed their self imposed task. The celebration of the obséquies continued for three days and has edified a good many of our dissenting Brethren who before Dr. Borghi's arrival here, looked down on our Holy Father with the most unmitigated contempt.

Believe me dear Mr Editor to be,
Your faithful Servant,
JAMES CORCORAN, *Warden*

Catholic Cathedral,
Agra, 15th Nov. 1851.

Selections.

DR. NEWMAN'S LECTURE.

Yet I think I may be able, or at least I will try, without taxing your patience to the utmost, to bring before you two or three actual specimens of the mode in which the accusation against Catholics is conducted; which may serve to give you some insight into the value of the Tradition which kings, lords, and commons are so zealous in upholding. The mighty Tradition flows on, replenished and refreshed continually by rivulets which, issuing from new fountain heads, make their way, in faithful and unfailing succession, into the main stream. I am going to put my finger on three of these small fountain heads of the Tradition,—which, as I have already complained, are not commonly accessible;—they shall not be springs of a vulgar quality, but they shall represent the intelligence, the respectability, and the strong sense of English society. The first shall be a specimen of the Tradition of Literature, the second of the Tradition of Wealth, and the third of the Tradition of Gentlemen.

1. The first, which has to do with names well known in the aristocracy of talent and learning, will be somewhat tedious, do what I will; and I shall introduce it with a story. It is related by the learned Dr. Bentley, in his controversy with Boyle, about a century and a half ago, on some point of historical criticism. In the course of that controversy

his opponent happened to spell wrongly the name of a Greek town; and, when he was set right, he made answer that it was the custom of our English writers so to spell it, and he proceeded to quote as many as five of them in proof of his assertion. On this Bentley observes: "An admirable reason, and worthy to be his own; as if the most palpable error, that shall happen to obtain and meet with reception, must therefore never be mended." After this, the "slashing" critic goes on to allude to the instance of an unlearned English priest, truly or not I know not, "who for thirty years together" (perhaps it was on taking the first ablution in the mass) "had always said, "Quod ore mumpsimus,' instead of 'Quod ore sumpsimus,'" and when, says Bentley, "a learned man told him of his blunder, 'I'll not change, says he, my old Mumpsimus for your new Sumpsimus.'" Now this happily applies to the subject which I am going to illustrate, as you will presently see.

I need not remind you how much is said among Protestants of the gross ignorance and superstition of the middle age; indeed, we Catholics of the present date are considered its legitimate and veritable heirs. On this subject, one of the best read, most dispassionate, and deservedly esteemed writers of the present day, who, if any one, might be supposed, in historical matters, an original authority, in his "View of the State of Europe during the Middle Ages," writes as follows:—

"In the very best view that can be taken of monasteries," he says, after allowing that many might be above reproach, "their existence is deeply injurious to the general morals of a nation. They withdraw men of pure conduct and conscientious principle from the exercise of social duties, and leave the common mass of human vice more unmixed. Such men are always inclined to form schemes of ascetic perfection, which can only be fulfilled in retirement; but, in the strict rules of monastic life, and under the influence of a grovelling superstition, their virtue lost all its usefulness. They fell implicitly into the snares of crafty priests, who made submission to the Church, not only the condition, but the measure of all praise." Now comes the passage to which I am directing your attention. Observe, he is going on to his *proof* of what he has asserted. "He is a good Christian, says Eligius, a saint of the seventh century, who comes frequently to church, who presents an oblation that it may be offered to God on the altar; who does not taste the fruits of his land till he has consecrated a part of them to God; who can repeat the Creed or the Lord's Prayer. Redeem your souls from punishment, while it is in your power; offer presents and tithes to Churches, light candles in holy places, as much as you can afford, come more frequently to church, implore the protection of the saints; for, if you observe these things, you may come with security at the day of judgment to say, 'Give unto us, O Lord, for we have given unto Thee!'" The author then continues, "With such *a definition of the Christian character*, it is not surprising that any *fraud and injustice* became honourable, when it contributed to the riches of the clergy and glory of their order*."

Now observe, first, he quotes St. Eligius, or Eloi, in order to show that Catholics were at that time taught that true Christianity consisted, not in the absence of fraud and injustice, or, again, of immorality, hatred, or strife, —but in merely coming to church, paying tithes, burning candles, and praying to the saints. But, observe next, he does not quote from St. Eligius' own work or refer to it on his own authority, but, well-read man as he is, still he simply relies on the authority of two other writers, and (what many well-read men would have omitted to do), he candidly confesses it. He refers to Dr. Robertson, the Scotch historian, and the celebrated German historian and critic Mosheim. I do not see, then, that much blame attaches to this writer for publishing what you will see presently is a most slanderous representation, beyond, indeed, his taking for granted the Protestant Tradition, his exercising faith in it as true, his not doubting the fidelity of the two authors in question, and, therefore, in a word, his saying, "Mumpsimus," and passing it on.

Next we come to Dr. Robertson, the historian of Scotland, Charles the Fifth, and America, the friend of Hume, Adam Smith, Gibbon, and a host of literati of the latter part of last century. In his history of the reign of the Emperor Charles the Fifth, who lived at the time of the Reformation, after observing that "the Christian religion degenerated, during those ages of darkness, into an illiberal superstition;" that "the barbarous nations, instead of aspiring to *sanctity and virtue*, imagined that they satisfied every obligation of duty by a scrupulous *observance of external ceremonies*," Dr. Robertson annotates as follows: "*all the religious maxims and practices* of the dark ages are a proof of this. I shall produce *one remarkable testimony* in confirmation of it, from an author canonized by the Church of Rome, St. Eloy or Eligius." And then he proceeds to quote

* Hallam's Middle Ages, vol. iii. p. 353.

nearly in the same words as Mr. Hallam, though omitting some clauses and adding others, a translation from the passage which Mosheim sets down in his history, as if the original text of the saint's. And then he adds the remark of Dr. Maclaine, Mosheim's English translator, whom he is pleased to call "learned and judicious," and whose remark he calls a "very proper reflection." This remark is as follows: "We see here," says Maclaine, "a large and ample description of the character of a good Christian, in which there is not *the least* mention of the love of God, resignation to his will, obedience to his laws, or of justice, benevolence, and charity towards men." Here, then, we trace our "Mumpsimus" a step higher; from Hallam to Robertson, from Robertson to the "learned and judicious" Maclaine.

Robertson and Maclaine were Scotchmen; but the Tradition was not idle the while in the south either. There was a certain learned Mr. White, well known, somewhat later than Robertson, in the University of Oxford. He was Professor of Arabic in that seat of learning, and happened one year to preach a set of Lectures which added most considerably to his reputation. I should not have noticed the circumstances attending them, did they not throw light on the measure of authority due to the divines, scholars, historians, statesmen, lawyers, and polite writers, who are the doctors of the Protestant Tradition. The Lectures in question which are delivered at Oxford yearly, on some theological subject, are the appointment of the governors of the place; who, feeling the responsibility attached to this exercise of patronage, anxiously look about for the safest, or the most brilliant, or the most rising, or the most distinguished of their members, to whom to commit the guardianship of Protestantism, and the fair fame of the University. Some such person Mr. White was considered; and, on his appointment, he selected for his lectures a subject of great interest,—the rise and genius of Mahomet and his religion. Of learning he had enough; eloquence, perhaps, he wanted; yet what must have surprised his audience, when the time came for his exhibition, was the special elegance, splendour, and vivacity which showed themselves in his style. His periods, far from savouring of the austereness of an Oriental scholar, displayed the imagery, the antithesis, the flow, and the harmony of a finished rhetorician. The historian Gibbon, no mean judge of composition, goes out of his way to speak of his Lectures as "a volume of controversy" more "elegant and ingenious" than any Mahomedan pulpit was likely to have produced, had Oxford become Mahomedan instead of Protestant; and is pleased to observe that the writer "sustains the part of a lively and eloquent advocate," while he "sometimes rises to the merit of an historian and a philosopher." Such were the Lectures delivered, and such was the reputation in consequence obtained by the Arabic Professor: however, after a time, it came to light that a great portion of the volume, at least many of its finest passages, were the writing of another. Indeed he was obliged to confess that he employed in the work, and actually paid for it, a country curate in Devonshire (who, I think, had once been a dissenting preacher), whom he supplied with the raw material of thought, and who returned it back to him in a dress suitable to the audience to whom it was to be presented. This was the man, who was getting credit for what was not his own, who, in treating of Mahomet, must make a diversion from his course,—which never comes amiss in a Protestant volume,—in order to bring a charge of incapability and pretence against the Catholic Church; and what should he unluckily choose for the instrument of his attack but the identical passage of St. Eligius, and on that same authority of Mosheim, which had already been adopted by Hallam, Robertson, and Maclaine? Mr White writes thus:—

"*No representation can convey stronger ideas of the melancholy state of religion* in the seventh century, than the description of the character of a good Christian, as drawn at that period by St. Eligius, or Eloi, Bishop of Noyon." And then he quotes the extract, already cited, from the pages of Mosheim.

And now we are approaching the fountain head of the Tradition, but first I must just allude to one other author of name, who bears the same testimony, to "Mumpsimus," and simply on the same authority. This is an elegant writer, a divine and an Archdeacon of the Established Church, who in the year 1773, published "Remarks on Ecclesiastical History." In the table of contents prefixed to the third volume, we are referred to "Eligius *system* of Religion;" and turning to the page set against that descriptive title, we are told, "In this seventh century...monkery flourished prodigiously, and the monks and Popes were in the firmest union." As to true religion here is the *sum and substance* of it, as it is *drawn up* for us by Eligius, one of the principal saints of that age." And then follows the cut-and-dried passage as given by Mosheim.

(*To be continued.*)

THE BEAM IN OUR OWN EYES.

Upon the execution of the American pirates in Cuba, the *Times* truly observed, "Whatever may be the moral guilt or the legal doom of piracy, no Englishman will be able to repress a shudder of disgust at such proceedings as these." If this be, as we believe it to be, a correct representation of English feeling as to the execution of the American pirates taken with arms in an act of flagrant outrage against the law of nations, what must we suppose to have been the feeling of the rest of the world upon the massacre of the Dyaks by her majesty's forces and his Excellency the Governor of Labuan. The charge against the sufferers upon this occasion was piracy; but, if pirates, they were pirates like some of the ancient Greeks, and many other primitive people, from usage to them of time immemorial, and without an idea of any wrong pursuing Rob Roy's

Simple rule, the good old plan,
That they should take who have the power
And they should keep who can.

The Sarebees were not like the American invaders of Cuba, members of a highly Christian and civilised community; and if they violated the laws of nations, it was in accordance with the sanction of their own ancient bad customs. At worst they did not do wrong with a knowledge that it was wrong, like Lopez and his followers, who committed a double breach of law, against nations, and a breach of law against their own government.

The American foreknew the penalties they were incuring in their invasion of Cuba, and their vainglorious boasts and fanfaronade were all founded on the fact that certain death awaited them in the event of defeat and capture. They knew perfectly what they were about, and its consequences. The mercy that had once spared them was not to be expected again. They were seized for the second time in an aggressive enterprise the most unjustifiable and criminal. Let us see what their sanguinary treatment was, compared with that of the Sarebees, not attacking, but attempting to escape. The fifty captured Americans were shot in cold blood. Thirty times the number of the Sarebees were cut to pieces with grape shot, drowned or crushed and torn limb from limb by the paddle-wheels of the Nemesis man-of-war steamship. And this massacre was as cold-blooded as that of the Americans in Cuba, for it was inflicted upon people as incapable of resistance, and who were slaughtered as helplessly as so many sheep. What says the account?

Perceiving by the fire from Captain Farquhar's boats that the enemy had attempted to put to sea, Commander Wallage gave chase, and fell in with seventeen prahus which had succeeded in escaping Captain Farquhar, and were making in beautiful line for the Batang Lupar. When a beam we saluted them with grape and canister from our 32-pounders raking the entire line which we then broke, driving many of them on shore badly crippled, were they fell an easy prey to the Dyak boats, which headed by Mr. Steele of Sarawak, in the Snake, followed the Nemesis, but never interfered with her fire. We then pursued five others, and destroyed them in detail passing round each and pouring in a constant fire of grape and canister, musketry and rifles, until they drifted past us helpless logs, without a living being on board.

"That discharge of grape was a fearful sight, as at point blank range it crashed over the sea, and through the devoted prahus, marking its track with the floating bodies of the dying, shattered prahus, planks, shields, and fragments of all sorts. I should have pitied them, but they were pirates and the thought steeled my heart. At this period the scene was exciting in the extreme; fighting was going on in all directions; wherever the eye was turned it met the brilliant double flash of the great gun, the bright quick flame of musketry the lightning streak of the rocket, or the dazzling blaze of the blue light; whilst the ear was saluted with the boom of canon, the roar of musketry, the wild tone of the tomtom, the clear startling note of the gong, or the still more fearful warwhoop of the Dyak, telling a sad tale of destruction and death."

"The entire force under Captain Farquhar's command may be estimated at 3000 men. From information subsequently obtained, that of the enemy cannot be taken lower than 120 prahus, and 4,000 men. The loss of the enemy in the action was 90 prahus, and nokless than 400 men; whilst we lost but two men killed and six wounded. In addition however to the loss in action, the enemy suffered most severely, being followed in the jungle by the Dyaks, who, like bloodhounds, tracked and hunted them down, cutting their heads off and bringing them in as a proof of victory; and even of those who escaped a violent death, at least one third must have perished before they reached their homes, being altogether destitute of food. The total loss of the enemy, therefore, be estimated at 1,500 men."

"A considerable native force was left at the scene of action to follow the pirates in the jungle, and complete the work of destruction; and the remainder moved up the Serebus about forty miles, where the Nemesis and the large prahus anchored, whilst the light boats proceeded up the river Aaboo, to destroy the fortified villages on its banks before the warriors could return to their defence."

"During the absence of the boats, numbers of the pirates who had escaped in the action, but were not aware of our still occupying the river, were cut off by the Dyak boats in attempting to ascend the Serebus, and I then had an opportunity of witnessing the operation of preserving the heads. The Dyaks, having killed their enemy, immediately cut his head off, with a fiendish yell; they then scoop out the brains, and suspend the head from a rod of bamboo."

The people so ruthlessly destroyed were, it may be remarked, as a point of difference, not like the American pirates, prisoners. No, the Sarebees were not prisoners, for this simple reason, that their destroyers had not thought it worth their while to make them prisoners. Her Majesty's forces, and Sir J. Brook began where the Spanish Queen's authorities ended, with the unsparing execution. There was no battle in our case,—no more battle than there was in the

square of the Havanah, where the Americans were deliberately shot by sections of ten. The main difference is numerical only, that we poured out the blood of 1,500, while Spanish vengeance had to content its appetite with half-a-hundred. And did the world say upon this, 'Whatever may be the moral guilt or the legal doom of piracy, no Christian will be able to repress a shudder of disgust at such proceedings as these'?

Some few have indeed expressed this feeling in England, and have been as bitterly assailed for entertaining it as any Spaniard in Cuba would now be for reprobating the severity of the recent execution. But, generally, humanity has not taken up the cause of the Sarebees as it has revolted against the wholesale butchery of the American prisoners, because there is not in the former case the prudential consideration that there is a powerful nation burning with resentment at the *summum jus* exercised upon its citizens, and regarding it as *summa injuria*, for which it will find or make opportunity of vengeance. For humanity, it must be confessed, has its time-serving failings, and its weakness for the strong, its weakness for the weak. Accordingly it has its shudder for the shooting of fifty pirates, citizens of the poweful American nation, while it concerned itself little about the destruction of thirty times as many semi-savages, some of those bodies were torn to pieces by the wheels of the *Nemesis* war-steamer paddling in flesh and blood, or actually congratulated itself on the blessed extirpation of so much piracy. Suppose that, instead of Dyaks, American pirates had been dealt with by his Excellency the Rajah of Sarawak, and her Majesty's forces as above described, how would the case have stood? What would have been the feeling of English society; what the temper of the United States; what the opinion of the whole civilised world?

In the recent discussions of the Sarebee massacre, it was indeed held that the laws of humanity had no application to pirates *ferœ, naturæ*, but that doctrine has significantly enough disappeared altogether upon the present occasion. It was good for pirates of a weak community, "a race of rogues from son to son," but not for members of a mighty state transgressing against acknowledged laws.—*Examiner.*

WRETCHED STATE OF A PORTION OF THE POPULATION OF FEMALE IN LONDON.

The Female immigrants by the "Malacca" are the first who have come here direct under the auspices of what is generally known as "Mr. Sydney Herbert's Committee," and this appears therefore to be a proper opportunity for drawing the attention of the colonists to the working of the Committee of which Mr. Herbert is the chairman. In 1849, the *Morning Chronicle* commenced the publication of a series of articles on 'Labour and the Poor,' giving most fearful accounts of the state of large portions of the labouring population of London. Of the nature of those articles, our readers had an opportunity of judging, as we transferred several of them to our columns. The attention of philanthropists was naturally attracted by the painful disclosures contained in these articles, but more especially with those which related to the miserable condition of thousands of unfortunate women, who depended for their means of subsistence on the needlework they could perform,—and on the 5th December, 1849, a letter appeared on the subject from the Right Honorable Sydney Herbert, M. P., in which he proposed, as one remedy for the evils, the formation of a fund for assisting distressed needlewomen to emigrate to the colonies.—

Make, (said the Right Honorable Gentleman,) every allowance for the natural exaggeration of sufferers relating their own wrongs, and for the involuntary exaggeration of a benevolent man listening with horror to the detail of such suffering, strip your correspondent's letters of all but the bare recital of facts—omit all his description of the sufferers themselves—forget, if possible, their own shame-striken and despairing recitals—and what a picture is left! 33,500 women engaged in this one trade, of whom 28,500 are under 20 years of age, and of these a large portion living, or attempting to live, on sums varying from 4½ l. to 2½ l. a-day.

The result of this appeal was the formation of a Committee, and the commencement of a subscription, which was most favourably responded to, the Queen placing her name at the head of it for £500. A report of the Committee's proceedings in the first year of their labours has just been published. From it we learn that the amount of the subscriptions to the fund was £22,500. During the year, 409 females were despatched to various colonies; among them were 32 dressmakers, 3 governesses, 79 needle-workers, 2 schoolmistresses, 169 servants, 11 shirtmakers, and 1 teacher of languages. The women were sent out in ten ships, eight of which were sent to the Australian Colonies, one to Canada, and one to the Cape. Since the commencement of this year thirty emigrants have departed for New Zealand. The women are said to have been well received in the colonies: not one remained unhired four days after arriving at the Colonial Depôts. The Canada emigrants were all engaged before they arrived at their destination. The Committee declare, that 'if supported by the liberality of the public, they can, with the greatest benefit to the poor and suffering female population of London, expend in emigration every year a sum of at least £6,000 or £7,000; and if their operations were extended so as to embrace the female population of other large cities, they might expend double this amount advantageously and well.' Of the original subscriptions, two-thirds yet remain in hand, which will pay for the emigration of 800 more young women.—*Sydney Morning Herald*

CONDITION OF SOLDIERS' WIVES.

Notwithstanding the proverbial popularity of the military amongst womankind, an average of only five to every ninety-five private soldiers are allowed to enter into the bonds of matrimony. No private can marry without the leave of his commanding officer. The soldier's ordinary in-

come, indeed, is not exceedingly well adapted to support those domestic relations and additions which belong to and are to be looked for, in the married state. The weekly stipend of seven shillings and seven pence does not hold out a very flattering prospect of wedded bliss, nor would it, but for an efficient application of the club system, support bachelorhood in wholesome competence. The prodigious quantity of food, and the enormous expense of lodging, required for a hundred thousand men, make them wholesale dealers in those necessaries in the largest sense of that term and under the management of their officers, they are fed and partly clothed out of their pay; but, in addition to it, Britannia annually provides each soldier with a coatee, a cap, one pair of boots, and one pair of trowsers. She gives him lodgings gratis, also. Despite these helps, however, his pay 'and allowances' leave him too little to marry upon.

Although, therefore, it is scarcely avoidable that only five per cent. of the British rank and file should be allowed wives, yet this 'allowance' among his other perquistes granted, it would be but commonly prudent if Britannia would permit the fortunate one in twenty to have decent accommodation for his wife. At presen, the soldier's wife only shares the wholesale accomodation afforded to her husband's comrades; sleeping in the common barrack room amidst whole companies of soldiers, she is obliged to dress and undress in public.

There are, in the army, officers' wives, who feel for the position of their poorer sisters; who think that perhaps Britannia has not peeped into this little corner of her house keeping with a sufficiently scrutinizing eye; and who tell her that marriage need not be discouraged in the army by desecrating it, by putting it to shame. A country girl, or respectable servant (let us say a nurserymaid) marries a soldier,—'then,' says an officer's wife, who writes to us with a warm zeal upon this subject, 'picture her making her entry into married life over the threshold of a barrack-room, containing 20 or 30 men. She hesitates, she trembles, some are laughing, some are singing, some swearing, and some dressing for parade. She hurries through the throng, and ere a month is past, necessity has reconciled her to her new position. A thin curtain is all that screens her from the gaze of her husband's comrades, and she yields to the companionship of women who jeer at her modest reserves, because their constant intercourse with coarser natures has hardened them, and put to flight the modesty themselves once possessed. Ere long the bride's shame breaks down, she who was innocent is now a slut, from whom, perhaps, you turn aside with scorn.' Scorning, however, is a decided mistake in every case where human beings are concerned.—*Household Words.*

MALTA.

The following heart-touching letter from one of Lopez's victims, Mr. H. Vienne, written on board the man-of-war *Esperanza*, August 16, 1851:—

"My dear and affectionate Sisters and Brothers—Before I die I am permitted to addressed my last words in this world. Deceived by false visions, I embarked in the expedition for Cuba. We arrived, about 400 in number, last week, and in about an hour from now we (I mean 50 of us) will be lost. I was taken prisoner after an engagement, and, with 50 others, am to be shot in an hour. I die, my dear brothers and sisters, a repentant sinner, having been blessed with the last rites of our holy religion. Forgive me for all my follies of my life, and you, my dear and affectionate sisters, pray for my poor soul. A—go to my dear mother and console her. Oh, my dear child, kiss her a thousand times for me. Love her for my sake. Kiss my brothers and all your dear children. To Father Blackney my last profound respect; to Father Lacroix and Father D'Ilau, a mass for the repose of my soul. My dear mother-in-law, farewell! Poor Tacite is shot and dead by this time I give and bequeath my dear child to you, and you alone, Good-bye, H—; good-bye, G—and T—. I did my duty. Good-bye all. Your dear son and brother,

"Honore Taste Vienne

"Mr. Antonio Costa has promised to do all he can to obtain my body. If so, please have me buried with my wife."—*Chronicle.*

BUDHISM AND ITS CONNECTION WITH GOVERNMENT.

The *Ceylon Times* has for some time past been engaged in denouncing the tacit approbation of devil-worship, Budhism and idolatry, generally expressed by the Government in the official appointments of head men to the various heathen temples on the island. In order to illustrate some of the absurdities which the British Government indirectly countenance in the way mentioned, our contemporary enumerates the various kinds of devils worshipped by the Ceylonese and describes their respective alleged attributes. The following will perhaps amuse some of our readers:—

"One favorite devil of the Kandian is called *Gaveleyaka* this demon looks after the house, garden, property, children and cattle, as like all devils he must be fed, the Kandians offer rice, curry and incense to him in order to keep him in good temper otherwise he may get exasperated, and so produce the very evils he is expected to prevent.

"There is a devil called *Wara mende yaka* who came from the Maldives to Ceylon, this is a "medical devil" whose services are called into cure any sick person through the aid of a Yakadura or "devil dancer" who by flattery and cajollery gets out of the devil, the cause duration, and nature of the sickness of the patient together with the means of cure.

"One is called "Menemaroo-devaunhas"—this is a demon of a ferocious nature who requires to devour an infant or imbibe human blood

to satiate his horrible appetite if not subdued by an offering...this is effected by the offer of the blood of a cock, rice in large quantities and incense: these offerings are made at the side of a stream or pool.

"Agriculturists propitiate a devil called "Gara-yaka" whom they allege takes charge of the Paddy crops when they are on the eve of ripening, offerings to him they say induces him to look after the crops and prevent any other devils abstracting portions of it.

"Hunters and sportsmen sacrifice to a devil called "Veda-yaka"—to whom they offer blood, five kinds of small birds; this is for the purpose of meeting with success in shooting excursions, and for protection against the attacks of wild beasts and venomous reptiles;—success always attends the hunter who pays his devoirs to this devil who assists him also in other avocations.

"Native women have a devil called "Cadavere yaka" this devil looks after their morals, if he over-hears any vain or frivolous prattle he pounces upon them with fever; an offering to him occasionally always propitates him.

"They have also an obstetric devil called "Malai-yaka" to whom offerings are made for the unborn infant, this demon to whom with one called "Tencanda-yaka" who has a flame of fire proceeding out of his mouth to devour the infant, they sacrifice to obtain the protection and assistance in their hour of need of these two demons.

"Little children have a devil called "Padane-yaka" to whom when they become ill, their parents sacrifice five kinds of *stench*, produced by the combustion of *nine* sorts of red flowers, mixed with cock's blood, to which is added five portions of rice boiled and stained with five different colours—this they take to the edge of a stream devoting them to the devil for his intercession in curing the sickness.

"If a cat becomes sick the natives devote him to a devil called "Gara-yaka."

"In some parts of the Central Province the inhabitants worship a devil called "Ganga-bundore" to whom, when any part of the household become sick, offerings are made at the water side, where on a small stage, offerings of rice and curry made of seven kinds of herbs, eggs, and incense are offered.

"There is also a devil called "Malolel-umaraga" to whom those in want of an heir apply should the devil grant the request, the child is devoted to this devil as an offering.

"Another devil called "Sohon-yaka" is appointed to take care of the burial grounds; at night natives will not approach the graves fearing the devil's malignant influence.

"A devil called "Gala Bandere" is applied to when cattle are stolen, to whom is offered betel [illegible], areca nut and flowers with something substantial to the priest.

"A demon called "Daval yaka" presides over cocoanut, toddy, jack and other trees, he is propitiated by presents, and the worshipper receives a garland of arska flowers to hang around the trees which will preserve the garden from any future spoliation."—*Madras Examiner.*

A RAFFLE FOR A NEGRO.

The following truly Yankee speculation is from a Louisville journal:—

In my tour through the Southern States I have met with many amusing incidents, but do not remember anything that created so great an excitement for the time being as a 'negro raffle,' in the town of ——, in the State of Missippi. Mr.——, the owner of the boy, having a note to pay that day, and not having the wherewith to do it, was compelled to do what he would gladly not have done. The boy to be raffled was a smart intelligent lad, of about 18 years of age. He went by the name of 'Bill.' There were 80 chances, with 'three dice, at 10 dols. per chance. I was present when the affair came off; there remained one chance, which I took and gave to Bill, upon the condition that he would throw the dice himself, and 'shake like oxen.' Bill rolled his eyes in an astonished and astonishing manner, and, after a hearty wha, wha! wha! in which he displayed two frightful rows of ivory, opening a mouth 'like the break of day from east to west,' and with a low bow, said, 'I'll try, massa.' As may be supposed, the scene became highly exciting. The raffle commenced. Bill looked on unconcerned at any thing but the idea of leaving his old master. When the chances were all raffled off but the last Bill took the box; previous to his throwing, however, he was offered 100 dols, for his chance the highest throw yet made being 46, which stood 'a tie' between two individuals; but Bill was no 'Compromise man;' he refused this offer, saying, 'De whole hog or noffin,' and made his first throw, which was 13, his second throw was 16; Bill stopped, scratched his head, threw again, and up came 18. It was declared off that 'Bill was high and free,' and such a shout never heard in my life. Bill hardly knew what to do with himself. In a moment, however, he asked the whole party to drink, and no man in ——,' tis said, ever refused an invitation of the kind except one, and he died soon after; so says tradition. Bill's success induced him to try another speculation of the same sort, believing that he could do, as a free man, as much as he had before done. He proposed to set himself up again in a 'raffle,' and, as he had won before, he thought it would be no more than fair that he should put the price at 600 dols. this time. The chances were soon taken, Bill reserving but one chance to himself. He pocketed 500 dols., and the sport again commenced. Bill's original owner and himself were the two highest again and in throwing off Bill lost. It proved a very fortunate speculation for Bill and his master both. The master had made 800 dols. clear, and Bill had cleared 500 dols., and remained with his kind master. They started for home together, declaring that no money should induce him to part with Bill again, unless he was willing to leave but promised him, if he would be as faithful to him as he had always been, until he was 21, he should have his freedom. They were both well contented, and every one present was satisfied that he had got his money's worth.—*Times.*

THE BENGAL CATHOLIC HERALD.

'One body and one spirit—one Lord, one Faith, one Baptism'

No. 23] CALCUTTA: SATURDAY, DECEMBER 6, 1851. [VOL. XXI.

THE

BENGAL CATHOLIC HERALD.

Calcutta: Saturday, Dec. 6, 1851.

CONTINUED AND INCURABLE SPREAD OF DISSENSION IN THE ANGLICAN PROTESTANT CHURCH.

(Continued from our last)

BUT the cause of Anglican Protestantism at Hong Kong, has to struggle with, not only the anarchy, which Lord Palmerston's policy encourages more undisguisedly in the Church, than in the state, but also with other difficulties inherent in its constitution, and indeed almost inseparable from any Protestant sect or denomination

It is not possible to trace the history of Protestantism in any country in Europe, and not be struck with the evidences it every where supplies, of its unceasing, if we may so speak centrifugal tendency, and its restless endeavours to divide and fly off into countless fractional, and, as it were, monosyllabic atoms Its history even in our own brief span of existence abounds in England, Scotland and Ireland, with numerous illustrations of the justness of this remark. With respect to the Anglican Protestant Church in particular, it is obvious to the most superficial observer, that, were it not, that it is encircled and hooped in, by the powerfully restraining centripetal enactments of the Legislature, it would fly off and be scattered in a thousand dismembered fragments, throughout Christendom Thus it adheres to and exemplifies the isolated and Schismatic characteristics of its origin. "*Primo solus eram*" "At first," says Luther, "I stood alone.' True to the parent principle of its birth, it has, from the day, when these memorable words were first uttered, up to the present, preserved and cherished the spirit that prompted its Founder to employ the language just quoted, so that every succeeding generation since, has witnessed in its day, some Innovator from the loins of Protestantism, rising up and separating himself from that particular sect to which he had at first belonged, and standing like Luther for a time alone, until by expedients similar to those of his Predecessor, he collected a few followers around him, and was thus rescued from his religious isolation.

These followers too, in their turn, when a sufficient interval shall have elapsed to fledge their nakedness, will under the innate centrifugal influence of Protestantism take flight from their new Conventicle, and bring forth a still newer and more motley Religious brood of their own parentage.

Yes, such must be the unhappy result in Religion, as in nature, of any disregard of the primary laws, which God has established for the conservation and welfare of the Spiri-

toal and temporal order, under which man is placed. If the Almighty had not inscribed in mysterious characters on the Sands of the Sea, the great and grand law contained in the words: "Thus far shalt thou come and no farther; here shalt thou break thy swelling waves," all efforts of human ingenuity and power, however wonderful, would prove unavailing against the encroachings of the mighty waste of waters. So, likewise, in the order of Religion, the only barrier, by which its beauty and integrity can be saved from being deformed and ravaged by a deluge of errors, is that which the Saviour fixed, when he built his Church upon a Rock, promised that the gates of Hell should never prevail against it, and gave to Peter and his lawful Successors the keys of the Kingdom of Heaven, together with authority to feed without exception, His Lambs and His Sheep, His people and their pastors.

Let us suppose, for a moment, that by the Divine permission, the Sacred land-mark fixed by God for the Sea were removed, for any time how short soever, and that this became known to all the Children of men. Who amongst them, even of the most daring and intrepid, that would not instantly tremble for his own safety and for that of his family, his friends and fellow countrymen? And if in the natural order this be so, what ought not to be the alarm and terror, in the order of Religion, of every believer in Christianity, when he finds the land-marks and barriers, erected by its Divine Founder against the incursions of error, heresy and schism, impiously torn down and rejected, whilst in their place, no others are substituted, save such as have been devised by the schemes of certain proud rebellious individuals, whom, after much sorrowing and patient endurance, their Holy Mother, the Catholic Church, the spouse of Jesus Christ was painfully compelled, to eject from Her Communion,—the Communion of Saints.

The tendency we have shown in Protestantism to separation and isolation, in what regards the maintenance of religious Union and Communion, is also true, even in regard to the frequentation of public worship by its adherents. For in point of fact, no Protestant feels himself bound under pain of grievous sin, to be present each Sunday at the public service of his Church. Indeed, it would not be consistent with his own principles, to recognise any such obligation. For, once that it is laid down as a certain truth, that Faith alone imparts justification, nothing else besides faith can be required under precept, as necessary for Salvation. Now it is obvious, that a Protestant may exercise faith at his private home, as well as in the public Church. Hence in his own principles he is not bound to resort to Church.

No doubt, Protestants deem it decorous and useful to attend public worship on Sundays, and in effect many of them regulate their conduct according to this sense of propriety. But then it is one thing to acknowledge, as Catholics do, an imperative principle, which obliges those who admit it, to attend at public worship at stated times, and another thing, to reject that principle, and recognise merely the decency and advantages of assisting at Church on Sundays. In the first case, there exists a binding connecting principle, in virtue of which, they by whom it is recognised, are regularly brought together, as Children of the same Family, to their common Father's home and table, whilst, in the other case, they may or they may not be thus convened, according to their respective tastes or inclinations.

Experience testifies, that generally speaking, the development we have just given, of the tendency of Protestantism to dismemberment and isolation is fully confirmed by the practical result. For not only in India, but at Home, every one conversant with Protestants knows familiarly, that the most trifling excuse, or indisposition supplies them with a sufficient apology, for absenting themselves from Church on Sundays. We speak of what ordinarily happens. For, we are aware, that, from time to time, exciting incidents occur in every locality or parish, which, for the nonce, occasion among them a sort of religious revival, and which, whilst the excitement lasts, fills the Church on the Sabbath day. The incidents we allude to are of various kinds, at one time, the announcement, that a distinguished or favorite Clergyman will preach, at another, the arrival, on a visit at the seat of a neighbouring Nobleman or Gentleman, of some Personage of distinction, whom all will have an opportunity of seeing the next Sunday at Church; and last, though, by no means, least, strange as it may appear, the Female portion of the Congregation is not rarely augmented, by the rumor of the expected appearance in the Temple on the following Sabbath, D. V. of some celebrated fashionable Lady, whose dress, &c. &c., by supplying an incentive to their curiosity, will attract them to the scene, where they hope to look admiringly, if not enviously, upon the most recent and tasteful display of London and Parisian Finery.

To these remarks we may add, that so totally does the Protestant differ from the Catholic spirit on the subject of the duty of assisting at public worship, that, whilst it is notoriously true of Catholics every where, that they comply with that duty, in the midst

of the severest poverty and privations, including even the want of clothing, save such as suffices for modesty, Protestants, on the contrary, never do so, unless they can appear in Church, respectably clad according to their condition of life, and are in other respects also, tolerably at their ease.

But to revert to the topic which chiefly occasioned these observations, viz, the anomalous state of Anglican Protestantism at Hong-Kong, we have to note, in addition to what we have premised, that to the already existing sources of discord in Anglicanism there, another one, as unexpected, as it is singular, has lately occurred. The zeal of American Protestantism has it seems extended its solicitude to that region, and not content with the provision already made there by England for the spread of the Gospel, has established one of its own Bishops in that Colony. The old adage, two of a Trade can never agree, soon found its completion, in the disputes on their respective jurisdiction, which have taken place between the Anglican Protestant and the American Protestant Bishops Neither does it as yet appear, that their exists any recognised means in the constitution of either American or Anglican Protestantism, to effect the termination of the contest. For whilst the Anglican Bishop will not yield to the Synod, from which the American Prelate derives his office, neither will the Yankee allow the Supremacy of a Female in the Church, even though that Female be the Queen of England Thus for want of a common centre of Unity, such as Catholics acknowledge in the Holy See, the evil must be interminable, and at best, will be only patched up and dissembled, in order to conceal it from the Catholics.

ISLE DE BOURBON, OR REUNION ISLAND.

We are happy to learn from a Catholic Clergyman who has just arrived in Calcutta from Bourbon, that Catholicity continues to flourish there with great success, notwithstanding the agitated and unsettled state of the parent country, France. The Isle of Bourbon, which, until recently, had been placed under the care of a Priest called Prefect Apostolic, has lately been erected into an Episcopal See, and an experienced and learned Priest of the Archdiocese of Cambray, consecrated Bishop of the newly created Diocess

The Island is divided into forty-seven Parishes, each having its own Parish Priest; it contains a Catholic Population of one hundred thousand Persons, and it is stated, that there are not in the whole Island more than half a dozen non descripts in Religion, who, merely because it is not known to what religious denomination they belong, are for convenience sake, called by the very appropriate negative name of Protestants.

We learn, furthermore, from our respected Informant, that as yet but very little success has attended the efforts of either the French or English Civil Functionaries, to re establish friendly commercial relations with Madagascar. The Queen of that Island is irreclaimably hostile, to the restoration of any such relations with either of the just named Powers. As however, Her Son, the Heir to the Throne has been educated in France, great expectations are entertained, that when he shall attain to the sceptre, a very different order of things, at least as far as France is concerned will be introduced.

In some of the smaller Islands adjacent to Madagascar, a few Catholic Missionaries are dispersed but in the Chief Island there are none Their absence from it is occasioned, not so much by the fear of persecution, as by reason of its Climate having been found by experience to be terribly fatal to Europeans. In numerous instances indeed it may be said ordinarily, the European visitor to Madagascar, is sure to be attacked with fever of a most deadly nature from which but very very few have been ever known to recover Doubtless, if commercial relations between the Island, England and France were established, many improvements would follow, which would lessen the danger which now exists to European Visitors, and give the Catholic Missionaries who might hereafter resort thither, a better chance, than they have at present, of encountering with success the perils attendant upon a sojourn there

LETTER FROM ADELAIDE.

We publish with much pleasure the subjoined interesting extract from a letter just received from Adelaide. As some of our readers are desirous of information as to the advantages to be expected from their settling in that Colony, we beg to add, that the writer of the letter from which this extract is taken, is a Gentleman of much experience, of high education and of unquestionable veracity. We can make this statement with confidence, as we have the pleasure to be personally acquainted with him.

Extract from a letter dated Adelaide, 1st Sept. 1851.

"We have a climate lovely beyond that of Italy. Some days ago, Mr. K ——— dined with us, and as usual, made himself very agreeable. I for one, actually revelling in delight at his Calcutta narratives and at the renewal of former Indian recollections. Though at first rather disappointed, Mr. K ——— is now delighted with our pretty little colony, and intends to settle down in it as soon as he can. He possesses here a good deal of fertile and picturesque landed property, upon which he has already prepared the foundations of his future residence. Of late, several Indian Gentlemen have bought land here through our good Bishop, and I am convinced, that whenever they come to take possession of their estates, they will be delighted with the same and with the many advantages of the Province in which they are to be situated.

Adelaide, though by no means a conspicuous, is certainly a very rising town. Its Society, both in composition and tone, is perfectly English. Our port is about 7 miles off, and will shortly be connected with the capital by a Rail Road. Adelaide is situated on a plain which for a hundred miles stretches from South to North between a chain of Mountains to the East, and the Gulf of St. Vincent to the West. From our house, as we are only 4 miles direct from the Sea, we can observe all the movements of our shipping, and in an hour's ride, we may surround ourselves with perfect Alpine scenery amongst Mountains between 2 and 3,000 feet high. Our fruits are most delicious, especially our peaches and apricots, which are unrivalled. Our Vineyards are mostly not older than 5 or 6 years, yet we already drink a glass of colonial wine not to be despised. We are now at the commencement of our spring quarter; our gardens begin to flower and to look green; our almond trees have already done blooming.

I think since last I wrote to you, the California gold fields were discovered. I have now to inform you, that a few months ago, gold diggings were found nearer to us here, that bid fair to eclipse those of California in richness. They are situated in N. S. Wales about 130 miles N. W. of Sydney, in a district called Bathurst. Lumps of Virgin gold were discovered there of a weight never before heard of—regular foulders; one of [redacted] weight of 106 pounds was brought to Sydney and sold for near 5,000£;—another was said to have been dug up weighing no less than 202 pounds of pure gold!! What influence this extraordinary discovery may exercise upon these Colonies, in case the diggings continue to present the same remarkable features, is quite incalculable!

APPEAL IN BEHALF OF THE CATHOLIC MISSION AT GRAHAM'S TOWN. CAPE OF GOOD HOPE.

(*From the B. C. Herald, Nov.* 26.)

Intelligence having been just received, that the Catholic Mission established lately at Graham's Town has been reduced to the greatest distress, by occasion of the Kaffir war, which rages in its vicinity, the Charity of the Faithful is appealed to, in order to procure means of support for the Bishop, Clergy and Nuns of that district during the present calamity. Already, these Apostolic servants of God have endured many severe privations, and as the price of provisions is now exorbitant, and the Catholics of Graham's Town generally very poor, they will it is to be feared in a short time, if not assisted by their Brethren elsewhere, be destitute of the means to provide for themselves, even the necessaries of life. Donations will be greatfully received by the Archbishop and his Clergy, by Mr. P. S. D'Rozario, No. 8 Tank Square, and by Mr. J. Spence, Spence's Hotel.

Subscribers' Names.

Major ———, Bengal Army, ... Rs.	200	'0
Thomas Kenny, Esq., ...	200	0
Frederic Finch, Esq., ...	50	0
Archbishop Carew, ...	25	0
The Loretto Community, ...	25	0
Rev. Mr. Kennedy, Rector of St. John's College, ...	5	0
Rev. Mr. Stephenson, St. John's College, ...	5	0
Mr. Nicoll, ...	16	0
F. Pereira, Esq. through Rev. Mr. Tracy, ...	50	0
A Catholic Family, through Chevalier C. R. Lackersteen, ... Rs.	60	0
P. S. D'Rozario, Esq., ...	16	0
G. B., thro' do., ...	10	0
C. A. S, ...	2	0
John Jackson, Esq., ...	20	0
Mr. W. Barry, (Medical College), ...	2	0
Mr. E. Weafter, (Ditto), ...	2	0
Staff Sergt. Shanahan, ...	5	0

CAPE OF GOOD HOPE.

GRAHAM'S TOWN CATHOLIC MISSION.

To His Grace the Most Rev. Dr. Carew, Archbishop, V. A. W. B.

MY LORD ARCHBISHOP,—I have the honor to inform your Grace, that I have procured a first Class Bank Bill, for £50, which I purpose forwarding with your Grace's letter by the first opportunity to the Cape of Good Hope, for the relief of the Catholic Mission in Graham's Town. As the Collection is still open, it is not improbable we may have a like amount for transmission in the course of a few weeks.

I have the honor, to remain,
Your Grace's most devoted,
W. R. LACKERSTEEN.

4*th December*, 1851.

NATIVE HOMŒOPATHIC HOSPITAL AND FREE DISPENSARY.

JUST as we were going to press, we received a Brochure published by Messrs. D'Rozario and Co. under the above given designation. Accordingly as circumstances may permit, we shall lay its Contents before our readers. For the present, we shall merely remark, that every judicious effort which is made to relieve suffering humanity and which is not opposed to the dictates of Religion, either in what regards Faith or Morality, deserves the sanction and encouragement of good men of every persuasion. We have heard much of Doctor Tonnerre's success as a Practitioner, and we have also reason to give him credit largely, for his kind, gratuitous attention to the Poor of all Classes, without religious distinction.

POETRY.

MAY YOU DIE AMONG YOUR KINDRED.

(Communicated by a Friend to the B. C. Herald.)

May you die among your kindred, may you rest your peaceful gaze,
On the lov'd familiar faces, of your young and happy days,
May the voices whose kind greeting to your infancy was dear,
Pour lovingly whilst life declines their music on your ear.
May you die among your kindred, may the friends you love the best,
List to your fainting accents, and receive your last request—
Read your mutter'd wishes—on your changeful features dwell—
And mingle sighs of sorrow with your faltering faint "Farewell."
May you die among your kindred, may your peaceful grave be made,
In the quiet cold recesses of a church yard's hallowed glade;
There may your lov'd ones wander, at the silent close of day,
Fair buds and fragrant blossoms on the verdant turf to lay.
So may you die, that when your death to pious friends is known,
Each shall devoutly, meekly wish, such lot may be his own;
Not heeding if you died in want, in exile, or in pain;
But feeling that you died in faith, and thus to die is gain.

Selections.

GENUINE HEROISM: THE SCAPULAR.

[*A True Story.*]

SOME dozen of years ago, it chanced that two young lads, fellow students at a certain Jesuit college, distinguished themselves for as close a friendship as fervent piety. Above all they were singularly devout to the queen of virgins, our most blessed Lady; amongst other practices they adopted her holy Scapular as the surest means of perseverance. At length came the period of separation from each other, and from their justly respected masters, for their studies terminating, they returned home to pursue, after some interval, each his walk in life. The lot of him with whom we are concerned, was, in a two-fold sense, cast in a critical path; for he chose the military profession, and in the Austrian service. Still he undeviatingly continued "to live piously," and yet with so little show or ostentation, that, though his companions in arms, most of them infidels in heart, would be vigilant enough to detect, and wicked enough to scoff at them, his very religion principles and practices quite escaped their observation.

In his apartment, he had a cabinet so constructed as to enclose a little altar, on which stood a statue of our blessed Mother; and here did this faithful child pour forth his soul pure and bright as the flame of the lamp which flickered before it, whilst his brother officers revelled in all the excesses of the mess room; and here too did he find all that strength and fortitude so necessary to sustain him in his dangerous position. One day, a very annoying, though not uncommon accident befel him: his Scapular which he continued to wear under his military garb, became detached from his person; he knew not how nor where. They were found, but alas! by one who despised and mocked them, and who was determined, it would seem, to make the owner, whoever it might be, suffer for his devotion to Mary; for being put into the hands of the general, he, before all the officers assembled at mess, denounced him to whom they belonged, as one who disgraced his profession, who was unworthy to serve his imperial majesty, and who would, if discovered, be expelled from the army. After a volley of invective, the commandant finally ordered one and all present, to meet him in a quarter which he indicated on an early day, and hereupon left them wondering in themselves what was to come of it. Their curiosity was raised to the highest pitch; what could the

general want with them? could it be to connect any of them with these ignominious scapulars? but sure they were, that not one of their number would stoop to such mummery, and degrade himself by such superstition; for in the whole regiment our hero was the least open to their suspicions.

The day at length came and at the appointed hour they repaired to the rendezvous, where, to their infinite scorn and merriment, the first object that met their gaze was (suspended from a long pole) the missing scapulars. Some sneered, others smiled, more waxed angry till the general's entry, which became the sign for profound silence: Drawing himself up to his full height, he, after uttering another tirade against religion and its professors, commanded the owner of that contemptible badge, as he termed the scapulars, to advance, if he were not too cowardly, and claim it. A pause ensured. Who that knows the weakness of poor human nature, and the powerful influence of base human respect, will not tremble for the youthful combatant. Indeed he trembled for himself, however, quickly raising his heart to her who is "terrible as an army set in battle array," he said in his inmost soul: O my Queen, I was your soldier and wore your livery before I enlisted in the service and put on the insignia of an earthly prince, come now to my aid and show that I am worthy of it. Thereupon, (for who ever called in vain upon Mary?) he felt strong and courageous, and cost what it may, he will 'do or die.'

Stepping out from among his brother officers, he advanced towards the pole, took the scapulars there from, and devoutly pressing them to his lips, with a firm tread, his manly figure erect, returned to his place.

A murmur of applause deep and long and earnest escaped almost involuntarily from the lips of all assembled. Lost in amazement at the heroism of the young soldier, they gazed upon him admiringly, deeming him more truly a victor than if on the battle field he had carried off the standard of the empire's deadliest-foe. But it did not end here; connecting with the incident the unostentatious manners of this young gentleman, and his true but unpretending practice of religion and piety, the most salutary impressions were made on many composing the assemblage. They began to associate more with him; to be influenced by his good counsels, to follow his advice, to follow his example. The unbelievers he led to faith, the scoffers to respect, the licentious to self restraint; all finally to enrol themselves by the fervent practice of our holy religion under the banner of that "Heavenly king," whom to serve is to reign."—*Lamp.*

MR. H. W. WILBERFORCE'S* LECTURES.

(*From our own Correspondent.*)

BIRMINGHAM.—The above gentleman delivered his third and last lecture on "Reformations in the Catholic Church and the Reformers," on Monday evening last, in the Corn Exchange. There was a very numerous attendance of the Clergy and others, amongst whom were the Very Rev. Dr. Weedall, the Very Rev. Dr. Moore, President of Oscott College, accompanied by the Hon. and Rev. Mr. Law, late Vicar of Harbourne, Chancellor of Bath and Wells, and brother of Lord Ellenborough, who was received into the Church on Friday last, and made his first communion on Sunday: the Revds. J. Bond, Ambrose St. John, T. Leith, M. O'Sullivan, M'Cartie, Haughe; George Edmonds, Esq., &c.

The Lecturer commenced by recapitulating the main points of his previous addresses, dwelling particularly on the reasons which he had advanced in proof of the impossibility of any reformation ever taking place in the doctrines of the infallible Church of Christ, and noticing the striking contrast between the results of the reforms effected by St. Ignatius and his followers, and Luther and his adherents. He then proceeded to say it was his intention that evening to speak to them of the effects of the two kinds of Reformation which had been effected, and first he would notice an objection which might be raised by Protestants against the contrast he had already drawn. They might say the contrast was not fair. They admitted that Lutheranism had died out, but Protestantism, the effect of it, had not died out—it still lasted and endured; and although the Catholic religion existed, the institutions and orders of the Church, after spreading over the world, had grown old, and died out. They might say, did not the Pope suppress the Jesuits, and did not the work of St. Ignatius come to an end and die out? Well, it was true the operations of the followers of St. Ignatius were stopped for a time in particular parts of the world; but did his work die out? No, no. Did the spirit he had infused into the Church die out? No. Did the reformation in the habits and morals of the people which he commenced die out and come to naught? No. The same spirit manifested itself in others who succeeded him. The Oratorians arose under St. Philip Neri; the Redemptorists, under St. Ligouri; and the Order of Charity under another Saint. They took different names, and in that only did they differ from St. Ignatius. In doctrine, in spirit, in object, they were all the same. Their mode of life was essentially the same—mortified, meek, humble, and persevering. St. Ignatius refused to have his Order called after himself, requiring that it should be called after the name of his Divine Master. (Hear, hear.) And well and faithfully did he and his followers try to imitate their model. The founders of the other Orders were no less zealous in the propagation of the doctrines of the Church, without any of the slightest difference of opinion being amongst them upon the great fundamentals of Christianity, and to the present hour the Faith they taught is unimpaired, unaltered in any shape or form. (Hear, hear.) Not so with the doctrines of other reformers. Let them go into Germany, and there they would find that the doctrine taught by Luther, in opposition to the

* Mr. Wilberforce is one of the recent illustrious Converts to Catholicity, who for the sake of Christ has renounced every thing.—He is Brother to the Protestant Bishop of Oxford.

Church, had died out. (Hear, hear.) It was not to be found only in old books now repudiated They could not find perhaps one professor in any of the German universities who now held and taught the doctrines of Luther. So thoroughly has religion been changed, that if Luther himself could return to the earth, and come face to face with the modern professors in his own old universities, he would not know or recognise there any of their various new creeds. He would say that he held more of the Catholic than what was now called the Protestant doctrine, and if he had not learned better manners by this time, he would unhesitatingly exclaim, "Seize these heretics, and burn them alive." (Laughter.) And the same would apply to the scene of Calvin's labours. They would not be able now to find the doctrine which Calvin taught, or that for which he burned Servetus. (Hear, hear.) In fact, if the whole of the old reformers were now alive, they would hand over to the secular power all, or nearly every one of their successors, so thoroughly had their peculiar notions and creeds died out. Not so with the reformers of the Catholic Church. Their creed had not been altered. It was the same to day as it had ever been. (Loud applause.) Let them show him an institution or a society of men upon earth which had lasted eighteen hundred years unchanged and unchangeable in doctrine. They could show him no other than the Catholic Church. (Cheers.) Every other system had undergone change, or entirely died out. They knew at the present time the state in which the great national Church of England was in. They saw the leaders of that Church setting aside and repudiating, either as erroneous or useless, doctrines heretofore held sacred and essential. They were now setting aside the greatest authorities of which the Reformation in England could boast, and abandoning everything in the shape of unity. (Hear, hear.) No settled opinion, no fixed authority, was now admitted—all was confusion, all a conflict of words and opinion, and this was the result of that great change called the Reformation. What a contrast between the Protestant and the Catholic Church: one all unity, the other all division. They saw the Catholic Church extending her operations in every quarter of the globe, conforming in all things not only to the times, and circumstances, and wants, and interests of the world, but, whether amongst the heathen or most polished nations of the earth, ever and always one in doctrine. (Hear, hear.) In all ages she had evinced the same power and unity, whether amidst the barbarism of France under Clovis, or under the luxury, refinement, and philosophy of the later reigns. They saw her coming into England under St. Augustin, over-turning barbarism, and converting the hearts of the people from the pleasures of war to the mild and gentle influence of Christianity—(hear, hear)—and after all the revolutions and changes through which the nation had passed during so many centuries, they knew that she had a hold upon the men of Birmingham at the present day. How was it, therefore, that the Church had thus lasted for eighteen hundred years, in all ages, climates, and under all circumstances, whilst every other had either passed away, or could scarcely be known when compared with their original? The cause ever was to be found in the fact that the Catholic Church was established by God, protected by Him, and, when necessary, her children were reformed by Saints especially raised up for the purpose. The lecturer then proceeded to notice the great effects which had been produced by the examples of the Saints, and the perusal of their lives and writings; and as an instance of the great dread which Protestants entertained of the effect of such lives upon their congregations, noticed the case of a highly educated and extremely intelligent English lady with whom he had a conversation upon the life of St. Aloysius. He produced the life of that Saint to point out to her something peculiar in his life and times, upon which she said—"Pray do not show it me; I would rather not see anything about it;" and she declined looking at the book Now, how was it? Why, that lady had actually given a promise to an eminent Divine of the Protestant Church not that she would not read controversy, but that she would actually refuse to read anything about the lives of the Saints. (Laughter.) They all knew the beneficial effects which had been derived from perusing the lives of Saints. It was impossible to read the interesting events connected with the lives of St. Charles Borromeo, of St. Ignatius Loyola, of St. Thomas of Villanova, of St. Philip Neri, without deriving benefit from them. Their suffering for the cause of truth, and their undying fidelity to the Faith of Christ, was sufficient to stimulate the devotion of any one who attentively considered them, and their lives and actions in the various countries where they lived were household words amongst the people. They could not go to Rome and mix amongst the inhabitants without hearing the people recount the extraordinary events of the life of St. Philip Neri how he came to Rome at ten years of age, lived in the Catacombs, recieved Holy Orders against his will, lived in great sanctity to an advanced age, and became the Apostle of Rome. Nor was the life of De Rancé passed unobserved in his country. He lived at a time when the Sovereign of his country took possession of all the power he could obtain over the Church, and very kind they knew governments were whenever they could get full dominion over the Church. They were exceedingly fond of getting possession of authority over the Church, and he suspected very strongly that if the new Bishops of the Church in this country could only have been elected by the state, there would have been very little complaint about aggression. If the See of Birmingham could have been filled up like the See of Hereford, there would not have been much complaint about intrusion. The lecturer then noticed with effect the principal events of De Rancé's life, and the great reformation which was effected by him in the Trappist monasteries. After which, he proceeded to notice more in detail the present position of the Established Church in England, observing that he believed its stability was to be attributed to political causes. One of the strongest argu-

ments used against the passing of the Reform Bill was, that it would overthrow the Established Church. That he knew to be the fact, because he himself believed so at the time, and he was now of opinion that the spread of political power in England was incompatible with the existence of the Established Church. He believed that if full scope was given to political principles, the Catholic Church would have a fair field. Times had now materially altered. The Catholics were not in that position to be persecuted which they formerly were. They were now arrived at that state of things when their enemies might talk of persecution, but when they dare not effectually attempt to carry it out. A hundred years ago there was no sham about penal laws. In 1780 Edmund Burke had known an instance of a Catholic Priest who was sent out of the country for no other offence than the mere exercise of his functions; and Hallam, who was a great hater of the Catholic Church, declared that it would have been more human to have banished the people of Ireland from the country than to have compelled them to live under the affliction of such terrible laws. Then penal laws were no sham, but now they were a sham—(cheers.) —passed by men who knew they dare not enforce them—(renewed cheers)—passed as a sham to satisfy a cry raised by men who knew they dare not carry out persecution. Under these circumstances he looked forward with hope that the Catholic Church would have an opportunity of showing in England what she really was They were bound to exercise all legitimate means in their power, such as supporting the Defence Association—(cheers) —and exercising their franchise in a proper manner; but these were all merely human means. There were other means at their command, the most important of all being holy lives, charity, and good example on the part of the members of the Church. The life of every Catholic in his particular locality should show forth the purity of his Faith, and by edifying conduct he would effect a silent but effectual reformation around him. England had, in the mysterious ways of Divine Providence, been instrumental in propagating the Catholic Faith in every quarter of the globe. She had taken possession of America, which was, ere long, according to the opinion of one of her most eminent judges, destined to become a Catholic continent. She had taken possession of vast territories included in her colonies, in all of which the Catholic religion was the only religion now progressing. Let them look to their Directories, and they would there find that in every part of the world bishoprics were being founded, Missionaries were going forth, and the authority of the Church being established; and who were the men employed in this great work? —They were Irishmen! In every part of England their Missions were being filled by Irish Priests; their congregations composed of Irishmen. In Australia, in all their colonies, they found the great work of religion being carried on by the same names, and from the same country. Irishmen were emigrating by thousands to all parts of the world, taking with them all their national peculiarities, attachments, and everything, in fact, except the Established Church of England. (Loud cheers.) That they left behind them. They did not take with them one single particle of its doctrines and its spirit. They carried away with them their own ancient Faith, deeply rooted and fixed in their souls, and feeling its value and importance wherever their lot was cast, they became Missionaries of Rome. It appeared to be the will of Divine Providence to give to England the honour and glory of great possessions, great military conquests, great renown, great wealth, great power, but Ireland would seem to be given the honour and glory of propagating the doctrines of Christ —of establishing His Church in every quarter of the globe. The lecturer, after some further highly complimentary remarks, to the people of Ireland, concluded his address amidst general applause. After which the Very Rev. Dr. Weedall rose, and, in a brief but appropriate address, asked for, and obtained a vote of thanks, which was carried amidst acclamation, to Mr. Wilberforce.

The Rev. Dr. WEEDALL then rose and said—Gentlemen, I have been requested to invite you to do what it is plain you are already prepared to do, which is, to return our united thanks to the distinguished gentleman who has so kindly devoted himself in these able lectures to carry forward the brilliant ones of the Very Rev. Dr. Newman. (Cheers.) It is no small merit to follow in the track of such a man, and you have marked your appreciation of such merit and the interest which you have felt by a crowded attendance, deep attention, and rapturous approbation. If I may be indulged in a very brief review, I will say that the gentleman has handled his matter with great tact, and in a way peculiarly his own. He has seized a vital subject, and analysed it in a bold, comprehensive style, He has discussed the philosophy of the controversy, and has laid bare what we may term the comparative anatomy of the two Churches; treating the whole so fearlessly, yet so gently, so powerfully, yet so cheerfully and good-humouredly, that whilst telling the truth, the whole truth, and nothing but the truth, he has at once delighted the Catholic, without offending, I verily believe, a single reasonable Protestant. (Hear, hear.) Everything shows how profoundly he has thought on the subject of religion; how carefully he has examined his ground and worked out his propositions at home, before he made the decisive advance. This prudent fore-thought and enlightened examination is observable in the movements of all the distinguished converts we have had the happiness to receive amongst us. They are self-acting, unbought, unsolicited converts—the more valuable because disinterested, spontaneous, and free. (Cheers.) Gentlemen, the celebrated Dean Swift used to complain that when the Pope was weeding his garden he had an unlucky trick of tossing his weeds over their garden-wall. Now, this was very wicked in his Holiness, and I really must say that our Protestant neighbours have not shown us half so much incivility; for, instead of throwing us over their weeds, which indeed, we should have very politely declined to accept, they have thrown us over their prime and choicest

flowers—(hear, hear)—and, gentlemen, we pick them up with avidity, and, when planted in a genial soil, we see how truly they disclose and mature their beauty in the garden of the Church, which is the garden of God.

The thanks of the meeting have been given to the lecturer, the proceedings terminated.

THE ARCHBISHOP OF TUAM PREACHING IN LONDON.

(*From the Daily News, Oct.* 6.)

Dr. M'Hale, the Roman Catholic Archbishop of Tuam, has been some days in London, and yesterday preached at the Roman Catholic Chapel in Roscomon street, Clerkenwell. Amongst the congregation was Sheriff Swift, who arrived in his state coach, accompanied by his chaplain, the Rev. Mr. O'Connor. There were also several nuns present, arrayed in their sombre habiliments, numerous brothers of the guild, and assistants priests. Previous to the sermon the Rev. Mr. Kyne, the minister of the Chapel, stated that his Grace the Archbishop had kindly consented to address a few words to them.

The Rev. the Archbishop preached from the altar, taking his text from the Gospel according to St. Luke, the 11th chapter: "While Jesus was speaking to the multitude, a certain woman raising her voice from the crowd said unto him, 'Blessed is the womb that bore thee and blessed are the breasts that gave thee milk; but he said, 'Blessed rather are they who hear the word of God and who keep it.' He said, though the preaching of the word of God is a necessary accompaniment of the Christian religion wherever it is preached, it is still only secondary to the great office of the priesthood, which is the first and characteristic duty imposed on those who are dedicated in a peculiar manner to the service of God. The offering of the sacrifice is one of the most—I may say that it is the essential office of the priesthood; and the attending at the holy sacrifice of the mass, even where the priest is unable from infirmities or from a variety of duties, to preach the word of God, is a far more paramount duty, and is more pleasing to the Almighty. On this day I have confined myself to the Gospel. I cannot be wiser than the catholic church, and as it has appropriated the Gospel which you have just heard to this Sunday, I beg to offer the few reflections that are suggested upon the recurrence of this great anniversary of the rosary. This form of prayer, called "the rosary," owes its origin to the celebrated St. Dominick, the founder of the Dominican order, who when Europe was overrun with infidelity, and vice generally co-relative, for wherever infidelity leaves its track there you are sure to find profligacy of manners to follow in its train—at that time a sect arose in Europe, calling themselves the Albigenses, renewing ancient errors. Profligate in their private manners and enemies to the throne, those unfortunate fanatics spread themselves all over Europe. They not only threatened the destruction of the religion, but they threatened also the subversion of the throne; and it was found necessary for the princes and hierarchies of Europe to put their face against a flood of error, which threatened the destruction of social order and the entire destruction of morality. The Almighty, at that time, in his inscrutable ways, raised up that holy man St. Dominick, trained by the long discipline of prayer and of mortification. The very rosary which we celebrate this day was his weapon. The sectaries or heretics of that time, inveighed with peculiar bitterness against the blessed Virgin, and this has been one feature common to all the errors that ever disfigured the church. However peculiar in other respects, there has been one feature common to all, distinguishing well the parent from which they sprung, and that error has existed from the time of Nestorius, who first raised his impious voice against the blessed Virgin, refusing to call her the "Mother of God." That error, though disguised under a variety of forms, has been a characteristic of every heresy that has lifted its head against the Catholic Church. How the Almighty avenged that infidelity in his mother, we learn by what occurred at the first council of Ephesus. While the fathers of Ephesus were assembled, determining in what form they should promulgate to the world that great dogma of the maternity of the blessed Virgin, such was the piety of the people of Ephesus, that they assembled and, spontaneously cried out "the mother of God." Nestorius, the author of that error, retired. His self-pride had found mastery in his unsound intellect, and unwilling to yield to the collective wisdom of the catholic church assembled at Ephesus, he retired, and the Almighty avenged that infidelity by occasioning his tongue to be eaten out with worms. St. Dominick, knowing well what reverence was due to her who was pronounced by the angel sent by God himself as blessed, instituted a form of prayer, consisting of 15 decades, representing the 15 mysteries of the Christian religion, 5 joyous ones, 5 sorrowful ones, and 5 triumphant ones, which I am sure it is unnecessary to mention to you, because not only to catholics, but to every protestant who reads the Bible, those mysteries should be familar. The form

of prayer then may consist of the 15 decades, or it may, for convenience, be divided into five decades each day, so as to spread over three days: for the Catholic Church, takes into consideration the different avocations in which men are engaged: she knows well that some are employed in mercantile or commercial pursuits, or in the learned professions, which may forbid them to be continually praying, and she teaches that they should pray by consecrating all their actions to the honour and glory of God, as St. Paul tells us. There are some holy persons, who perhaps feeling that salvation can hardly be procured in the world, fly to the desert, as they did of old, and founded monasteries—monasteries that have been often the object of ridicule and obloquy to those who know not the heavenly life there led. The persons engaged in those monasteries may well use this form of prayer, and instead of those persons being the objects of ridicule, often perhaps would the inhabitants of large and wealthy and populous cities find, if they could lift the veil that hides from them the mysterious councils of the Almighty that when the thunder of heaven was about to be pointed against the iniquities of some sinful city like Sodom and Gomorrah, the holy inmates of those monasteries were the five pious persons who, if they had been found in Sodom and Gomorrah, would have averted the vengeance of Almighty God, and have procured the temporal salvation of others. When the enemies of the Cross sought to upset Christianity in Europe, and to destroy every remnant of civilisation which, it is admitted, was the offspring of the Catholic church, and for this purpose had combined their scattered forces into one formidable fleet in the Mediterranean, then the princes and the Pope and the chief men of Europe found it necessary to combine their forces also. They met in the Mediterranean, and the famous battle of Lepanto ensued. Upon that occasion the formidable fleet of the enemy was dispersed, and the arms of the Christians were crowned with success. That battle attests for ever the efficacy of that form of prayer which this day is recommended to your adoption and devotion. But it may be said, "Is it not a gratuitous assertion that to that form of prayer that signal victory is to be ascribed"? No. Never has there been a fact in history that is better attested. The Pope had ordered that form of prayer to be recited in all the churches during the battle. He happened to be in one of the churches in Rome peculiarly dedicated to the blessed Virgin, called the church of Minerva; and there—long before the celerity of steam navigation was discovered, before railroads were known, or before the electric telegraph, which with the quickness of thought transports intelligence from one region to another—long before those discoveries to which that supernatural knowledge might by some moderns be ascribed—the holy Pontiff, rapt in prayer, told one of the cardinals who was in attendance that that was not a time for earthly affairs, but that they should all give thanks to the Almighty who had, in the language of the scriptures in Judith, "dispersed the enemy." Well had the divine Mother then dispersed the enemy by the light of her countenance even as the great army of Sennacherib was dispersed by the fortitude of Judith, who laid aside the weeds of her widowhood and clad herself in the robes of her virginity and went forth and slew him who had threatened to have a ploughshare driven through the streets of Jerusalem. Thus it was with that mighty army of the east, as it had before been with the hosts of the Turk who had threatened to turn St. Peter's into a stable and to feed his horses there. No sooner did they lift arms against the living God than they were dispersed like chaff. And as that day on which that famous servant of God, Judith, did that deed was afterwards rendered a holy day of festival among the Jews, so from that day to this, that Sunday, first called "the Sunday of the Mother of Victories," but afterwards "Trinity Sunday," has been consecrated and held as a sacred festival in the Catholic Church. In conclusion, I beg of you all to recommend yourselves in a peculiar manner to the blessed Virgin. Say, with the angel Gabrial, "Hail, Mary, full of grace, the Lord is the thee." Say with Elizabeth, "Blessed art thou among women, and blessed is the fruit of thy womb." And as it is at the hour of death that the blessed Virgin peculiarly shows her aid, then we may apply the words of St. Bernard, "If you are tossed on the waves of despair, invoke Mary; if you are elated with the spirit of pride, invoke Mary; if you are threatened with the gulf of sensuality, invoke Mary." "Mary; he says, "signifies the star of the sea," and as we are sailing on the tempestuous ocean, and our friends are looking from the haven at which they have arrived, anxious for our arrival at the port, we ought to look to that star which has been the guide of those who have outridden the storm. This beautiful prayer of the Catholic Church should be ever on our lips morning and noon, and especially at the last hour, "Holy Mary, Mother of God, pray for us sinners now and at the hour of our death."

DR. NEWMAN'S LECTURE.

(CONTINUED.)

Now, at last, let us proceed to the first father of Mumpsimus, the Lutheran Mosheim himself. His words run thus in the Ecclesiastical History: "During this century (the seventh) true religion lay buried under a senseless mass of superstitions, and was unable to raise her head. The earlier Christians . . . taught that Christ had made expiation for the sins of men by his death and his blood; the latter" (those of the seventh century), "seemed to inculcate that the gates of Heaven would be closed against none who should enrich the clergy or the church with their donations. The former were studious to maintain a holy simplicity, and to follow a pure and chaste piety, the latter place the *substance* of religion *in external rites and bodily exercises.*" And then, in order to illustrate this contrast, which he has drawn out, between the spirituality of the first Christians and the formality of the Papists, he quotes the famous passage which has been the matter of our investigation.

Brothers of the Oratory, take your last look at the Protestant Tradition, ere it melts away into thin air from before your eyes. It carries with it a goodly succession of names, Mosheim, Jortin, Maclaine, Robertson, White, Hallam. It extends from 1755 to the year 1833. But in this latter year, when it was now seventy-eight years old, it met with an accident attended with fatal consequences. Some one for the first time, instead of blindly following the traditional statement, thought it worth while first to consult St. Eligius himself. His work is in every good library; but to no one had it occurred to take it from the shelf, till the present Protestant Dean of Durham, Dr. Waddington, while he was engaged in publishing an ecclesiastical History, at the date I have named. At first, indeed, he relied on his Protestant masters; and, taking Mosheim for his guide, and quoting St. Eligius from his volume, he observes that, as the saint was "a person of influence in his day, we may venture to record what, in his opinion, was the *sum and substance* of true religion." Then follows the old extract. This is at the 153rd page of Dr. Waddington's work; but, by the time he got to page 298, he had turned to the original, and the truth came out. He found that the received Protestant extract was, only a small portion, nay, only sentences picked out here and there, of a very long sermon,—other sentences of which closed by and in the very midst of those actually quoted, contained all those very matters, the supposed absence of which was the very charge brought against St. Eligius by Mosheim Maclaine, Robertson, Jortin, White and Hallam. They, forsooth, pure Protestants, had been so shocked and scandalized, that there was nothing of moral virtue in the saint's idea of a Christian, nothing of love of God, or of man; nothing of justice, of truth, of knowledge, of honesty; whereas, in matter of fact, there turned out to be an abundance of these good things, drawn out in sentences of their own though certainly not in the other sentences which those authors had extracted. I will quote what Dr. Waddington says, on his discovery of his mistake:—

He says that "the *sense*, and even the words" of the passage which he had cited, "had been previously retailed both by Robertson and Jortin, and the original quoted by Mosheim;" but that he had since "been led to look more particularly into the life of Eligius, as it is published in the 'Spicilegium Dacherii?'" Then he continues, "he"—that is himself, the Author—"was pleased to discover very excellent precepts and pious exhortations scattered among the strange matter"—so he speaks as a Protestant—"with which it abounds. But at the same time it was with great sorrow and some shame, that he ascertained the *treachery* of his historical conductor," that is, Mosheim. "The expressions cited, by Mosheim," he continues, "and cited, too, with a direct reference to the Spicilegium,'" in which the Sermon is contained, "were forcibly brought together *by a very unpardonable mutilation* of his authority. They are to be found, indeed, in a Sermon preached by the Bishop, but found in the *society of so many good and Christian maxims*, that it had been charitable entirely to overlook them, as it was certainly unfair to weed them out and heap them together, without notice of the rich harvest that surrounds them."

He then proceeds to quote some of the exhortations of the Saint to which he alludes and which Mosheim had omitted. For instance:—"Wherefore, my brethren, love your friends *in* God, and love your enemies *for* God, for he who loveth his neighbour hath fulfilled the law.... He is a good Christian who believes not in charms or inventions of the devil, but places the whole of his hope in Christ alone; who receives the stranger with joy, as though he were receiving Christ Himself...who gives alms to the poor in proportion to his possessions...who has no deceitful balances nor deceitful measures...who both lives chastely himself, and teaches his neighbours and his children to live chastely, and in the fear of God.... Behold, ye have heard, my brethren, what sort of people good Christians are...to the end that ye be true Chris-

tians, always ponder the precepts of Christ in your mind, and also fulfil them in your practice....Keep peace and charity, recal the contentious to concord, avoid lies, tremble at perjury, bear no false witness, commit no theft...observe the Lord's day...do as you would be done by...visit the infirm...seek out those who are in prison." So the holy Bishop proceeds; and *then* he adds, "If you observe *these things*, you may appear boldly at God's tribunal in the day of judgment, and say, Give, Lord, as we have given." Scattered about in the midst of these exhortations, are the few sentences, excellent also, in spite of Dr. Waddington, though not the whole of Christianity, which the Protestant writers have actually quoted.

Such is the Sermon upon which Dr. Maclaine makes this (what Roberston calls) "very proper reflection." "We see here a large and ample description of the character of a good Christain, in which there is not *the least* mention of the love of God, resignation to his will, obedience to his laws, or justice, benevolence, or charity towards men." But as Mosheim and his followers have their opinion of St. Eligius, so in turn, has Dr. Waddington his opinion of Mosheim. "The impression," he says, "which" Mosheim by "stringing together" certain sentences "without any notice of the context, conveys to his readers, is *wholly false*; and the *calumny* thus indirectly cast upon his author is not the less reprehensible, because it falls on one of the obscurest Saints in the Roman calendar. If the very essence of history be truth, and if any deliberate violation of that be sinful in the profane annalist, still less can it deserve pardon or mercy in the historian of the Church of Christ."

This, as I have said, took place in 1833: two years later the exposure was repeated, in a brilliant paper inserted by Dr. Maitland in an Ecclesiasticle Magazine, the Editor drawing the especial attention of his readers to his correspondent's remarks *.

However, after all, I could not help expressing to myself, after surveying the whole course of their exposure, my intense misgivings that their efforts would be in vain. I knew enough of the Prorestant mind, to be aware how little the falsehood of any one of its traditions is an effectual reason for its relinquishing it; and I find too truly that I was not mistaken in my anticipation. Mumpsimus still reigns. In a new edition of Mosheim's history, published in 1841, the editor, a recent successor of Mr. White in the Oxford lectures, reprints those precious legacies, the text of Mosheim, the "very proper reflection" of Maclaine, and the garbled quotation from St. Eligius, for the benefit of the rising generation of divines, without a word of remark, or any thing whatever to show that a falsehood had been uttered, a falsehood traditionally perpetuated, a falsehood emphatically exposed.

(*To be continued.*)

* I do not add Dr. Lingard as being a Catholic authority.

THE DUCAL APOSTATE AND THE PROTESTANT PRESS.

A correspondent signing himself "No Whig" writes as follows to the *Oxford Herald*:—

"Observing a quotation from your journal to the effect that of thirteen Dukes of Norfolk since the creation of the title 'not one of them has forsaken her (the Church of Rome) and incurred her denunciation as a heretic.' I beg to call your attention to the following lines from a celebrated poem, published in 1807, entitled 'All the Talents:"—

> 'The down-hill road to heaven see Norfolk take.
> Lord! what a chubby angel he will make,
> If, as I trust, by miracle of fate
> The portly Duke can pass the narrow gate.'

"From which it would appear that the Duke of Norfolk of that day, who was a very staunch Foxite, conformed either permanently or for a time to the Protestant religion."

On the subject of the present Duke of Norfolk's apostacy, the *Oxford Herald* of last week (Sept. 27th) has the following article:—

"We have received several letters on the subject of the Duke of Norfolk's accession to the Church of England, with reference more particularly to our observation a fort-night since, that of the thirteen Dukes of Norfolk since the creation of the title in 1483, 'not one of them has' forsaken the Church of Rome, and incurred her denunciations as a heretic, until now.' The correctness of this remark is questioned; and we are free to confess that there is exception to be taken to it in a single instance. The last duke but one—Charles the eleventh duke, who died in 1815—did certainly quarrel with the Church of Rome, and pretended to leave her communion. But the plain truth is, that, except in name, he never really belonged to it—never, at least, during the greater part of his mature life; and the quarrel, we believe, arose from the Church, in the enforcement of her necessary discipline, having had but too much occasion to rebuke him for his irregularities and his profanities. It is very doubtful if the duke was a Christian at all—certainly his licentious conduct was quite inconsistent with such a profession. His principal residence was at Greystoke Castle in Cumberland; and although six-and-thirty years have elapsed since his decease, there are yet in that neighbourhood numbers of his illegitimate progeny, and many old people who can yet remember the wild and wicked freaks of Duke Charles, which scandalised indiscriminately both morality and religion. If he left the

Church of Rome, it was because she would not tolerate his misdoings. And it is quite impossible that he could ever be received by the Church of England. One circumstance, however, would seem conclusive of his still lingering adherence to the Church of Rome. A Priest of that Church continued to reside, and to officiate, if not within the precincts of the castle, yet within the parish of Greystoke, up to the time of the duke's death; and it is generally understood that on his death-bed he sought the consolations of religion from a Roman Catholic Priest."

"The recent conversion is of a very different complexion. The present Duke of Norfolk is a totally different character from the ancestor in question. He is an exemplary moral character, and an amiable and excellent nobleman in many respects. Still it is doubtful that his grace has been very settled in his religious opinions. We showed, in our former remarks, that as long ago as thirty years he publicly declared his accession to our Church as a probable and not far distant event; and yet not until within the last few months has this taken place. His grace's reason for the change, also, is one which is very perplexing in any consideration of the merits of the case. It is well known that the duke, at the commencement of the late session of paliament, threatened that he would 'turn Protestant, if Lord Arundel, his eldest son, opposed the Papal aggression bill. The duke has been as good as his word; and he has ejected Lord Arundel from the borough of Arundel to boot—circumstances which, as our readers are aware, led to his triumphant return for the more important borough of Limerick. The Duchess of Norfolk, as a Protestant, was naturally anxious to bring up her children in her own Faith, and it is known that the duke at no time offered any decided opposition to her wishes. Their daughter, the Lady Adeliza Fitzalan Howard, has been brought up in the Protestant; but her brothers, Lord Arundel and Lord Edward Howard, are both strict Romanists, and of highly exemplary moral character. It was Lord Edward who married Miss Talbot the other day: and she, notwithstanding what has passed, remains, with her husband, in close communion with the Church of Rome. It is such characters as these that would be the most important converts to the purer Faith of the Church of England. The Duke of Norfolk's conformity will have little or no influence, even in his own immediate family circle, let alone beyond it. But were Lord Arundel happily to see his error, and become a conscientious convert to the doctrine and discipline of the Reformed Church—as conscientious it would assuredly be, if it were at all—such an event could scarcely fail to bear the happiest results, both moral and religious, political and ecclesiastical. It would be a gratifying token of the Duke of Norfolk's earnestness as an English Churchman, were he to set about restoring Arundel church, of which he is the patron, and where here is his family vault. Let us hope that such will shortly be the case."

THE ARCHBISHOP OF CANTERBURY AND THE TRACTARIANS.

The following letter appeared in Monday's *Morning Herald*:—

"Sir—At a time when the Tractarians are making such a furious outcry against the Archbishop for having recognised the validity of the orders of certain foreign Pastors in their own Church, there is a fact connected with Canterbury Cathedral which it may be well to make generally known. Few persons are, I believe, aware of it; and it came upon me quite as a surprise. I was attending the service at that cathedral not long since, and went afterwards with a friend to take a survey of the whole building. Directed by my friend I requested to see the crypt—a part which the verger (I suppose, because it brings no additional profit) is never anxious to show. When I arrived in this half-dark, sub-cathedral region, to my wondering astonishment I found that there was a regular place of worship here, fitted up with pews, pulpit, and Communion tables after the Presbyterian fashion, which was used every week. Inquiring, as I very naturally did, what could be the origin and intent of this singular provision, I learned that this was a place of worship for French Protestants, and that they met here by virtue of a permission granted and secured to them by Queen Elizabeth! To confirm all this I discovered upon the darkened pillars of the crypt texts of Scripture in French, after the manner prescribed by our reformers for our own Churches. Such is the fact which I would wish you, Mr. Editor, to bring out into broad daylight. It may be a comfort to the Tractarians to learn that what they account rank heresy is thus put under ground; but still the fact remains, which I think they will find it difficult to reconcile with their exclusive theories and tactics against the present venerated Primate, that all the Archbishops of Canterbury in succession since that time, including the haughty Laud, must have given their permissive sanction to the uplifted voice of foreign Pastors, within the very walls, and under (certainly under, because beneath) the very roof of their own cathedral.—Yours truly.

"Stephen Jenner, M. A.

Teignmouth, North Devon, Sept. 27th, 1851."

MIRACLES OF MODERN TRAVELLING.

Surely one of the most interesting histories that could be written would be a History of the Art of Locomotion from the earliest times to the present—involving the whole subject of vehicles, roads, and changes of route. When such a history shall be compiled, two pieces of news of the last few days are sure to figure therein:—the proposed change of route from Great Britain to India, the results of which when the plan shall be fully completed, are summed up in the astounding announcement.—*Time from London to Calcutta, seven days, without stoppages,*—and the ac-

tual solution by an enterprising American company of the long-discussed problem of the means of uniting the Atlantic and Pacific Oceans for the purposes of commerce:—

First, at present there are two routes from England to India:—the route by sea round the Cape of Good Hope, occupying generally about 100 days—and the so-called Overland Route by which passengers first make their way across the Continent and the Mediterranean to Egypt, and sail thence along the Red Sea and across the Indian Ocean. This route—which is the more expensive pecuniarily, notwithstanding its less expenditure of time—occupies about thirty-nine days. The proposed new route, which is to bring us to India in less than one-fifth of this reduced space of time, is to be as nearly as possible a continuous straight line of railway from Calais to Calcutta;—first traversing Europe diagonally to Constantinople, thence cutting across Asia Minor and Syria to Bussorah, on the Euphrates, and after that prolonging itself by the coasts of Persia and Baloochistan to Hyderabad on the Indus—whence Calcutta would be accessible by a railway through Hindostan. It is curious—as our contemporary the *Times* has already remarked, in a very interesting article on this subject—that thus, after all, we should be becoming back to the ancient commercial route between Europe and Central Asia, which it was Vasco de Gama's glory to have superseded. Nor is the scheme a mere possibility of the future. Parts of the proposed line of railway, making 2,600 miles out of the total distances of 5,600, are already undertaken or decided on;—namely, the line across Europe from Ostend to Orsove, on the borders of the Turkish empire... and the line across India. In five years, it is calculated, these lines will be completed, and then, should a railway of 900 miles be in the mean time laid down (as is quite possible) in the Euphrates Valley—the journey from London to Calcutta will be already reduced more than half—viz., from thirty nine to nineteen days. In four or five years more, it is supposed, a line might be constructed across the Turkish empire, connecting Orsova and Constantinople with Bussorah—so that by the year 1860, we may be only twelve days distant from Calcutta: after which, allowing all leisure for the completion of she line through Persia and Beloochistan, to supersede the sea voyage from the Persian Gulf, we might look forward to the time when five more days would be lopped off, and Calcutta be brought within a week's trip of any villa in St. John's Wood. So at least says the speculators:—and it is not safe in these days to pronounce against the possibility of any project not actually physically possible,—Secondly. While people have been talking about the possibility of doing—what seemed to be one of the pressing necessities of the world, which science would have set about accomplishing long ago—viz., uniting the Atlantic and Pacific Oceans by a company—a company of Americans have at length quietly solved the problem. The plan is this:—A beautiful sail of some ten hours in a steamer up the river San Juan, from the small town of Juan on the Atlantic brings the passenger to the Rapids, near the junction of the river with the Lake Nicaragua; and here another steamer is in waiting to convey him, in twenty or twenty-one hours, across the lake to a point only eighteen miles distant from San Juan of the Pacific—which may be reached by an easy ride of three miles and a half, on a mule's back. Link these last eighteen miles by a canal or otherwise—and the Atlantic and Pacific are permanently united!—The alleged impracticability of the Nicaragua route was, it seems, a mere delusion, which has been dispelled by simply sailing up the river San Juan.—*Athenæum.*

THE ALLEGATIONS CONCERNING THE ORLEANS FAMILY.

It is asserted by a very excellent authority, that the recent 'Claremont revelations,' which have appeared in the *Times*, although based on information given by M. Guizot, were written by M. Gené, the former *chief* of M. Guizot's Cabinet, now one of the most violent traducers of that royal family of which, in former times, he was the most obsequious adulator. The charge in the *Times* against the aged Queen and the Duchess of Orleans, of having gone to visit the French department at the Exhibition, only for the purpose of collecting votes for the Prince de Joinville; and the assertion that the funeral service celebrated for the repose of the soul of the King, in the French chapel, was nothing but an election trick; and that the ceremony had been prepared and got up like a scene on the stage, and that in the programme, 'the neighbourhood of the chapel was to have been crowded like the arcade of the Opera on a Jenny Lind night,'—have created much disgust in Paris among the usual admirers of the leading journal. The *Débats* gives vent to its indignation in angry phrases—'Queen Marie Amelie—that Queen of piety, of goodness, of charity, and of grief, before whom the most savage and the most impious passions have always stooped and bowed with respect—she, when she went, surrounded by her children and grand-children in mourning, to pray for the soul of her husband, was only executing a theatrical programme! We expose those ignominies in all their brutality, because it is the most severe chastisement that can be given to them. Among all nations, and in all times, there is one thing which has, among all others, been, and will always be, sacred—death. When a hearse passes in the street, the man who believes in nothing, the man without a God, without law, without heart, without mother, or without child, raises his hat. It must be, in reality, that political passions have completely degraded the moral sense of our times, when people are found who are capable of picking up from the common sewers of parties such filthy mud as thus to bespatter the sable dress of a widow, even although that widow should be a Queen.'—*Weekly News and Chronicle, September 20.*

THE BENGAL CATHOLIC HERALD.

'One body and one spirit—one Lord one Faith one Baptism'

No. 24] CALCUTTA · SATURDAY, DECEMBER 13, 1851 [VOL. XXI.

THE

BENGAL CATHOLIC HERALD

Calcutta: Saturday, Dec. 13, 1851.

CONTINUED AND INCURABLE SPREAD OF DISSENSION IN THE ANGLICAN PROTESTANT CHURCH.

(*Continued from our last*)

THE subject described in the heading of this article, although so largely dwelt upon by us in our preceding issues, is still, very far from being exhausted. And if our anticipations for the future of the Anglican Protestant Church are to be governed by a reference to its past history, the theme on which we treat, will, as time rolls away, expand itself into multiplied forms and varieties of discord, until, as far as Anglican Protestantism is concerned, only a few shreds, a miserable patch-work of its former-self will be found to subsist.

Such will the progress of error, either in belief or morals, on enquiry, invariably be found to be. "Deep calleth on deep" saith the inspired Psalmist, and one false step, in religion conducts ordinarily, and almost of necessity him who has erred, to another still more removed from the truth, until at length, he is unhappily involved in an inextricable maze of error.

Illustrations of this truth, in what regards the violation of moral virtue, are familiar to every one conversant with human nature. Every where men are to be met with irreclaimably implicated in vicious habits which had their first origin, in the disregard of some one or other of the principles which have relation to what are termed the minor moralities enjoined by religion At the outset of their career, the unhappy persons we refer to, never paused to consider the fatal goal, to which the apparently venial and trifling transgressions they indulged in, would eventually conduct them. And so it often happens too, in what relates to those who are immersed in a vortex of error in religious belief At the commencement of religious innovation, the innovator has merely in view, the modification, or what he calls the correction of some one, as he thinks, doctrinal abuse, as, for example, in Luther's case, the reform of the abuse connected, as was alleged by him with the dispensation of indulgences.

Yet scarcely had this Heresiarch engaged in controversy on this solitary topic, when he found himself hurried on by one occurrence or another, into so appalling an attitude of general warfare and rebellion against the whole code of Catholic doctrine and discipline, as that, at intervals, when reason assumed its ascendancy over his terrible passions, he himself trembled at the work of his own hands, and clearly foresaw the anarchy and infidelity, to which his maxims and his example could not fail to conduct his adherents.

In effect it happens in religious as in civil commotions, that, by the force of events, unforeseen, and therefore never taken into account by the first leaders and authors of the agitation, the particular object, the accomplishment of which was in the beginning, the only one contemplated by them, is soon lost sight of, and instead thereof, sweeping revolutionary excesses of a direful character are resorted to, by men, who, at the outset of their career, would have shuddered, even at the very thought of lending themselves to the perpetration of such atrocious outrages, against the order and subordination, indispensable for the maintenance and welfare of Society.

To be brief, in all that concerns religion, considered either in its dogmatic or moral relations, the well known words of Virgil "*Facilis descensus Averni*" are awfully verified, with respect to those who once enter upon the downward steep path of error or crime.

And it is no less true, that, whilst, as the Poet sings, "the descent to Hell is easy," his subjoined remark "*Sed revocare gradum*" ....."*hic labor, hoc opus est,*" is equally pregnant with reality, for daily experience proves, that of the multitudes who have once begun to slide down the path of error or vice, few, very few ever encounter successfully the labor and the hard task, that must be undergone by those, who would effectually regain the summit, from which they first fell.

The condition and, if we may so speak, the very law of our nature being such as we have described, it is by no means strange, that Anglican Protestantism should, in all its parts, exhibit unmistakeable symptoms of having suffered from its influence and operation. For in effect, what more sure sign of religious degeneracy and deterioration can there be, than that the Pastors, and Guardians, of Anglican Protestantism, the watchmen on its towers, instead of being united as an army in battle array, as was foretold of the true Church, should be engaged in open and interminable conflict with one another. If, says St. Paul, the trumpet send forth an uncertain sound, who will prepare himself for battle. Now, what can be more uncertain, than the doctrinal notes sounded by Anglican Protestantism, on all the great questions of Baptism, the Eucharist Holy orders &c. &c.

For if on these grave subjects the Anglican trumpet be sounded at Canterbury, and at Exeter, will not its intimations be contradictory, and will not they who hear these intonations remain wholly uncertain, both as to the doctrine and discipline, which they should recognise as divine. What we say of Canterbury and Exeter is equally true of Anglican Protestantism every where else, whether at home, or in the British Colonies. At the present moment the public Journals of India give the details of a controversy between the Anglican Protestant Bishop of Ceylon and one of his Clergy, on the necessity of making the sign of the cross on the head or forehead of an infant, in the administration of Baptism. On account of the omission of this rite, the Bishop pronounced, that two children at whose Baptism he assisted had been invalidly baptised, and for the purpose of revalidating their Baptism, his Lordship proceeded to supply himself the ceremony which had been omitted. In the controversy which this gave occasion to, the Bishop confines his censure of the Clergyman's conduct to the circumstance, of the latter having violated the Anglican rubric, whilst he leaves untouched the question of the influence of the omission complained of, on the validity of the sacramental ordinance. To any one who reads the published Correspondence of the Bishop and the Clergyman on this subject, it must be as evident, as the noon day sun, that whilst the Bishop's authority may for the moment enforce an external conformity to his interpretation of the rubric, the doctrinal dispute in reality at issue, is as far from being healed, as it was on the day, on which it first originated.

(*To be continued.*)

ST. JOHN'S COLLEGE.

Mr. Alfred Gomess.

Our readers may have noticed that not long since Mr. A. Gomess, a former *Eleve* of St. John's College, was engaged in delivering there, a course of Instruction on Surveying, Levelling, &c. &c. In introducing these Lectures to our readers, we stated, that Mr. Gomess had been obliged by sickness to resign his appointment in the Government Geological Surveying Department at Cherra Pongee. We now have to add with much pleasure, that in consequence of the very satisfactory manner, in which Mr. Gomess discharged his duties under Dr. McClelland, the Surveyor General Capt. Thuillier, and the present Superior of the Geological Survey, Mr. Oldham, Government has been pleased to nominate him to a respectable appointment in the Soonderbuns on a salary of Rs. 300 per Month, besides certain other allowances annexed to the Situation. We are induced to dwell particularly on this sub-

ject, because we think, that by doing so, we shall encourage the Youth, especially those of our East Indian Community, to labour to attain such a proficiency in the Sciences, as will entitle them in their turn, to be favourably noticed by the Governmental Authorities. We need not add, that besides Scientific proficiency, good conduct, and a respectable moral Character, are qualities equally important for aspirants to such appointments, as are here spoken of. We profit of this opportunity to add, that within the present week, two other Pupils of St. John's College passed the prescribed Examination for Candidates for employment in the department of the Electric Telegraph. After a few months' probation, a handsome salary proportioned to their attention, proficiency and efficiency, will be allowed them by Government.

BENGAL CATHOLIC ORPHANAGES, AND CATHEDRAL SCHOOL.

We are happy to have to state, that within the course of the present week, five Pupils of the Cathedral School under the care of the Christian Brothers have been appointed to Situations, which, in course of time, if their conduct prove satisfactory to their Superiors, will enable them to earn a decent competency. Two of these Lads are engaged in the Electric Telegraph Department, and the three others as writers in the Supreme Court. One of the Wards of the Female Orphanage has within this week also been married to a steady well behaved Young Man of her own condition of life and possessed of competent means of support.

MR. JAMES F. LACKERSTEEN.

Our readers, to all of whom the great services rendered to the Bengal Catholic Mission for many years, by the respected family of which Mr. J. F. Lackersteen is a Member, will, we are confident rejoice as sincerely as we do, at the eminent success, which the Gentleman here named has achieved as an Engineer in England. From a late number of the weekly list of New English patents, We make the following extract in testimony of the truth of our introductory statement:

"James Frederick Lackersteen, of Kensington Square, Middlesex, Gentleman, for improvements in obtaining motive Power. October 9: six months."

Besides this Patent, there are two more applications for distinct Patents for other improvements of great importance, submitted by Mr. Lackersteen to the Board, under whose administration the Patent office is placed. From letters which we have seen written by a third party in London, we have good grounds to hope, that these applications will be also granted. In consequence of his distinguished success in Mechanics, Mr. Lackersteen has, with the advice of several influential persons, opened in London an Engineering establishment, and has circulated a Prospectus of the various departments of business to which he proposes to devote his attention.

The familiar knowledge, which Mr. Lackersteen has of the various kinds of Machinery, which are in use in India, will in addition to his other strong claims to patronage, furnish a sufficient incentive to those who may be in want of his services, to give him a preference. We congratulate the East Indian Community of Bengal, on the distinguished success in Engineering, which one of their Body has accomplished, and we trust, that this auspicious beginning will encourage many of them to emulate Mr. Lackersteen's Example. We subjoin the Prospectus to which we above made reference.

7, Coleman Street,
London, 1st Oct. 1851.

Mr. James F. Lackersteen while in England, for fifteen years, having devoted his attention to the Engineering profession, and having specially studied the wants of India in reference to Machinery, offers his services to Indigo Planters, Sugar Manufacturers and others, for the construction and selection of such Machines and Implements as may be requried in their respective lines of business.

Mr. J. F. Lackersteen, as a qualified Civil Engineer, promises to the native Merchants and Planters of India his utmost attention to their wants in his profession; and begs to inform them that all the most recent improvements in Machinery obtain his prompt notice and study.

For the mutual satisfaction and advantage of himself and Friends, and through their efficient support on giving orders, Mr. J. F. Lackersteen designs to allow to them the entire Discounts (which are considerable) resulting from Cash transactions, and, according to the trouble involved in each purchase, to charge only a corresponding Commission, hoping thus to elicit extensive support.

Plans drawn for accomplishing any particular purpose in Engineering.

Attention will be specially devoted to the following:—

ENGINES, RAILS, CARRIAGES, PUMPS, WHEELWRIGHTS' WORK, SUGAR, AND SALT PANS, PORTABLE AND FIXED CRANES, IRON PIPING, BOILER PLATES, PORTABLE FURNACES, ENGINEERS' TOOLS, ICE MACHINES, IRON AND ZINC ROOFS, CAST AND WROUGHT IRON COLUMNS, &c.; &.

Orders and Remittapces may be conveyed through W. R. LACKERSTEEN, Clive Street, Calcutta.

CHRISTMAS COLLECTION.
A. D. 1851.
Bengal Vicariate Clergy Aid Fund.

With the view of providing means to pay for the education, support and passage from Europe to India of candidates for the sacred ministry in Bengal, the Archbishop deems it expedient to appoint two days in each year, viz. Christmas day and Easter Sunday, on which he requests that each of the clergymen of the Bengal Mission will, as far as circumstances may permit, collect from the faithful under his care, such subscription as the latter may piously contribute for the important purposes above mentioned. A collection for the objects just recited will be made at Mass, both on next Christmas night, and at the Masses on Christmas morning, in the Cathedral, St. Thomas' and Dhurrumtollah Church, and in the succursal Chapels at Bow-Bazar and the Circular Road. Those who cannot attend, are respectfully requested to forward their subscriptions to any of the Catholic clergymen of Calcutta, or to the Wardens of the Cathedral. In the other Churches, both in the city and in the country districts, the Archbishop confides to each clergyman's zeal and discretion, the establishment of such arrangements, as may best promote the success of the present undertaking.

APPEAL IN BEHALF OF THE CATHOLIC MISSION AT GRAHAM'S TOWN. CAPE OF GOOD HOPE.

(*From the B. C. Herald, Nov.* 26.)

INTELLIGENCE having been just received, that the Catholic Mission established lately at Graham's Town has been reduced to the greatest distress, by occasion of the Kaffir war, which rages in its vicinity, the Charity of the Faithful is appealed to, in order to procure means of support for the Bishop, Clergy and Nuns, of that district during the present calamity. Already, these Apostolic servants of God have endured many severe privations, and as the price of provisions is now exorbitant, and the Catholics of Graham's Town generally very poor, they will it is to be feared in a short time, if not assisted by their Brethren elsewhere, be destitute of the means to provide for themselves, even the necessaries of life. Donations will be gratefully received by the Archbishop and his Clergy, by Mr. P. S. D'Rozario, No. 8 Tank Square, and by Mr. J. Spence, Spence's Hotel.

SUBSCRIPTION.

Major ———, Bengal Army, ..	Rs.	200 0
Thomas Kenny, Esq., ...		200 0
Frederic Finch, Esq., ...		50 0
Archbishop Carew, ...		25 0
The Loretto Community, ...		25 0
Rev. Mr. Kennedy, Rector of St. John's College, ...		5 0
Rev. Mr. Stephenson, St. John's College, ...		5 0
Mr. Nicoll, ...		16 0
F. Pereira, Esq., through Rev. Mr. Tracy, ...		50 0
A Catholic Family, through Chevalier C. R. Lackersteen, ...		60 0
P. S. D'Rozario, Esq ,. . ..	Rs.	16 0
G. B., thro' do., ...		10 0
C. A. S., ...		2 0
John Jackson, Esq., ...		20 0
Mr. W. Barry, (Medical College), ..		2 0
Mr. E. Wrafter, (Ditto), ...		2 0
Staff Sergt. Shanahan,..		5 0
J. Spence, Esq.		50 0
P. Daly, Esq.		10 0
J. J. Shillingford, Esq. *Purnea,* ...		25 0
Mrs. Jas. Rostan, through Rev. Mr. Mascarenhas, ...		10 0
Mr. Peter Gill,...		2 0

PROSPECTUS.

Native Homœopathic Hospital and free dispensary under the patronage of the Honorable Sir John Hunter Littler, G. C. B. Deputy Governor of Bengal and president of the Council of India. Calcutta: P. S. D'Rozario & Co., 1851.

THE rapid progress of Homœopathy in Calcutta, and its great success amongst the natives, have induced me to make the present appeal to the public in favor of a Native Homœopathic Hospital and Dispensary.

This Institution will be established for the purpose of enabling the poorer classes to avail themselves of the Homœopathic method of treatment in those extensively distributed and fatal diseases; Cholera, Fever, Dysentery and Diarrhea, which form by far the largest item in the causes of mortality in this climate.

In undertaking the responsibility of con-

ducting the medical department of the Institution, I feel called upon to observe that, I do not come before the public as one who is merely about to subject the comparative merits of the Homœopathic and the old system to his own judgment, but as a man who seeing every year hundreds of Natives die for want of Medical aid, now comes forward to offer them the benefit of a simple system, more in harmony with their habits than the old system of Medicine.

My convictions are already fully formed, being based on many years of searching inquiry into the most successful method of treating disease; and after having practised simultaneously the Allopathic and Hamœopathic systems for eleven years, my experience and conscience have constrained me to admit and adopt the Homœopathic practice, as being the most successful system of Medical treatment, the only system possessing a fixed and unerring law for its practice.

C. FABRE TONNERRE, M. D.
Homœopathic Physician.

REGULATIONS.

The Hospital will be under the patronage of His Honor, Sir John Hunter Littler, G C. B. President of the Council of India and Deputy Governor of Bengal.

2nd. The Committee of management will consist of four Members, elected for this purpose, and the Medical attendant.

3rd. A responsible treasurer will be appointed to take charge of the funds.

4th. The Oriental Bank has been selected for that purpose.

5th. A quarterly Report will be published showing the treatment of the patients and the management of the funds.

6th. The Institution will be divided into two departments; an Hospital for the treatment of acute diseases, and a Dispensary for chronic cases.

7th. Poor patients with acute diseases, will be admitted free at any hour, but to prevent abuse of the charity, the Medical Officer will reserve to himself the privilege, if he should think it necessary, of requiring from the patient a certificate from some Native Gentleman, or from some person of known character and respectability, to show that the applicant is a proper object for gratuitous relief.

8th. Cases of Cholera are exceptions to the rule and will be admitted without delay, and under every circumstance.

9th. Out door patients affected with chronic diseases will be attended to every morning.

10th. The distinctions of castes, will be strictly attended to.

11th. The Institution will be supported by voluntary subscriptions or donations paid in advance.

12th. The services of the Medical Officer will be gratuitous.

Selections.

MOST INTERESTING CONVERSION.

Many of our readers are aware that Mr. Bennett had a Sisterhood under his superintendence at Saint Barnabas and some may know also that these good ladies, after the break-up of Mr. Bennett's Ministry were transferred to Mr. Richards's house, 74, Margaret-street, where they have since been living, without any employment, in Mr. Richards' district, but regularly attending the services of his chapel. The Community was composed of three principal "Sisters;" the eldest a lady of noble family, two "serving Sisters," and several children under their care. They lived, we need not say, as Catholics in all but actual profession. They had their domestic oratory, their images, and sacred pictures, and all other outward appurtenances of a Catholic Convent.

A few days ago, Mr Oakeley, of Islington, received a communication from the Superioress of this little family to the effect, that, with the sanction of friends and advisers in the Established Church she and her household were desirous of submitting to the Church under Mr. Oakeley's guidance and instruction. It may well be supposed that such a proposal was as acceptable as it was unexpected, and by the particular desire of the ladies themselves their profession of the Faith took place on Sunday last in the midst of the evening services. Accordingly, the Vespers of our Blessed Lady of the Rosary having been sung by his Lordship, the Vicar-Apostolic of Hyderabad, the public profession took place, Mr. Oakeley receiving the whole of the interesting party at the high altar. Great effect was given to the ceremony by the parts being chanted which are usually recited. The "Miserere" was most touchingly sung by the admirable choir of the church; and after the Superioress, in a firm and audible voice, had read the profession of Faith, and the public absolution had been pronounced, the "Te Deum" was chanted. Mr. Oakeley then addressed a few words from the pulpit to the new converts, drawing the attention of the congregation to the noble surrender they had made in the cause of Christ. Then followed the Benediction of the Blessed Sacrament,

which was given by the Bishop present, and so terminated these most interesting ceremonies. The church was crowded to excess, and the greatest effect appeared to be produced on the minds of all by a conversion so satisfactory and important. The ladies, who by their own desire attended every office at the church during the day, including the instruction in the afternoon, returned in the evening to Margaret street, where they continue to reside.

Not one of the least interesting features of the case is, that the house occupied by the Sisters is that in which Mr. Oakeley lived for several years when Minister of Margaret Chapel, and which he revisits after six years under these remarkable circumstances. No. 74, Margaret-street, is a favoured dwelling place; it has yielded to the Catholic Church five Clergymen of the Establishment, all of whom are, or will be, Priests; two Jesuits, one Oratorian, and now a whole community of the Sisters, who, doubtless, will end in consecrating their lives to God in the Catholic Church, as they had began to do in their measure before they submitted to it.—*Tablet.*

CONVERSION.—Miss Ford, a lady residing at Torquay; Mr. Tovey, a respectable tradesman of the same place, and two other Protestant, were received into the Catholic Church, at Tor Abbey, during the last week, by Rev. M. Power.—*Catholic Standard.*

On the same day, at Vespers, St. John's Church, Islington, was the scene of a very interesting ceremony. It appears that part of Mr. Bennett's foundation at St. Barnabas was a Sisterhood for educating and visiting the poor. At the time of Mr. Bennett's quarrel with the Bishop of London, these ladies shared the troubles of their superior, and had to leave their house. By a curious coincidence, they were received by Mr. Richards, of Margaret-street Chapel, and have been occupying the same house which Mr. Oakeley used to occupy when he was Minister of that chapel. Last Sunday, after having made application to Mr. Oakeley, they were, by their own desire, publicly received into the Church. The Community consists of Miss Law (*the Superioress,*) two Sisters, and two Lay-Sisters, together with three children of whom they have the charge. Mr. Oakeley, will probably have to say Mass for them in his own old house.

I do not think that the conversion of Lady Gage, the daughter of the notorious Mr. Drummond, has as yet got into papers. The conversion of those nearest and dearest to them is just the penalty that one would most desire for the enemies of the Catholic Church. —*Ibid*

THE NEW REFORMATION.

There is good news to-day for the prowling agents of Proselytism. The *Times* has blown a trumpet for them, and cries out, in very dignified phraseology, of course, for money, money, money. There is nothing persuades a hesitating conscience and a hungry stomach like gold. Soup-tickets and bran-new suits of clothing are potent auxiliaries to texts of Scriptures, and the most abstruse point of doctrine shines plain and intelligible when interpreted by a reverend swell or devout lady with a goodly pocket-book, and the nasal twang which is the fashion in Paradise.

Let Achill rejoice, let Dingle cachinate, and the whole of Connaught get jolly, there is more money coming from the bursting Treasury of England to buy the apostacy and salvation of the benighted, priest-ridden, impoverished Papists. They ought to be thankful for the famine, truly—it has brought them money, food, and comfortable houses, colonised them, sanctified them. The soul is to be saved through the medium of the belly. This is an organic change, indeed. Long ago, when men sought to inculcate a principle, or convince the judgment, they addressed the reason and the affections But now the avenues to conviction are the animal appetites, and conscience is approached through the "intestinal canal." Hunger is the interpreter of orthodoxy, and nakedness the most persuasive of evangelists. A pound of animal food and a good digestion (with another feed on the shelf) insures the swallowing of the Thirty-nine Articles. "Now, Paddy,' said the Rev. JABEZ BLAZES, to a half-naked convert down in the West, "now that I have given you so much, and promised to support you in future, will you adopt the Thirty-nine *Articles?*" "Faix I will, your rav'rance," says the catechumen, "and the Thirty-nine *Prapositshuns*, into the bargain. Dipind on me, your Holiness!" What a genuine and edifying effect of zeal and grace!

But, GOD knows this is too terrible a subject for sarcasm. The traffic in men's souls should stir our horror and indignation. To think of it; that a crew of grasping hypocrites, and knaves, who farm religion, and huxter the Gospel, should make merchandize of the faith and eternal destiny of our poor people! That in these days, and ever since the first famine, they should be plying their infernal traffic wherever poverty and sorrow made the people weakest, and temptation too powerful. This is, indeed an iniquity which should appal us, if we did not know how rotten is the whole scheme, and how easily the accursed imposture can be shattered into pieces.—*The Nation.*

DELENDA EST HIBERNIA!

This is the doom pronounced against Ireland. And at the assured and imminent accomplishment of it, which political seers proclaim, her ancient enemy exults with brutal glee

The flight of the people across the Atlantic, to swell the Irish nation which is growing up beneath the flag of America, is hailed by Eng-

land as the signal of her success, and already she thinks that she can seize on our fields without impediment, and fix here a new plantation of her own rearing, which "can submit to a master and obey the law." The history of her connexion with Ireland ought to teach her how false a hope is this. She ought to remember that it is the fatality of such plantations as she meditates, when they grow strong and prosperous, to become impatient of restraint, and to snatch at independence; and that if she did succeed in planting a new population here to-morrow, that it would, of necessity, turn rebel to her rule, and repudiate the imperialism and identity which are the death of a subject state. Whether it be Ireland of the Irish, or West Britain of the Saxon, it will be Ireland against England to the end of time.

But, men of Ireland, we do not believe in this. Exhausting as the emigration which hurries away our people has been, we do not believe that we shall see the last of Ireland. Nay, we believe that, even at the worst, a great and powerful remnant of the Irish people will cling to their homes and country, to be the depositaries of the great trust which generation after generation has valued and preserved. We believe we shall not celebrate the obsequies of our country, and that Europe and the world shall not behold the death of this ancient and illustrious nation. Our hope of this is, first of all, centered in the God on high; next, in the new spirit of patriotism and pride of country which common danger has evoked, and which the insolence and pretensions of our enemy intensifies and purifies; next, we place our reliance in the sympathies and growing power of our brothers in America, who will not bear to see their dear Ireland no longer Irish; and who carry in their souls the purpose of aiding in our liberation.

God, Ourselves, and America. These are our hope. But it is not a vague reliance on destiny that works miracles for nations. It is the active, energetic faith which toils and produces hourly results, that invites and justifies the sympathy and co-operation of mankind. Our chief duty to-day is to resist the occupation of Ireland, not by idle clamour, or the assassin's bullet, but by planting on every available acre of the country an Irish owner with an Irish heart, and a title secure and irreversible. And we thank God, that this great project has been well begun.—*Ibid.*

MOUNT MELLERAY—ITS SCHOOLS—ANNUAL EXHIBITION.

(*From a Correspondent.*)

Mount Melleray is, without doubt, one of the most remarkable and one of the most useful religious establishments of which Ireland can boast. Here a brotherhood devote all the time and energy that human nature has at disposal to religion, learning, and industrial labour. These pious Monks live on a course, spare, vegetable dietary; they sing the praises of God by night and by day, and perform various other spiritual exercises. A certain number of them apply themselves to study at stated hours, and conduct schools of no ordinary description; and all, save those disabled by age or infirmity, labour in the cultivation of the soil on which their abbey stands. By their indefatigable industry they have reclaimed a large tract of barren mountain land, and given a stimulating example to the farming class around them; and yet, with all their outlay of capital and labour, their crops have been always too poor and quite insufficient for their support, because the soil is radically bad, and therefore extremely ungrateful. In consequence of this the Abbot has been compelled to send some of the community to Dubuque, in America, to found a branch house of the order, and help to support the parent establishment at home. But no privations of their own could restrain the charity of these Cistercians during the past years of devouring famine. The emaciated poor crawled in hundreds to their gate, and received from the hands of the Religious as much food as enabled them to survive or to protract a miserable existence. Oh, then, was Mount Melleray a Christian, a Catholic poorhouse, which, without any state endowments—without any expense to the country, fed and kept alive thousands, and (what cannot be said of government poorhouses) demoralised none and killed none. But the genius of the Reformation swept away such institutions as nuisances, and the country at large—more especially the poor and the uneducated children—all have to endure the disastrous consequences of tyranny and confiscation. It is needless, however, to dwell upon this theme. In consequence of their shortcoming supplies, their numbers, and their charities, the Abbot has been compelled to send some of the Brothers occasionally to collect alms from the Faithful; and never was money better disposed of than in a contribution to support the self-denying and industrious Monks of Melleray. Visitors from all parts of the world go to see this monastery. Many Clergymen and laymen frequent it to make a spiritual retreat. But the admirable schools of Melleray demand a special notice. There are two schools—senior and junior—containing a very large assemblage of boys studying—some for Maynooth—some for the College of All Hallows—some looking out for the Catholic University, and many preparing for the various departments of secular life. These schools are entirely free—all classes are educated gratuitously, and it occasions an agreeable surprise to see a considerable number of respectable and well-dressed lads from various parts of Ireland engaged in the study

of arithmetic, grammar, music, history, geography, globes, natural philosophy, eloquence, and classics. These boys get lodgings from the neighbouring farmers at a moderate charge. It is hardly possible to overrate the value of such a school as this of Melleray, in the south of Ireland, especially when it is remembered that almost all the former classical schools, masters, and scholars, have disappeared from Munster. No doubt, Bishops, Catholic colleges, and parents seeking a safe, comprehensive, and practical education for their children will call upon Melleray to supply the great want of proper educational establishments now felt in the country, and no doubt Melleray from what I have seen of it, will nobly respond to the call. The schools are conducted by two intelligent and well-educated Monks. Brothers Xavier and Anthony, with a competent layman as assistant teacher. But let me come, without more ado, to the annual exhibition, conducted this year with more than ordinary *eclat*, in the schools of Melleray. Thursday, the 21st of August, having been fixed as the day for the exhibition of exercises, a considerable number of Clergymen, ladies, and gentlemen, including the friends and relatives of the students, and many of the local inhabitants, were in attendance; and, as the schools are not within the monastery, but in an adjoining field, outside the pale of the cloister, the services of the excellent band of Cappoquin were thankfully accepted. The Lord Abbot presided. The examinations and exercises proceeded under the superintendence of brother Xavier, assisted by T. Luther, Esq., Clonmel, a distinguished student of Clongowes, the Rev. John O'Meara, P.P., of Aglish, and the Rev. Mr. Barry, Professor of Rhetoric in the College of All Hallows. The examinations of the different classes in the various departments before specified, recitation of extracts from ancient and modern orators and poets were agreeably alternated by a tune from the band, and a piece of sacred music, or a select song, admirably performed by the young students. The answering of the various classes was of first-rate excellence; the recitations were performed, all of them, in a highly creditable manner, and some of them in a style of superiority little, indeed, expected by the visitors at Melleray. I was particularly struck by the declamations of Master Pierce Griffith of Ballyporeen; Master John O'Meara, of Aglish; Master John Tracy, of Cappoquin; and Master John Joice, of Fermoy, an interesting little boy about ten years old. When the exercises closed, the Rev. Mr. Barry read aloud the list of the successful candidates for premiums and distinctions. The premiums consisted of books and medals, and each boy on being called made a reverential bow to the Lord Abbot, and received his book or medal from the hands of the Rev. Mr. O'Meara, P.P. Altogether the ceremony was strikingly interesting. The following is the list of the distinguished candidates, but not to encroach too much on your space, or on the time of your readers, I give only a very brief abstract:—

"TO THE GREATER GLORY OF GOD.

"In the year of our Lord, 1851, in the Schools of Mount Melleray, under the patronage of the Immaculate Mother of God and the heavenly protection of St. Francis Xavier, the pupils have distinguished themselves, during the last scholastic year, in the following order of merit:—

"The most distinguished in the various classes were:—John Flanagan and John Dwyer (*ex æquo*), John O'Meara, Pierce Griffith, John Cunningham, M. Tracy, P. Flynn, John Treacy, David Cunningham, John Connell, William Sheehan, James Carroll, Thomas Kelly, John Joice, Michael Phelan, William Shanahan, and John Galvin.'"

Such were the proceedings at the schools of Melleray, which have been noiselessly doing so much good these years back, and which have already furnished several respectable students to the College of All-Hallows for the foreign missions. Brother Xavier informed me that many more were preparing themselves for the same institution.

When all was over, the visitors were entertained in a becoming and hospitable style, and all departed delighted at the day's proceedings, and invoking the benedictions of Heaven upon the Monastery of Mount Melleray.—*Tablet.*

THE ANGLICAN PROTESTANT BISHOP AND PARSON DISPUTING ABOUT BAPTISM AT COLOMBO.

While the puseyites are striving to turn the church to a nursery ground for the use of romanism, the evangelicals are endeavouring to make her the hotbed of dissenting independence. A short correspondence has just appeared in the Colombo papers on the use of the cross in baptism. Mr. Boake, an evangelical chaplain, having omitted to make this sign on the foreheads of two children brought to him to be baptized, the bishop, who was present on the occasion and observed the omission, remarked that the children were not baptized; and completed the crucial ceremony with his own episcopal finger.

Barcroft Boake flares up at this interference of "his ordinary," tells the bishop that he had completed the rite in a manner as he believes *not* prescribed by the Rubric, and requires to know if his lordship considers the way in which he, &c. &c., performed it is invalid.

The bishop, in reply, tells Barcroft Boake that all the church has determined necessary to the validity is the use of water and the name of the Holy Trinity—but that it is the direction of the Church that the priest shall make a cross upon the child's forehead, when he pronounces the words, we do sign him with the sign of the cross; without which the children would not have been baptized according to the form prescribed by the prayer book.

B. B., the priest independent, writes back, that although no essential part of the rite, he probably would not have objected to make upon them the sign of the cross, but he would have refused to make the sign with water, because he considers that an innovation not sanctioned by the Rubric; and that besides it would have amounted to the admission of the invalidity of the baptism of all or most of the infants baptized by him during the last fourteen years.

The bishop rejoins that, B. B. has not the option of doing or not doing; for though not an essential element, it is very a significant part of the sacrament; calls upon him to remember his pledge solemnly given "reverently to obey your ordinary;" orders him for the future to observe the injunctions laid down in the prayer book, and slyly reminds him that if he feels any conscientious objection to do this or any other of the Church's injunctions, he is at liberty to relinquish its preferments.

Barcroft Boake then states, his willingness in any future baptisms to bring his finger into contact with the foreheads of the infants, but protests against being called upon to do it with such violence as would be required to leave his mark upon them; that he knew, before the bishop told him, he was at liberty to relinquish the Church's performents to save his conscience; but that he accepts the formularies in the sense in which they were complied with by the early reformers, and not in that subsequently attempted to be put upon them by Land and Montague, and which a modern school of theologians are so pertinacious in endeavouring to force upon the acceptance of men as conscientious and as capable of interpreting the words of the Church as themselves.

The bishop winds up with acquainting B. B. that, the charge of novelty is applicable to those only who use or understand the formularies in any other manner than as explained and witnessed by the reformers own most clear and explicit words; and that there are errors of defect as well as of excess: if we either stop short or go beyond our pledges we err; therefore obedience, in the Church as well as in the School and in world is the test of our daily life:—and thus ends a silly, but significant, ecclesiastical squabble between the bishop and his dissenting presbyter.

This is part of those rich fruits of strife and contention which are growing up out of the accommodating decision of the Privy Council in the Gorham Case: instead of healing the disease engendered by evangelicalism, it has festered sore, so that it will in a short time become a running incurable ulcer; the authority of the bishops is for ever crushed, and the formularies and doctrines of the Church have become the sport of every priest and deacon, who chooses to contract or lengthen them as the whim takes him. Barcroft Boake can stomach making a cross in the air, but dislikes to make it on the child's forhead; yet rather than relinquish the Church's preferments, he will make it even there: but he refuses to do it with water, and protests against driving his fingers into the skull of the infant, or crushing the skin so as to leave a black mark. What contemptible quibbling is this under the pretence of conscience. Why don't Barcroft Boake, and evangelicals of his feather leave the Church at once, as honest Baptist Noel has done? We hear the evangelicals exclaim against the puseyites for not giving up their preferments, and for staying in the church with the view of establishing papacy: but they don't choose to see that their own remaining in it will prove equally destructive to anglicanism as it was established at the reformation, and that while puseyism, if it could succeed, would make her a compact whole, evangelicalism can only finish by tearing her into shreds and patches. It is high time that the people of England step in, and resumed the tithes and church property, to be put to some better use than the support of a nominal church, which has outlived her mission, and will eventually pull herself to pieces to the utter disgrace of the country and of Christendom.—*Crescent, No.* 8.

TWELFTH PART OF THE CHRISTIAN INTELLIGENCER.

We have received the XIIth part of the *Christian Intelligencer*, being the number for this present month. The following paragraph, an extract of a letter from the Honorary Secretary of the Irish Society, to the Reverend Mr. Cuthbert, acknowledging the gift of £100 received from Calcutta, we deem to be a specimen of bigoted intolerance, hardly to have been expected in these later days. "Your description of the efforts of Popery in India, does not surprise us. Skilful to adapt itself to every clime, it remains the unchanged foe of truth in all countries, fearing no antagonist but the Gospel of the Lord Jesus Christ, you have our earnest prayers, that through the blessing of the God of grace, you may be given to see the frightful giant of Anti-Christian error, with which you contend, prostrated by the sling and stone of Truth."

It may be well for the Reverend Mr. Hacket and the Reverend Mr. Cuthbert, the one from his chair in Calcutta, the other from Sackville Street, Dublin, to bandy abuse of the exertions of a body of men, whose earnest endeavours in the path placed before them, offer examples worthy of imitation to every denomination of Christians throughout British India. It may be well, and in accordance with that Sectarian spirit, which deems its own the only road to truth, excluding all others, for the Reverend Mr. Cuthbert, and the Reverend Mr. Hacket to pray, that the Catholic religion of India may be prostrated with the sling and the stone: but whilst in the spirit of their education, and agreeably to

that training which has impressed them with the idea, that—

"All piety consists therein—
"In them. In other men, all sin"—

they condemn the creed, let them yet do justice to those labourers whose earnest, devoted, and we may believe sincere ministry, is ever working in the Barrack-room, or the Camp, from Cape Comorin to Peshawur. Forward in toil, regardless of danger or disease, little possessing, little earning, yet ever at their task. Contrast their labours with those of the well beneficed Chaplains, whose apathy is animadverted on in pages 456,457, of the very *Magazine* we have extracted from above, in terms almost as strong as those in which Mr. Hacket decries the priests. By one, whom the Editor asserts, is by position and character entitled to a hearing; and who, after dwelling on the total disregard of their flocks, exhibited by the chaplains, after asserting that they are proverbially the worst linguists in the country, prays for more and more faithful labourers.—*Englishman, December* 6.

UNITED STATES.

THE IRISH IN AMERICA.

An oration was lately delivered before the Psi Upsilon Society, &c., at Clinton, Oneida county, New York, by W. E. Robinson, A M., in which we find it stated that the Irish by blood, and those born in Ireland, who are residents in the United States, number 7,500,000! And in another part of the same oration are these striking facts, from which shine forth a glimmer of light for the "down-trodden land—"

"Arkansas—Originally Celtic. California—Spanish; her first Governor Irish, her first Senator French. Delaware—Originally Swedish; her leading men Plunketts, Reads, M'Keans, M'Donoughs (hero of Lake Champlain,) Duponts, &c., Irish and Celt. Florida—Spanish; Gen. Jackson her first Governor. Illinois—Irish, German, Scotch, &c.; names of her counties Irish; Shields and other Irishmen her Senators and Congressmen. Indiana—Do., Hannegans, M'Donalds, Gormans, M'Gaugheys, &c. Iowa—Hardly tinged with Anglo-Saxonism. Kentucky—With her M'Grady, M'Afee, M'Kee, Logan, M'Clellan, Hogan. Butler, all Irish. Louisiana—French and Celtic; Soulé La Sere, Thibadeaux, General Jackson, Daveszac, Butler, Coffey, Carroll, Read, Kavanagh, Alexander, Porter, all French and Irish; these were her leading men, none of them Anglo-Saxon. Maine—With her Sullivans, Kavanaghs, &c. Maryland—Her Carrolls, (Signer, Framer, and Archbishop,) M'Henry, Read, Buchanans, M'Mahons, and Teneys. Michigan—French, Irish, and [illegible]an. Missouri—French, Irish, and Ger[illegible]. New Hampshire—With her Londonderry and other Irish settlements, her Thorntons, Sullivans, Campbells, Burkes, &c., all Irish. New Jersey—Swedish, Dutch, Scotch, and Irish; with her Finlay from Ireland, and her Dr. Witherspoon of Scotland, both Presidents of Princeton College, teaching the young American idea how to shoot. New York—Irish, Germans, &c., with her Clintons and Montgomeries. North Carolina—With her Moores, Grahams, &c., Ohio—Germans, Irish, &c., with her M'Leans and other Irish adopted children. Pennsylvania—Almost wholly German and Irish, with her Smith, Taylor, M'Kean, Butler, Anthony Wayne Commodore Barry, Stewart, Irvine, Moylan, Thomson (member of Congress), Fulton (father of steam navigation), Carey, Binns, Buchanan; with the towns of Ireland reproduced—Antrim, Armagh, Belfast, Coleraine, Derry, Cookstown, Dublin, Limerick, Londonderry, Wexford, Waterford, &c. South Carolina—Irish and French Huguenot; her Rutledges, Lynches, Butlers, Jacksons, Calhouns, M'Duffies, Bleakleys, Ramsays, Caldwells, and Englands; her Grimkè, Legarè, and Hugor, all French. Texas—Spanish origin, and largely Irish; Sam Houston and other Irishmen. Tennessee—With her Jackson and Polk Vermont—With her 'spouse of Molly Stark,' the first child born in the union, taken from the side of New York. Virginia—Her M'Dowells and Patrick Henry and Winfield Scott, Scotch and Irish, not of English blood. Wisconsin—Wholly non-Anglican in her growing character. . . .

"Massachusetts—Strongly Anglo-Saxon I will admit, but see what her Irish blood has done, and how strong it is now. Among her earliest records are Irish names. An Irish charitable society existed in Boston forty years before the Declaration of Independence, to relieve their indigent countrymen there. Faneuil Hall was planned by an Irish architect. At the Anglo-Saxon massacre in Statest., one of the first victims was an Irishman. Stark and Sullivan, both at Bunker Hill, were sons of Irishmen, and Major M'Clery was among the slain. General Knox, Washington's companion and afterwards in his Cabinet, was born in Boston of Irish parents. The Sullivans are no unimportant names in Massachusetts. . . . . In the Boston Directory for the present year the names of Smith and Brown of course stood at the head; the next highest name is Murphy, and then follow among the more numerous, the Barrys, Butlers, Dohertys, Fitzgeralds, Kellys, M'Cartys, and O'Briens, all Irish."

With these facts before us; with the knowledge that Celtic intellect stands foremost in every department of life—that Irish genius leads the van in poetry, painting, music, sculpture, arms, in almost every art and science, who can despair that the national mind which reflects such lustre upon all nations will not one day be converged on its own "dear little Island."—*Citizen* (Cincinnati paper.)

ANGLICAN PROTESTANTISM.

ATTEMPTED SALE OF THE LIVING OF ST. LUKE, CHELSEA.

On Wednesday evening, the day appointed for the sale by auction of this valuable church preferment, a large number of the inhabitants of the extensive parish of Chelsea attended for the purpose of witnessing the proceedings, amongst whom were Mr. Jones, the convenor of a local meeting, to consider the propriety of endeavour-

ing to secure the presentation to the parish, out of the reach of tractarianism. The auctioneer (Mr. Alderman Farebrother) stated that he had to offer the next presentation (subject to the life of the present Incumbent, now in the 70th year of his age) to the Rectory of Saint Luke's, Chelsea, which consisted of the detached Rectory house, with offices and gardens, extending to three and a quarter acres of ground, together with twenty-six acres of glebe land, let on building leases for lives, which, together with the commuted rent-charge in lieu of thithes, creates an income of 1,604*l* 5s. 2d per annum, with a prospect of a further increase of 1,300*l*. per annum as the lives upon which the glebe lands are let drop in. The Rector, during his incumbency, has also the right of nomination to the Ministry of the Old Church, now the parish chapel, producing about 300*l*. per annum, the present Incumbent in his 83rd year. After reading the above particulars, the auctioneer stated that the heavy duties of the parish required the assistance of two Curates, whose salaries, together with highway rates, &c., caused the reduction of 287*l*. from the annual income, and said that, taking every source of income, patronage, and revisionary interest into consideration, according to the tables, the value was about 16,000*l*., but it was for bidders to decide what it was worth. The auctioneer then invited any person in the company to make any observation, or ask any questions, but a dead silence was maintained, and the lot was put up at 6,000*l*., and the biddings went on by 100*l*. each, until they reached 8,500*l*., at which price the hammer fell, and the auctioneer declared the property was not sold. The *Daily News* remarks on this transaction :—

"In what country but England would public opinion, or does the law permit such an auction to be held? It is a practice long since abolished in all Roman Catholic nations. And in England only, of Protestant countries, have the people of a parish no right or power, or veto over the appointment of the Minister charged with their salvation. What if Cardinal Wiseman, or one of his semi-Romish allies for him, had bought the next presentation? The parishioners of St. Luke's might, in that event, have had a Jesuit in disguise inducted into the benefice: and not a word of complaint could they legally make. What so probable, as that at this very moment the Tractarians have come up to Lord Cadogan's price? The parishioners have no remedy; they must either submit to some Popery or vacate their parish church. Or, if they are resolved to have a Pastor of their own choice, they must tax themselves to the tune of 16,000*l*. The thing is monstrous look at it as you will; put it in what aspect you choose. No law, or custom, or precedent can reconcile people to it. And then the indecency with which purchasers are attracted. 'The Incumbent is in the seventieth year of his age! The minister of the subordinate chapel is eighty three!' 'Just one leg in the grave, gentlemen, and only 16,000*l*. asked—8,500*l*., Sir, and one leg in the grave—in the grave, Sir. Gentlemen, gentlemen, what are you thinking of?' Such is Lord Cadogan's notion of presenting to the next vacancy of St. Luke's Chelsea. Mark, too, how the age of the Incumbent is placed in contrast with the wordly advantages to be secured by his death :—

A detached Rectory House,
Seated in its own Grounds, approached
by a Carriage Drive,
with two elegant Drawing-rooms,
thirty-nine feet long, having gilt mouldings,
marble Chimney Piece, and Steps to
Pleasure Ground.
A capital Dining-room,
and Library and Bed room adjoining.
The Grounds
are disposed in Lawn, Plantation, Garden,
and range of Green-Houses, ornamented with
timber, and surrounded by serpentine gravelled
walks. Rent-charge, rent of houses,
producing together independent of House,
One thousand four hundred and eighty-four
Pounds; and also,
Further Increase of 1,256*l*.

On the dropping in of Lives in Leases.

It is in vain to reason or to expostulate with a man who would issue such a placard as this, when it involved the spiritual welfare of thousands of his tenantry or fellow-creatures. But it is well to record and recollect the outrage; for a day of reckoning will come, and before long too; when Lord Cadogan and such people will be taught better. Meanwhile, let us mark, learn, and inwardly digest, that all this occurs in a Church professing to have a Divine mission, claiming Apostolic authority, having Bishops in the House of Lords, and requiring a monopoly of national education!"

REVIEW.

Lectures on the Present Position of Catholics in England; Addressed to the Brothers of the Oratory. By J. H. Newman, D.D. Lecture VIII.: "Want of Intercourse with Catholics the Protection of the Protestant View." London: Burns and Lambert.

There is in this number of the great Oratorian's lecture matter that will sink into many minds, and which will meet ideas that must frequently have suggested themselves to candid observers. The reader is already acquainted with its drift, which is to show how addicted Protestants are to judge of Catholicism by "texts"—that is to say, by little bits selected for them by their controversialists, out of Catholic theology or history—not merely without their context, but interpreted by minds utterly unacquainted with Catholics or with Catholicism. They have "chips and fragments" of Suarez or Bellarmine—mighty works, really to appreciate or understand which requires years of study; and from these "chips and fragments" they form an opinion on the whole character of a most stupendous fabric. And this way of theirs extends itself to everything. A Scripture reader pops his nose into a Catholic chapel; he is utterly ignorant of the meaning of what he sees, and interprets all the ceremonies by his own pre-conceived notions—by the Protestant tradition. The

following observations will be read with much profit :—

Anything is startling and grotesque, if taken out of its place, and surveyed without reference to the whole to which it belongs. The perfection of the parts lies in their subservlency to a whole; and they often have no meaning except in their bearing upon each other. How can you tell whether a thing is good or bad, unless you know what it is intended for? Protestants separate our statements from their occasions and their objects, and then as the world what can be their meaning or their use. This is evident to any one whose intellect is not fettered to their particular party, and who does but take the trouble to consider Catholic doctrines, not as they are torn up by the roots or planted head downwards, but as they are found in our own gardens. I am tempted to quote a passage on the subject from a recent review, which is as far as possible from showing any leaning to Catholicism. You will see how fully an impartial writer, neither Catholic nor Protestant, bears me out in what I have said :—

"A true British Protestant," he says, "whose notions of Popery are limited to what he hears from an Evangelical Curate, or has been at the opening of a Jesuit church, looks on the whole system as an obsolete mummery and no more believes that men of sense can seriously adopt it, than that they will be converted to the practice of eating their dinner with a Chinaman's chopsticks instead of the knife and fork.

. . . . Few even of educated Englishmen have any suspicion of the depth and solidity of the Catholic dogma, its wide and various adaption to wants ineffaceable from the human heart, its wonderful fusion of the supernatural into the natural life, its vast resources for a powerful hold upon the conscience. . . . Into this interior view however, the popular polemics neither give, nor have the slightest insight. . . . It is not among the ignorant and vulgar, but among the intellectual and imaginative; not by appeals to the senses in worship, but by consistency and subtlety of thought, that in our days converts will be made to the ancient Church. . . . When a thoughtful man, accustomed to defer to historical authority, and competent to estimate moral theories as a whole, is led to penetrate beneath the surface, he is unprepared for the sight of so much speculative grandeur; and if he have been a mere Anglican or Lutheran, is perhaps astonished into the conclusion that the elder system has the advantage in philosophy and antiquity alike."

You see how entirely this able writer, with no sort of belief in Catholicism, justifies what I have been saying. Fragments, extracts, specimens, convey no idea to the world of what we are; he who wishes to know us, must condescend to study us. The Catholic doctrine is after all too great to be comfortably accommodated in a Protestant nutshell; it cannot be surveyed at a glance, or refuted by syllogism; and what this author says of Catholic doctrine applies to Catholic devotions also. Last week I made some observations on our miracles; and I said that they would be scorned and rejected, or not, according as this or that first principle concerning them was taken for granted; but now I am going to say more than this. I really think that putting aside first principles, no one could read the lives of a number of our Saints, as St. Francis Xavier, or St. Philip Neri, with seriousness and attention but would rise up from the perusal—I do not say converted to Catholicism (that is a distinct matter, which I have kept apart through out these lectures)—but indisposed to renew the ridicule and scorn in which he had indulged previously. One isolated miracle looks strange, but many interpret each other; this or that, separated from the system of which they are a part, may be perfectly incredible; but when they are viewed as portions or a whole, they press upon the inquirer a feeling, I do not say of conviction simply, but of wonder, of perplexity, and almost of awe. When you consider the vast number which are recorded, for instance, in the Life of St. Philip, their variety, their exuberance in a short space of time, the circumstantial exactness with which they are recorded, the variety and multitude of witnesses and attestations which occur in the course of the narrative, the thought will possess you, even though you are not yet able to receive them, that fraud or credulity is no sufficient account of them. No skill could invent so many, so rapidly, so consistently and so naturally; and you are sensible, and you confess, that, whatever be the truth of the matter, you have not got to the bottom of it. You have ceased to contemn, you have learnt to respect—(Pp. 316—318.)

The lecture, like all the rest to this series, has a personal interest of the highest kind. They are occasionally so colloquial in their tone, that we seem to hear "the table-talk" of this illustrious writer, discursive, rich, and varied to a wonderful degree; everything, down to the light literature and passing politics of the day, supplies him with an illustration, whilst they yield to none of his other works in the acuteness and depth of the principles they suggest. An idea given you by Father Newman is a possession of the mind for ever; it becomes instantaneously part of yourself.

We must not omit to mention the kind and touching observations made by Father Newman in quoting Mr. Capes' "Four Years' Experience of the Catholic Religion," a long extract from which concludes the lecture. Mr. Capes, as editor of the *Rambler*, is widely known to these countries, and to America; but the noble passage in his life, to which Father Newman alludes, may not be so generally known; and it is with sincere pleasure we see it thus written in a more enduring monument than brass or marble :—

One there was who left the Protestant religion under circumstances different from any to which I have hitherto alluded. He never joined in the religious movement which has brought so many to the Church; nay, he wrote against it; he wrote, not in bitterness and contempt, as many have done and do, but as a gentleman and a man of serious principle, he wrote against myself. But, though he started from so different a point, he, too, came nearer to the Church—he, too, entered it. He did so at a great sacrifice; he had devoted great part of his fortune to the building of a Protestant church. It was all but finished when the call came; he rose and obeyed it, and had to leave his means of subsistence behind him, turned into stone. He came into the Catholic Church, and he remains a layman in it. See, then, here is a witness altogether different; ought not this to content our enemies? or are the boys in the market-place still to cry to them, "We have piped to you, and you have not danced; we have lamented, and you have mourned." Are they suspicious of those who belonged to a certain movement before they became Catholics? here is one who opposed it; are they suspicious of a convert Priest? here is a convert layman. Now, he happens, some years after his conversion, to have written an account of his experience of the Catholic religion; how many of our enemies have had the grace—I can use no lighter term—have had the grace to look into it? Yet what possible reason can they give for having neglected to study and to profit by it? It is the grave testimony of one in whom, as in that illustrious witness of old in a heathen country, "no cause nor suspicion" can be found, "unless concerning the law of his God."—(Pp. 312, 313.)

IRELAND AND THE AMERICAN MINISTER.

A certain little poem relates how a certain personage one day took a walk to see how his snug little farm, the earth, went on. Though it is unnecessary to travel so far for a precedent or a justification of the tour which the American minister has been making in Ireland, there is one point in common between the two visits—viz., that Ireland to all practical purposes, belongs to that Power whose Minister it is now entertaining. Mr. Abbot Lawrence gives way to a very natural instinct when he makes a pilgrimage to the hearths and the altars that feed the population of the United States. The Ame-

rican who stands on the quays at New York, sees a vast human tide pouring in at the rate of 1000 a day to swell the numbers, the wealth, and the power of his country. He sees that it was the direst necessity which drove them from the land of their fathers, and he recognizes in that necessity the providential means by which the vast continent of North America shall be added to the dominion of man. He hears the sad tale of the immigrants, and sees it too generally confirmed by their miserable aspect. His own political sympathies will naturally be with the supposed victims of tyrannical laws and aristocratic extortion. On further acquaintance with these hapless refugees his interest cannot but increase, for he finds them affectionate and hopeful, genial and witty, industrious and independent—in fact, the rude element of which great nations are made. Hence the desire to see that strange region of the earth, whence such people was produced and could not stay—an island the misfortunes of which are destined to form so conspicuous a feature in American story. He knows very well that they are all his own fellow citizens in embryo, and that every Celt will one day renounce the sceptres and coronets of the older world. It is better for all parties, perhaps, that it should be so, little as we may like to see our society, our laws and our Sovereign the objects of worse than indifference. Mr. Abbot Lawrence says nothing of all this. The Irish flock to an American Minister as to an angel from Heaven, for if he is curious to see the place the Irish come from they are equally curious to see a man from America—the goal of all their hopes and expectations. What can Lord Clarendon, with the best intentions, offer to compare with the sympathies of a man, whose country has welcomed a million of Irishmen in the last four years?—*Times*

The Spaniards are expressing their satisfaction at the defeat of the piratical expedition against Cuba, by making a collection to pension the widows and orphans of those who fell in the combat against the invaders.

The Queen had addressed an autograph letter to the inhabitants of Cuba, expressive of her gratitude for their conduct during the invation of the island by the American pirates. To the title of 'ever faithful' applied to the Island of Cuba, her Majesty added that of 'ever loyal.' The Royal letter is to be deposited in the archieves of the city of Havannah, and authentic copies of it are to be forwarded to all the municipalities in the island.

The Queen had conferred the Grand Cross of St. Fernando on General Concha, and promoted Colonels Morales de Rades and Elisalde to the rank of brigadiers.

The Pope had conferred beatification on Father Claver, the Apostle of the Moors, on Father Juan de Britto, who died a martyr in Japan.

We read in the *Cattolico* of Genoa:—

'The Democrats, who are celebrating at this moment the glory of M. Kossuth have, no doubt, forgotten what that person wrote in the month of July, 1849, to the democratic journal of Turin, the *Concordia*. This journal had the indea of applying the epithet Democrats to the Magyars, but Kossuth rejected it as a grave insult. He affirmed that far from being Democratic, the struggle of the Magyars was to preserve sacerdotal and aristocratic institutions. He afterwards accused the Democrats of having always and every where ruined and lost the cause of nationality and independence, and especially of having ruined and lost it at Warsaw in 1832. Finally, he terminated by these words,—'The Magyars, Democrats! But do you know to what the word Democrat is synonymous in our country? To those of an insensate and ruined man, of a good-for-nothing fellow, and of a spy.'

The Lord Chief Justice of England is now at Rome, and on the 7th inst, had an audience of his Holiness the Pope at the Vatican.—*Home News Oct.* 24.

AN AUSTRALIAN TREE.

An emigrant, writing to the *Leicester Mercury* from Australia, dwells upon the good qualities of a tree found in the forests, called the Stringy bark.'

This tree generally grows very straight and toll, and will split as straight as a rush; it is durable, and the houses are covered with its bark. 'It is cut on the trees, the length required open on one side, then run it off and drop it on the ground. I have seen sheets ten feet long and eight broad, but lessened in a great deal with drying. It is very pliable with a soft close interwoven fibre. I have seen pieces on the road after carriages have run over it, and it's been trampled upon, look like a mass of unwrought hemp. The inner fibre is used extensively for tying I believe all the hay in the country is trusted with it, and sometimes made into ropes to tie it on the dray, If anything wants tying, 'Where's the stringy bark?' When a thresher tis his sacks—he asks for nothing else. Go to the mill; when the wheat is ground, the miller secures it with stringy bark; and I have seen roofs of buildings tied together with it, and boys riding with bridles and stirrups of it; it is so useful that the natives would be completely lost without it'—*Weekly News.*

PROSPECTS OF AN AUSTRALIAN REVOLT.

One hundred and fifty years after the formation of our principal plantations in North America the sense of a common wrong and a common danger drove thirteen royal English communities most reluctantly to form themselves into a Congress for mutual defence and protection. The hint was not taken, the same rash and overbearing policy was persisted in, the wisdom of Burke and the eloquence of Chatham were poured forth in vain, the star of our ascendancy gradually waned, and a dominion planted by our own hands, an empire boundless in extent, fertility, and natural resources, was violently rent from us for ever. It is now sixty years since we set ourselves to repair, in the great south-eastern

continent of Australia, the disgraces and reverses which our arms and policy had sustained on the shores of the north-west. The happy genius of the nation has not been wanting to itself. With little to thank the home Government for, in spite of a hundred obstacles with which their path has been strewn by the Colonial Office, under the government of officials, the best of whom were sent out merely from interest, and the worst from every species of political and private corruption, with land regulations contrived expressly to deter intended emigrants from their shores, and with a population composed as far as depended on Government, of thieves sent out at our expense, and paupers at that of the colonies, the Anglo-Saxon race has nevertheless, worked its way not merely against the difficulties of a new country, but against the far heaver infliction of our own system of government, and has laid broad and deep the foundation of four mighty states. That which the Government of Lord North forced upon the American colonies after a hundred and fifty years of growth, sixty years has sufficed to teach our Australian children. They also have their Congress, because they also have their common grievances and common fears.

When Lord Grey introduced the clauses creating a General Assembly of the Australian Colonies into the bill of the session of 1850, he was warned that he had no occasion to elaborate a machinery which his own line of colonial policy would sooner or later force into existence. He withdrew his clauses, and this year has seen the erection of the very body which he vainly refused to construct, but of which he has nevertheless been the unconscious and ungracious architect. It cannot be urged against the Australian colonies that they have been hasty in taking this measure. The grievance which drove America to rebellion, they have long endured; and the act which was heralded as giving them self-government, deprives them of no less than one hundred and fifty-six thousand pounds a year, for the payment of salaries in many cases exorbitant, and, in most, given to persons in whom the colonists have no confidence. But the Colonial-office, having succeeded in this experiment on their patience, has ventured on another, which seems thoroughly to have exhausted it. So long as Van Diemen's Land was capable of containing the convicts of both sexes, the other colonies with a selfishness natural to all communities, beheld the sufferings of this devoted island with an inert and listless compassion. But when the polluted reservoir began to overflow—when those settlements which had never known convictism found their population gradually more and more contaminated by its vicinity; and New South Wales, which had shaken it off, began to witness its revival in the more odious shape of exprees landing on her shores under the mask of free and untained men, inert and listless compassion was exchanged for a common sentiment of fear and indignation. The colonies have found a point of unity and agreement, and that point is resistance to the indignity and injury which they suffered from Great Britain. Such things are not long in growing to a head. It was only in September last year that New South Wales founded her Anti Convict Association, and this body, after an existence of only six months, has been swallowed up in the League of the four colonies.—New South Wales, Port Philip, Van Diemen's Land and South Australia—pledged to resist the importation of British criminals into any of them, under whatever designation, and upon whatever terms, to raise funds for the support of the League, and to abstain from employing any convict who shall hereafter be sent out.

Among the principal supporters of this League are men of well-known moderation and discretion, who have hitherto kept aloof from political agitation, and who have evidently only been drawn into it by the deepest and most heartfelt conviction. That spirit of enthusiasm which has given rise to so many religious wars, seems to be revived in this confederacy. They are animated by the feeling that their dearest interests are at stake, and, though measured and respectful in their language, are evidently prepared to carry out their principles at whatever cost. It was in April last that this combination was formed, and in May was made the discovery of the gold field. Almost the first impression which this discovery seems to have made was that it rendered a return to convictism impossible. Not so reasons Lord Grey; he meets the intelligence of the formation of the League and the discovery of gold by sending out to Van Diemen's Land a shipload of female convicts, the most odious form of this most odious infliction. That he will not lack candidates for passages to the land of Ophir we can readily believe, and that, if he is determined to take up an attitude of defiance against the Australian League, he will find it easy to recruit the criminal classes from the ranks of the needy and adventurous. Lord Grey evidently thinks that crime is in danger of becoming extinct, and devises premiums for its encouragement. That our secondary punishments should be turned into rewards, that this second group of colonies should be alienated and lost to us, are matters entirely below the consideration of the British public, which can sympathize with the wrongs of Poland, of Hungary, or of Sicily, but is deaf to the cries of its own noble dependencies, and drops a tear over every wrong except that, which is occasioned by its own mis-government.—*Times.*

Departure of a Missionary.—The Rev. James MacDonald left All Hallow's College on Wednesday for the mission of Auckland, New Zealand, accompained by five nuns from the convent of the Sisters of Mercy, Carlow. Several missionaries destined for the same colony are now pursuing their studies in All Hallow's College.—*The Nation.*

The very Rev. Father Newman.—This distinguished ecclesiastic spent last Sunday in Drogheda with his Grace the Primate. On Monday he returned to Dublin, and visited the Missionary College of All Hallows in company with Mr. Bathurst, an English gentleman. Yesterday he visited several of the Catholic churches, institutions, religious houses, &c., of this city, and left town in the evening for Maynooth.—*Ibid.*

THE BENGAL CATHOLIC HERALD.

'One body and one spirit—one Lord, one Faith, one Baptism.'

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THE BENGAL CATHOLIC HERALD.

Calcutta: Saturday, Dec. 20, 1851.

THE EXODUS OF THE PEOPLE OF IRELAND.

IT is hard for an educated and reflecting impartial person, to think upon the history of Catholic Ireland, especially since the era of the so-called Reformation, and remain insensible to the many remarkable analogies, which may be discovered between it, and the Annals of the once chosen people of God. Ever since the first attempt was made by the Anglican Reformers, supported as these always have been by the power of the state, to force Protestantism on the Irish people, Ireland has become for her people their House of Bondage, the Egypt in which their hard-hearted Rulers unceasingly labored to effect either their proselytism to heresy, or their extermination.

To succeed in this horrid purpose, a series of sanguinary and grinding laws was successively enacted, and for nearly three centuries cruelly enforced. Speaking of this atrocious Code, the learned Protestant Historian Hallam says, that it would have been far more humane for the British Government, to have deported into banishment all its Catholic subjects, than to have subjected them to the barbarous penalties of such Draconian Legislation. The horrible traits of this Legislation were distinguished not only for excessive cruelty, but also for the unholy allurements, which the Penal Code held out even to Children to become Protestants, by the certain assurance it gave them, of being thus enabled, both to eject their Parents from the family estate, and in virtue of their Apostacy, to enter at once into the possession of their inheritance. For the honor of Human Nature, it ought to be recorded, that this particular enactment, so revolting to every principle of equity and reason, attained the object of its authors, only in a few isolated instances. But instances there were, in which cupidity prevailed over the dictates both of natural affection, and even sometimes of Filial gratitude. We have ourselves conversed with those, who in their day, saw with their own eyes, the two Sons of a deceased Father, by whom an ample landed Patrimony was bequeathed to both his Children, begging from door to door, because their Uncle and Guardian, by apostatizing to Protestantism during their minority, had himself got legal possession of their rightful inheritance.

Many of our readers may perhaps call to mind on this occasion, the remarkable circumstance, which first occasioned in England, the partial repeal of one portion of the Penal Code. Owing to that portion

of the Penal Code, to which we now make reference, it often happened, that, to evade its operation, a Catholic was obliged, when making a Provision for the future support of his Widow or his infant Children, to surrender his property in trust to some Protestant Friend, on whose honor he thought he might rely for the fulfilment of his testamentary arrangements. In a certain case of this nature, a Protestant Trustee, to whom in this way had been confided the payment of an Annuity to a Catholic Widow Lady of great respectability, violated his honorable and solemn engagement towards her, and appropriated to himself the property left by her Husband for her maintenance. By this unworthy conduct, the Lady was at once reduced from affluence to a state of utter poverty and destitution. Her former respectable position in Society gave occasion to the occurrence being made known to the Duchess of Norfolk. The Duchess of Norfolk of that day was distinguished for the number and splendor of her evening parties, and an invitation to these entertainments, was eagerly sought after, on account of their intellectual character, especially by the rising Members of the several Learned Professions. Mr. Murray, afterwards, the celebrated Lord Mansfield, was about this time, beginning to attract, as a Barrister, some share of the public attention. It happened, that Mr. Murray was then also, one of the favored few, who had access to the very select Society, of which the Duchess' Parties were composed. The Duchess profited of the opportunity, to inform him of the painful occurrence, to which we above adverted. His indignation was excited, and he resolved at the moment, never to lose sight of the injustice thus perpetrated under the sanction of British Law, until the enactment that gave occasion to it should be erased from the Statute Book. He lived to accomplish the resolution, to which he had thus so honorably pledged himself. In a few years, Mr. Murray was raised to the Peerage, and he very soon after, had the gratification to expose to public reproach the breach of trust, by which a Lady of Wealth and Station was reduced to mendicancy, and to effect also the passing of a Bill, by which the recurrence of a similar injustice was prevented.

That, under such a state of things as the Anti-Catholic Penal Code exhibits, not for ten, twenty, or thirty years, but for centuries, the number of Catholics in Great Britain and Ireland should, in the course of time, have greatly decreased, is by no means wonderful. The only wonder, in truth, is, that, in the above-named Countries, Catholicity was not so totally exterminated, as that no vestige of its former existence should have survived in them. In effect, about one hundred and fifty years ago, the Protestant very nearly equalled the Catholic Population in Ireland, whilst in England, the remnant of Catholicity, which was to be found even a century since, was so small as to be hardly noticeable. As to Scotland, the Case of Catholicity was in a still worse condition than it was in England, for there the Church was literally in the desolate condition of the Scriptural woman, who sought refuge in the wilderness, and who to save herself from total destruction, strove thus to render herself invisible to her persecutors.

We have said that in Ireland* about 150 years since, the Catholics hardly, if at all, surpassed their Protestant Fellow-country-men in numbers. The total of the Population at that time, was but little more than two, and certainly did not exceed three millions, and yet in the comparatively short interval which elapsed up to the period of the recent famine. Catholicity multiplied to more than six millions, whilst Protestantism remained stationary as it was 150 years since, and therefore, relatively speaking, retrograded instead of advancing forward. And all this took place, whilst Catholicity had to struggle against all the difficulties and disadvantages, with which Protestantism could fetter it, whilst, on the other hand, Protestantism was bolstered up with all the aids, with which Wealth, Power and Tyranny could sustain it.

Thus like the People of Israel when in bondage, the Irish Catholics, in spite of Civil and Religious oppression and persecution, increased and sprang up into multitudes, and growing exceedingly strong they filled the land, "when the King said let us *wisely* oppress them, lest they multiply." Let us cover the land with Godless Colleges and Schools, that under the specious appearance of solicitude for their welfare, we may thus undermine their faith, and detach them from the true worship, by holding out to them, the allurements of the Flesh pots of Egypt.

But as there is no counsel against the Lord, the very Penal policy of Egypt against Israel caused Pharaoh's own Daughter, to nurse in her Palace, the future Deliverer of the Jewish People, and, in a similar way, Divine Providence has, in our time, and before our own eyes, reared up in the grandest of England's Universities, men skilled in all the arts of the English Egypt, and, in

* About the same time, the Irish Catholic Hierarchy, consisted of only two aged Bishops both exiles in France, at present there are 28 Bishops in Ireland, 4 Archbishops, and 24 Suffragan Bishops.

his own good time, he has called them forth in a wonderful manner, for the overthrow of the Bondage, which for centuries had caused his religion to be afflicted and mocked.

Oh! but exclaims the short sighted Bigot, times have now changed, for whilst the Irish are emigrating by thousands, the Saxon Protestants are occupying their place, and thus together with Devonshire Cows and South Down Mutton, Protestantism will soon cover the face of the land. No such thing, the attempt has been before repeatedly made, and has in every instance signally failed. Who that knows the history of the several groups of Palatine or German Protestants imported and established in villages in different parts of Ireland, even from the time of Dutch William, and the ridiculous result of that experiment, that must not laugh to scorn the notion, that by any such project like that we now refer to, Protestantism can be made to take root and flourish in Ireland? Yes the moral atmosphere of that country is as unfriendly and uncongenial to Protestantism, as its natural climate and soil are fatal to the English Toad or Viper.*

Who again that holds in memory, the hordes of Cromwellian Free booters, who seized upon the fairest tracts of the Emerald isle, and established there a nobility, derived in many cases from the Sergeants or Drummers of Cromwell's rebel followers, and then with pike and gun sought but in vain to engraft Protestantism upon their conquest, who, we say, that knows this great, enduring, wide spread historical fact, that must not repute as visionary and delusive, the theory, which would ascribe to the partial and passing change, which is now going on in Ireland, the accomplishment of a result, which, in infinitely more depressing circumstances than now exist, her faithful Catholic people ever baffled and defeated.

It would be endless, were we to recount even briefly, the various schemes resorted to, within the two preceding centuries, to despoil the Irish Catholics both of their faith and of their temporal property. Of the latter indeed they were almost wholly spoliated. But the spoliation brought that malediction on the despoilers, which almost always accompanies the unjust acquisition of wealth. What the despoilers got unrighteously, they and their descendants dissipated recklessly. From the evidence taken before a Parliamentary Committee it appears, says the late Right Hon. Sir J. Newport, that, within a brief period, in a few counties of the South of Ireland, property to the amount of more than a million of acres passed from Protestants into the possession of Catholics.

We could, if necessary, supply much testimony of a like import, with respect to other parts of Ireland besides the South. In fact, one need only glance at the list of the encumbered estates now put up for sale in Ireland, in order to be convinced of the truth of what we have stated, respecting the ill success, which has in many cases in Ireland, as elsewhere, attended upon the inheritors of unjustly acquired possessions.

But whatever temporal success may have attended upon Protestantism in Ireland, its failure in all its protracted, diversified and disgraceful endeavours to gain over the Irish people to its creed, should cover it with confusion, and induce every good and sensible man to discountenance the continuation of a system, from which a sad harvest of crime and hypocrisy is the only result, which has accrued.

From the long and black Catalogue of the base expedients, distinct from those of the Penal Code, resorted to for the Protestantising of the Irish People, we shall refer at present, but to two or three, and these we select in preference to others, 1st because their origin and eventual suppression are registered in the Public Parliamentary records of the British Empire (wherefore our statements upon them cannot be called in question,) and next because these expedients were both created and extinguished by Governments and Parliaments, which were exclusively Protestant.

The first we shall notice, is that of the Charter Schools, of infamous memory, established by Government at the instigation of Boulter, the Protestant Primate of Ireland, sometime towards the middle of the eighteenth Century. On these detestable establishments, in a little more than a Century, nearly two Millions Sterling were expended by Government, mainly for the purpose of seducing into them for the sake of perversion, the destitute or fatherless children of the poor Irish Catholics. To attain this end, threats and allurements were employed in all parts of the country, to induce the poor Widow to consign her helpless Orphans to these Schools. Once that in a moment of weakness her consent was extorted, the wretched infants were torn for ever from her embrace. If she and her family connections dwelt in the Southern part of the Island, her little ones were dispersed through distant and distinct Charter Schools, in the Northern or other remote Provinces, and their very names were changed, in order, both to blot out every vestige, by which

* It is a fact, that even Frogs were unknown in Ireland, until after Dutch William had visited its shores. The *Lancet* attests this fact.

in after life, they might be traced out by their surviving Catholic relations, and to baffle every effort which, in the hour of repentance, their Catholic mother, might be prompted to make, to rescue her offspring from the clutch of heresy.

To such a fearful extent, was this atrocious system of Proselytism carried, that it is believed not only by Catholics but by Protestants competent to form an opinion on the subject, that in ignorance of their relationship, Brothers and Sisters have intermarried with one another.

The public Journals of Dublin stated in our own recollection, that the late Archbishop Troy had satisfactorily traced one shocking instance of this description.

Many of our readers will remember the persevering and most honorable energy, with which the present Lord Monteagle, then the Hon. Spring Rice labored, until he at length procured a Parliamentary enquiry into the condition and fruits of these Institutions. The result of that enquiry was published by order of Parliament, and what still we recollect of it, after having perused it some years since, enables us to state, that a more disgusting Epitome of vice and cruelty* than it contains, in its narrative of the Charter Schools history, has rarely if ever come before us; let it be recollected, that this appalling evidence was wholly given by Protestants, and ordinarily by the functionaries connected with each of these institutions. At length, crushed by the weight of their own wickedness, and by the indignation of an outraged people, the Charter Schools were, with hardly an exception, suppressed by Government, leaving behind them no other memorial, except such as would befit the ruins of Sodom and Gomorrah.

The second expedient for the protestantising of Ireland was the Kildare place society, a society which connected a national system of education with the reading and circulation of the Bible. At its outset, the Kildare place society made so specious a show of liberality and toleration towards the Irish Catholics, that some of the Catholic and Liberal Protestant Aristocracy deemed it worthy of their patronage and co-operation. In addition, it obtained from parliament an annual grant of some thirty or forty thousand pounds sterling. But the cloven foot of bigotry against, and hostility to the Religion of the Irish people soon betrayed itself The late illustrious liberator of his Catholic fellow subjects watched with Eagle eye its treacherous development of the spirit by which its counsels were guided, and in a voice of thunder, denounced the system in the very presence of its powerful patrons in Kildare place, until by the force of his reasoning and the splendor of his eloquence, he induced on the spot, the Duke of Leinster and Lord Cloncurry to join in the denunciation, and withdraw from all connection with its administrators. Thus, after a few years, fell this second wholesale and well contrived artifice for the gradual seduction of the people of Ireland from their hereditary faith, and thus, a second time, Government, after the expenditure of vast sums of the public money in its support, was again taught a lesson, which should have for ever deterred it, from resorting to similar base expedients for Protestantising the Irish people

About the time when the event just alluded to occurred, the Catholic Question had grown into so much importance, that the Premier of the day, Lord Liverpool, found it impossible to construct a Ministry, unless he consented to leave that question an open one, that is one, on which the Members of his Cabinet would be free to vote individually, as each might think proper. In this way, the memorable Mr. Canning became annexed to Lord Liverpool's Ministry. The alarm occasioned by this occurrence, for the welfare of Protestantism in Ireland, an alarm in which the Premier largely participated, led to the adoption of another expedient, by which it was hoped, to render Catholic Emancipation unnecessary The expedient to effect this desideratum was the adoption of a sort of general crusade, to be carried on almost simultaneously throughout the length and breadth of the land, by Lay and Clerical Orators of every Protestant denomination convening public controversial meetings, at which Catholics were to be invited to attend, in order to hear the fallacy of Popery exposed and put to shame To this, another device of no mean importance in the opinion of its authors was annexed. As a very large proportion of the humble classes of the Irish Catholics were steeped in poverty and destitution, it was piously anticipated, that by filling their stomachs with Protestant Bacon, and warming their naked limbs with equally orthodox clothing, their intellect might expand, and their judgments be disposed to pronounce in favor of a Religion, which strove to reconcile so comfortably the cravings of the stomach with the demands of conscience. If Fame speak truth, the Premier, not only in his private, but in his public capacity also, lent both his purse, and a large supply of the

* Among many other instances of unnatural cruelty recorded in the Parliamentary publication of the Charter Schools, there is one which states that in one of these Pandemoniums a child was whipped eight times in one day,

secret service money at his disposal, to forward the success, of what was then familiarly called the Second Reformation. But this, like all the other expedients resorted to for the Protestantising of Ireland, had an ignominious and disastrous sequel. Catholic Ireland triumphed, Lord Liverpool, struck with Apoplexy, died, Lord Farnham His Chief Agent in Ireland in the work of Proselytism, having, in the well grounded hope of re-imbursement from the sources already designated, expended large sums in conducting by the stomach pretended Neophytes to the Gospel, became greatly embarrassed in his pecuniary affairs, sickened, went to the Continent, returned home and died, a disappointed and broken-hearted victim in the cause of bigotry and Proselytism, in ever Faithful, ever Catholic Ireland.

It is in vain that We point to the memorable instances just recounted, of the utter failure of every effort that has been made for three centuries, to decatholicise Ireland, in order to show the hopelessness of such an undertaking at the present day. Bigotry is blind, and what is worse, it loves its blindness, and will not suffer you to remove it. With it the potatoe blight was clearly a curse sent by Heaven on Popery in Ireland, and with it the migration now taking place in consequence of famine and oppression is a sign from above, that the time has at length come, which Providence has marked out for the destruction of the Apocalyptic Beast and of its impious followers in Ireland.

Ireland and her people being thus identified by their enemies with Catholicity, we cannot better expose their short-sightedness and folly, than by laying before our readers the following beautiful and most apposite observations on a kindred subject by the celebrated Macauley.

"It is not strange that, in the year 1799, even sagacious observers should have thought that at length the hour of the Church of Rome was come. An infidel power ascendant—the Pope dying in captivity—the most illustrious prelates of France living in a foreign country on Protestant alms—the noblest edifices, which the munificence of former ages had consecrated to the worship of God, turned into temples of victory, or into banqueting-houses for political societies, or into the philanthropic chapels;—such signs might well be supposed to indicate the approaching end of that long domination.

"But the end was not yet. Again doomed to death, the milk-white hind was still fated not to die. Even before the funeral rites had been performed over the ashes of Pius VI., a great reaction had commenced, which, after the lapse of more than forty years, appears to be still in progress. Anarchy had its day. A new order of things rose out of the confusion—new dynasties, new laws, new titles; and amidst them emerged the ancient religion. The Arabs have a fable that the great Pyramid was built by antediluvian kings, and alone, of all the works of men, bore the weight of the flood. Such as this was the fate of the Papacy. It had been buried under the great inundation; but its deep foundations had remained unshaken; and when the waters abated, it appeared alone amidst the ruins of a world which had passed away. The Republic of Holland was gone, and the Empire of Germany, and the great Council of Venice, and the old Helvetian League, and the House of Bourbon, and the Parliaments and Aristocracy of France. Europe was full of young creations—a French Empire, a Kingdom of Italy, a Confederation of the Rhine. Nor had the late events affected only territorial limits and political institutions. The distribution of property, the composition and spirit of society, had, through a great part of Catholic Europe, undergone a complete change; but the unchangeable Church was still there.

"Some future historian, as able and temperate as Professor Ranke, will, we hope, trace the progress of the Catholic revival of the nineteenth century. We feel that we are drawing too near our own time, and that if we go on, we shall be in danger of saying much which may be supposed to indicate, and which will certainly excite, angry feelings. We will, therefore, make only one observation, which, in our opinion, is deserving of serious attention:

"During the eighteenth century the influence of the Church of Rome was constantly on the decline. Unbelief made extensive conquests in all the Catholic countries of Europe, and in some countries obtained a complete ascendancy. The Papacy was at length brought so low, as to be an object of derision to Infidels, and of pity rather than of hatred to Protestants. During the nineteenth century this fallen Church has been gradually rising from her depressed state, and reconquering her old dominion. No person who calmly reflects on what, within the last few years, has passed in Spain, in Italy, in South America, in Ireland, in the Netherlands, in Prussia, even in France, can doubt that her power over the hearts and minds of men is now greater than it was when the *Encyclopædia* and the *Philosophical Dictionary* appeared. It is surely remarkable that neither the moral revolution of the eighteenth century, nor the moral counter-revolution of the nineteenth, should in any perceptible degree have added to the domain of Protestantism. During the former period, *Whatever was lost to Catholicism was lost also to Christianity*; during the latter, *whatever was regained by Christianity in Catholic countries was regained also by Catholicism.* We should naturally have expected that many minds, on the way from superstition to infidelity, or on the way back from infidelity to superstition, would have stopped at an intermediate point. Between the doctrines taught in the schools of the Jesuits and those which were maintained at the little supper-parties of the Baron Holbach there is a vast interval, in which the human mind, it should seem, might find for itself some resting-place more satisfactory than either of the two

extremes, and at the time of the Reformation millions found such a resting-place. Whole nations then renounced Popery, without ceasing to believe in a First Cause, in a future life, or in the divine authority of Christianity. In the last century, on the other hand, when a Catholic renounced his belief in the real presence, *it was a thousand to one that he renounced his belief in the gospel too*; and when the reaction took place, *with belief in the gospel came back belief in the real presence.*

"We by no means venture to deduce from these phenomena any general law; but we think it a most remarkable fact, that no Christian nation which did not adopt the principles of the Reformation before the end of the sixteenth century should ever since have adopted them. *Catholic communities have, since that time become infidel, and Catholic again; but none has become Protestant.*" (*Id.* pp. 257, 8.)

When the Almighty was angry with his chosen people, he, more than once, raised up and prospered for a time, the arms of an unbelieving Nation for their chastisement. He also permitted them to be again and again carried into Captivity among strangers and Infidels. In this exercise of vengeance the Lord remembered mercy, for by the dispersion of his People among the Gentiles, the wonders he had wrought for them and the Holy religion he had ordained for them, became known to those who sat in darkness and in the shadow of death. It would seem as if Divine Providence exercised a very similar dispensation with respect to the Children of his Church in Ireland. "Look," says Mr. Wilberforce (*Clarum et Venerabile Nomen.*) in one of his recent brilliant Lectures at Birmingham, Look at the Catholic Directories, and you will find that in every part of the world, Bishoprics were being founded, Missionaries were going forth, and the authority of the Church being established. Who were the men employed in this great work? They were Irishmen.

"In every part of England their Missions were being filled by Irish Priests; their congregations composed of Irishmen. In Australia, in all their colonies, they found the great work of religion being carried on by the same names, and from the same country. Irishmen were emigrating by thousands to all parts of the world, taking with them all their national peculiarities, attachments, and everything, in fact, except the Established Church of England. (Loud cheers.) That they left behind them. They did not take with them one single particle of its doctrines and its spirit. They carried away with them their own ancient Faith, deeply rooted and fixed in their souls, and feeling its value and importance wherever their lot was cast, they became Missionaries of Rome. It appeared to be the will of Divine Providence to give to England the honour and glory of great possessions, great military conquests, great renown, great wealth, great power, but to Ireland would seem to be given the honour and glory of propagating the doctrines of Christ —of establishing His Church in every quarter of the Globe."

When under the Tyrant Antiochus, a Mother and her seven Sons were martyred in the cause of their country and religion, one of these noble youths thus addressed the Persecutor "Whereas thou hast power among men, though thou art corruptible, thou dost what thou wilt: but think not that our nation is forsaken by God.....Though our God is angry with us a little while for our chastisement and correction: yet He will be reconciled again to his servants." The consoling truths conveyed in these words sustained and comforted under all their afflictions the children of Abraham, why should they not also exercise a like virtue in behalf of Abraham's suffering spiritual offspring in Catholic Ireland?

CATHOLIC CATHEDRAL.

During the present Embar-week, the Archbishop conferred the clerical Tonsure on one, Minor orders on another of the Ecclesiastical Students of St. John's College, and Deaconship on a Third. The names of the two former are Mr. Hoyne and Mr. Cornelius. Mr. O'Hegan received the Holy Order of Deaconship.

CATHEDRAL MALE SCHOOL AND ORPHANAGE.

Under the care of the Christian Brothers.

The annual Examination of the above-named Institution was held on the 18th Instant in presence of the Archbishop and of several of the Catholic Clergy and Laity. The Syllabus of the Classes which we publish to-day shows how very comprehensive a course of studies is adopted in the Cathedral Schools, and it suffices to say, that this extensive course of Instruction is given by the Christian Brothers, to satisfy any one acquainted with the merits of their Educational system, that the Pupils understood well what they had learned from such able and devoted Teachers. We were present from the opening to the close of the Examinations, and we can say with great confidence, that that Catholic would be indeed fastidious, who would retire from

the exhibition with any other sentiments, than those of admiration at the proficiency of the Pupils in every Class from the youngest to the most advanced, and of great gratitude to God, for the unspeakable blessing bestowed on this Mission, by the introduction into it of the Christian Brothers.

Whilst we cordially tender to these truly Apostolic Men in our name and that of our Fellow Catholics the well deserved tribute of sincere thanks, we heartily also congratulate them on the rich success and copious blessing bestowed by God upon their labors.

We cannot conclude without offering a like grateful return to Rev. Mr. Formosa of St. John's College, for his most praiseworthy and valuable persevering exertions in imparting to a large number of the Pupils, the benefit of his admirable instructions in singing and music. The proofs of their proficiency under his kind gratuitious tuition exhibited on this occasion were most gratifying to all present, and obtained as they well deserved repeated marks of approval and loud applause. In taking leave of this subject, we may profit of the occasion, to remark, that among the two hundred Pupils who were present, every one without exception exhibited a healthy happy appearance, such as the fond Children of a Private Family would present, before their kind and loving Parents.

According to previous arrangement, the Examination of the Pupils of the Cathedral Female School should have succeeded immediately to that just described, but owing to the sudden death at Loretto House, on yesterday of the eldest Sister of the Religious Lady in charge of the Cathedral Female School, it was found necessary to defer the Examination until the 15 of January next.

BOW-BAZAR CATHOLIC MALE AND FEMALE SCHOOLS

under the care respectively of the Christian Brothers and of the Religious Ladies of the Loretto Institute.

In accordance with the notice issued in our Journal on last Saturday, the annual Examination took place at the above named Schools on yesterday, Friday the 19th Instant. The total number of Pupils on the School rolls is two hundred, of this number about one half consists of Boys, the other of Girls. In the Male School the system of Education pursued is wholly in accordance with that followed in the Parent Cathedral Seminary, whilst in the Female, the same admirable order is pursued, for which the Loretto Institute is so justly celebrated. In both the Schools of which we now speak, the answering of the Pupils in an extensive and useful range of Studies was satisfactory. It is proper, however, to remark, that experience shows, that in this country, Day Pupils do not ordinarily make the same proficiency, which is made by Boarders of the same talents and industry. The difference in their respective progress is doubtless to be ascribed to the many disadvantages both moral and literary, which are inseparable from the admixture of Day Pupils for many hours in each day at their respective homes, with native servants and others, whose manners and conversation are unfriendly to improvement, and indeed often neutralise, in a great measure, the benefit, which would otherwise, be derived from a good system of education.

The various specimens of fancy and plain work exhibited in the Female School, satisfactorily showed, that whilst due regard was paid to improve the taste of the Pupils, they were also taught to attach proper importance to that sort of needle-work, which is found most useful in families of humble and limited circumstances.

POETRY.

CHRISTMAS HYMN.

(Communicated by a Friend to the B. C. Herald.)

" For unto you is born this day, a Saviour, who is Christ the Lord."

Behold! the ancient darkness breaks
That o'er the nations lay,
And morn with purple banner wakes,
Bright herald of the day;
Hush'd are hoarse Sinai's thunders dread,
Descending Angels sing,
And crush'd Judea lifts the head,
To hail her promis'd king.

The harp of prophecy, so long
By sacred impulse fir'd,
Hath breath'd its last entrancing song,
And with the seer expired.
Symbol and type, whose linked chain
At Eden's bower began,
No more in dim and shadow strain
Announced the truth to man.

Messiah comes! what throne of state
Shall win his glorious sway?
Throw wide Oh Earth! thy loftiest gate,
To give the Highest way:
Yet not to men of royal birth,
Not to the sons of fame,
Not in the sceptred pomp of earth,
The meek Redeemer came.

No—Turn to Nazareth's noteless bound,
Turn to the lowliest train
Who slowly o'er that thronging ground
Press on, with pilgrim pain;
Turn to the manger, scorn'd and lone,
By humblest humates trod,
And in devotion's deepest tone
Revere the Son of God.

Selections.

DR. NEWMAN'S LECTURE.

(CONTINUED.)

2. I have given you, my brothers, a specimen of the Tradition of Literature; now I proceed to the Tradition of Wealth, Respectability, Virtue, and Enlightened Religion; for all these, in a country like ours, are supposed to go together, the Tradition of our merchants, traders, and men of business, and of all who have any thing to lose, and are therefore conscientiously attached to the Constitution. And I shall select, as the organ of their Tradition, a writer, whom they will at once acknowledge to be an unexceptionable representative of their ideas. If there be a periodical of the day which lays claim to knowledge of this globe, and of all that is in it, which is Catholic in its range of subjects, its minute curiosity, and its world-wide correspondence, which has dealings with all the religions of the earth, and ought to have the largeness and liberality of view which such manifold intercourse is calculated to create, it is the "Times" newspaper. No one avows to steady a devotion to the great moral precepts embodied in the Decalogue, or professes so fine a sense of honour and duty, or is so deeply conscious of his own influence on the community, and of the responsibilities which it involves, or so alive to the truth of the maxim, that, in the general run of things honesty is the best policy. What noble, manly, disinterested sentiments does he utter! what upright intention, strong sense, and sturdy resolution, are the staple of his composition! what indignation does he manifest at the sight of vice or baseness! what detestation of trickery! what solemn resolve to uphold the oppressed! what generous sympathy with innocence calumniated! what rising of heart against tyranny! what gravity of reprobation! how, when Catholic and Protestant are in fierce political antagonism, he can mourn over breaches of charity, in which he protests the while he has had no share! with what lively sensibility and withering scorn does he encounter the accusation, made against him by rivals every half-dozen years, of venality or tergiversation! If any where is to be found the sternness of those who are severe because they are pure—who may securely cast stones, for none can cast at them—who, like the Cherub in the poem, are "faithful found among the faithless"—you would say that here at length you had found the incorruptible, the guide in a bad day, who, amid the illusions of reason and the sophistries of passion, sees the path of duty on all questions whatever with a luminousness, akeenness, and a certainty special to himself. When, then, I would illustrate the value of the Anti-Catholic Tradition, as existing among the money-making classes of the community, I cannot fix upon a more suitable sample than the statements of this accomplished writer. Accordingly, I refer to his columns; and towards the end of a leading article, in the course of the last month or six weeks, I find the following sentence:—"It is the practice, as our readers are aware, in Roman Catholic countries, for the clergy to post up a list of *all the crimes* to which human frailty can be tempted, placing opposite to them the *exact sum* of money for which their perpetration will be indulged*." and what makes this statement the more emphatic, is the circumstance, that within two or three sentences afterwards,—ever mindful, as I have said, of the Tables of the Law,—he takes occasion to refer to the divine prohibition, "Thou shalt not bear false witness against thy neighbour."

Such is a specimen of the Tradition, marvellous to say, as it exists among the classes who are well to do in the world. You see, they are so clear on the point, that, for all their mercantile sense of the value of character, their disgust at false intelligence, their severity with fraud, and their sensitiveness at libel, they have no hesitation in handing down to the next generation this atrocious imputation, that the Catholic Church gives out that she is commissioned by the Moral Governor of the world to bestow on her children permission to perpetrate any sin whatever, for which they have a fancy, on condition of their paying her a price in money for that perpetration, in proportion to the heinousness of the offence.

Now this accusation is not only so grave in itself, but, miserable to say, is so industriously circulated, that, before using it for the purpose for which I have introduced it in order to remove all suspicion against us, I am induced to go out of my way to enunciate, as briefly and as clearly as I can, what the Catholic Church really does teach upon the subject.† The charge in question then rests on a confusion between the *forgiveness of sins* and *admission to Church communion*, two ideas perfectly distinct from each other, both in themselves and in Catholic theology. Every great sin contains in it, as we consider, two separate offences, the offence against

* June 1851.

† The subject of Indulgences does not enter into the charge as contained in the extract from the "Times;" but I purpose to add a word about it at the end of the volume.

God, and the offence against the Church; just as Protestants would allow that murder is at once a sin against God and our neighbour, a sin in the eyes of God, and a crime in the eyes of the law. And, as human society has the arbitrary power of assigning punishments to offences against itself, heavy or light, or of overlooking the offence altogether, or of remitting the penalty when imposed, so has the Church. And as the magistrate often inflicts a fine, under sanction of the law, instead of committing to prison, so does the Church allow of the commutation of her own punishments, which are called censures, into alms to the poor, into offerings for some religious object, or even into the mere paying the expenses of the process, that is the costs of the suit. And as the connivance or free pardon of the magistrate is no pardon in the sight of heaven of the adulterer or the burglar, nor is supposed to be such, so neither does the offender receive, nor is he promised any forgiveness of his sin, either by the Church's taking off the censure, whether in consequence of an almsgiving or otherwise, or by her forbearing, which is the common case, to inflict censure altogether. It is true the Church has the power of forgiving sins also, which I shall speak of directly, but this is by a different instrument, and by a totally different process, as every Catholic knows.

I repeat, the Catholic who perpetrates any serious sin offends his Maker and offends his ecclesiastical society; the injury against his Maker is punished by an *ipso facto* separation from His favour; the injury against his society, when it is visited at all, is visited by excommunication or other spiritual infliction. The successor of St. Peter has the power committed to him of pardoning both offences, the offence against God and the offence against the Church; he is the ultimate source of all jurisdiction whether external or internal, but he commonly restores a man to the visible society of Christians, by an act of his own or of the metropolitan or ordinary, and he reconciles him to God by the agency of the priesthood. Repentance is required on the part of the offender for both restorations; but the *sin* is forgiven and its punishment remitted in the sacrament of *Penance;* and here, which is the only real pardon, no money is, or ever can be paid. The sacrament cannot be bought; such an act would be a horrible crime; you know this, my brothers, as I know it myself; we witness to each other that such is the received teaching among us. It is utterly false then to assert that it has ever been held in the Catholic Church that "the perpetration of crime could be indulged" for any sum of money. Neither for sins committed, nor sins to come, has money ever been taken as an equivalent, for one no more than for the other. On the other hand, it is quite true that the injury done to the Church, when it has been visited with a censure (which is not a common case), has certainly sometimes been compensated by the performance of some good work, and in the number of such works, almsdeeds and religious offerings are included. I repeat, the Church as little dreams of forgiving the sinner by removing the censure and re-admitting him to public communion, as the magistrate by letting a culprit out of prison.

"WHAT WILL THE BISHOPS DO?"

Under the above heading, "D. C. L." writes as follows to the *Morning Chronicle*:—

"Sir— The question which I have prefixed to this letter presses very painfully upon Churchmen at this moment—What will the Bishops do? Every consideration, the highest and the lowest—their loftiest duty, and their most calculating self-interest—alike call upon them to do something—to speak out, and to tell us whether they are, in their own eyes, Catholic Bishops, or Statutory Superintendents.

"The letter of Archbishop Sumner to "Francis," is in everybody's mouth. Its monstrous betrayal of an Archbishop of Canterbury's position is notorious to every one; and now it does not stand alone, although, of course, from its writer's station, it is the first and greatest scandal. You have published this day a letter from a high dignitary of the Church, and late Chaplain to the Archbishop—from one whose relationship to the Bishop maker points him out as no unlikely recipient of a mitre—sent to that brawling knot of agitators, the Plymouth Church Reform Association. The writer of that letter perverts the solution of the abstract question of the right of a constitutional body to modify its laws and forms, by its constitutional authority, to an attack on those doctrines which are the charter of the existence of the Church of England—tossing them away with a jovial disregard of all facts which, in a less serious matter, would be simply laughable. Again, your columns the other day contained the bull of the Pope of the Foreign-office, proclaiming *in perpetuam rei memoriam* that at Shanghae, the only Bishop of the Episcopal Church of England was the Secretary of State; and that no Prelate or potentate, Bishop, Archbishop, or Patriarch should presume to license the Clergyman whom the layman in Downingstreet had franked to minister in that happy place, nor to stop his

ministrations, even if the doctrine he preached were Mormonism or the indigenous *cultus* of Confucius, unless the layman of Downing street happened to think that these views were not such as a 'Consular Chaplain' of the Church of England had the privilege to hold.

Here are three distinct, clear, unmistakeable assaults upon the Apostolic policy of our Church—all coming from influential quarters, all concurring at the same instant, all having a relation to each other; the first from the Metroplitan of Canterbury; the second from a late Chaplain of Archbishop Sumner—the cousin of the Minister who made him 'your Grace;' the third from an influential member of that cabinet whose policy it was to advance Dr. Sumner to the Primacy. If there is not in all this a moral call upon the remaining 'bench' to speak out, when was there ever one? Will it have again to be said that the Bishops connot join together and speak out when the Apostolic mission, the very foundation of the discipline of the Christian Church—not to view it, as it is, as a doctrine of the gravest import—is assailed by the Primate of all England? Will it have to be said that Catholic doctrine and Catholic discipline, wounded in their most important aspects, were alike unavailing to unite the tongues of our collective Episcopate; while "the satisfaction of the public"—the dittoing of the Durham letter—the anihilation of Mr. Bennet—the dealing 'a heavy blow and great discouragement' to the practice of intoning the service—could bring all of the English bench but four to a perfect uniformity of sentiment?

"I cannot—I will not—believe this. I cannot—I will not—believe that the English Bishops will thus proclaim their great unfitness for the position which they hold of chief governors of a Church which maintains—whatever they may 'privately' hold—the Catholic doctrine and Apostolic ministry. I cannot—I will not—believe that they will condescend thus to lower themselves in the eyes of entire Christendom, Catholic and Protestant alike both—those who hold and those who repudiate the Apostolic succession.

"The infatuation of Archbishop Sumner—the swaggering audacity of Dean Elliott—the gratuitous impertinence of Lord Palmerston—have combined to give them a grand and unexpected opportunity of regaining their position, and revindicating respect.

"Will they avail themselves of it, or will they falter it away, as they have done so many other golden occasions?"

Meanwhile, a knot of the Anglican Clergy of the metropolis are getting up a protest against the Archbishop of Canterbury's letter.

Cold water is thrown on this movement by the *Guardian*, which "respects the zeal of those gentlemen, their vigilance, their anxiety for the Church's welfare," but is quit of opinion that it is sufficient to pooh-pooh the letter. A mere "private" letter published—that is all. In commenting on the letter itself, the *Guardian* says as follows:—"Now if this means that Episcopal ordination is not to be laid down as an absolute and necessary rule, to which no exception are ever to be allowed under any conceivable circumstances," we have no objection to the opinion!

This very simple way of getting out of the difficulty gives, as may be supposed, deep scandal to those who are not quite prepared to throw overboard all remnants of the grace they had once attained to.

"Is it possible," asks an indignant "Layman of the English Church" in the *Chronicle* "that a publication professing so boldly to advocate Catholic principles could assent to such a fundamental and destructive heresy as this? Is it no longer a received truth with the *Guardian*, that, where there is no Bishop in succession from the Apostles, there can be no Church; and where there is no Church there is no Divinely-appointed channel of grace? Does the *Guardian* allow that there are 'conceivable circumstances' which would render valid the awful profanity of a layman, or one unordained, presuming to offer the Blessed Sacrament of the altar?" Others are adopting the plan of writing individually to their superintendents, to demand a satisfactory explanation of their views.

The letter lately addressed by Dean Elliott, of Bristol (brother-in-law to the Premier), alluded to by D. C. L., contains the following important passage:—

"I do trust most sincerely, I pray most anxiously, that in the present autumn steps may be taken to rivet the attention of the people of England upon the Tractarian treachery to our Church, and to God our Saviour. What I chiefly desire is, that the evidences should be again and again reiterated, which proves that the Church of England does abhor and does protest, not less now than at the time of the Reformation, against the doctrine of a Priesthood as a Divine institution, to stand between God and man, as the channel through which God conveys authoritative interpretation of His word, or the benefit of Christ's passion, or the gifts of His grace or blessing to our worship, or pardon to our penitence. I believe it from my deepest conviction, and with my whole heart thankful to believe, that the Church of England does not only not sanction any of the claims of any such Divinely instituted Priesthood, with its Aposto-

lic sacrifices and its consecrations, and its giving reality and substance to God's Sacraments. and its positive, Ministerial absolutions, but that it unequivocally repugns and condemns such claims. I imagine that alteration in the Liturgy or formularies will scarcely be conceded. I fear that such success would only be purchased by means which would lead eventually to the state ceasing to reorganise an Established Church. But I think some such declaration or movement against the Tractarian views may be obtained as shall tend to purge our Church of that unhallowed leaven. Under all circumstances, however, let me beg you and your friends to consider whether the Priesthood, as a Divine institution, and partaking of a sacredotal character, be not the root to which you should sedulously and exclusively apply axe.

IS THERE AN ESTABLISHED CHURCH IN INDIA.

(*From the Madras Crescent, Nov.* 15)

The *Spectator* demurs to the arguments of the *Friend of India*, in opposition to the assumption of our local cotemporary, that the "Church of England was the established Church of India;" who is backed by the *Christian Advocate* and the *Eastern Star* to the extent of asserting, that the Anglican Church is established in India: a fact which we think the *Friend* would be as little inclined to dispute, as that the Gospel Society, the Propagation Society, the London Mission, the Wesleyan Mission, the Banks, and many other associations are established in the country and in complete and undeniable operation: what he meant to dispute, if we apprehend him rightly, and with reference to which we quoted him in our last, is, the assumption that the Anglican Church is the state, or established church of India.

Whether the *Spectator* means seriously to maintain this proposition or no we cannot tell; the words above quoted "established Church of India" we have copied from the *Friend*, as proceeding from the *Spectator*; but if he does adopt them, he has failed to substantiate them by his allusion to "the 12th Resolution of the Legislature of that string on which the charter of 1813 was granted," which declares it expedient that the church establishment *in* the British territories should be placed under a bishop and three archdeacons; &c. for although 'the church' undoubtedly meant the Anglican, it could not mean that it was the established Church *of* India in proof of which we find, twenty years later, when two more bishops were sanctioned by the present charter, the President of the Board of Control declaring, that the Church of England was *not* to be considered as the established religion *of* India; and in the Act itself we find that, the duty of these bishops is to superintend "the *ministers* of the United Church of England and Ireland therein," that is in their respective dioceses; if the Church had been considered as the state religion of that country, we should have had the United Church of England, Ireland and India; but instead of that, we have, § CII.—"And be it enacted that of the *Establishment* of Chaplains maintained by the said Company at each of the presidencies of the said territores, two chaplains shall always be ministers of the Church of Scotland" &c. The chaplains of both churches are thus placed on an equality, and they are equally maintained by the Company: the Churches they represent are, therefore, on one and the same level, neither having presidency of the other; as was asserted by the presbyterian senior Chaplain, and, acknowledged by archdeacon Harper, at a Committee meeting in Fort St. George; when the latter having used the common anglican expression, "the Church," was asked by Mr. Bowie what he meant by that phrase; when the archdeacon apologized, and observed that he ought to have said the Church of England.

Anglicanism is therefore not only *not* the religion of India, but it is not *the Church in* India. It has no more "adjuncts of an establishment" than the Kirk of Scotland. If she were the church here as she is in England and Ireland where alone she is established by law, she would have her tithes parishes, and her spiritual power over the laity; but she has none of these; the bishops can control the *ministers* of the Church of England and Ireland; but these ministers could not make a wicked layman do penance in a white sheet as they do to this day in England; and if they pretended to lord it over their congregations, they would be shifted from their districts by the government, and if contumacious dismissed the service. That she is *an* established church we admit; but only so, as the Scottish and as all other sects may be, to a limited:—the English and Scottish chaplains are limited as to number, and the amount of their salaries limited at the pleasure of the paymaster; who is bound, by the same Act, to assist all persuasions and communities, not being Anglicans or Kirkists, with money for the purpose of instruction [by *their* ministers], or for the maintenance of places of worship. "She is *not the* church in India, and neither the *Spectator* nor his logic can make her" more than the indefinite article, A. An.

HERESY WITNESSING TO THE CHURCH.

The chief Superintendent of British devotion has fallen upon evil days. The superintendent do not like the pastures to which he is leading them. The poor man finds himself worried by his own dogs, and his sheep laugh in his face. There are many Englishmen well respected by their neighbours and themselves who believe the Pope to be the source of all human misfortune. The Anglican speculatists are disposed now to agree with this felicitous theory, and the troubles of their chief are laid at the door of Papistry. It is true that Mr. Gawthorn is a Catholic and that he has, by a most wonderful expedient, brought about a most unpleasant result, Mr. Sumner thinks the expedient clever, and is there-

fore not disposed to think himself a fool for being deceived. His friends think otherwise, and are quite prepared to give a flat contradiction to his surmise

The great oracle of Anglican mediocrity, Mr Wm Palmer, of Worcester College, Oxford, has come forward to save the credit of his sect He contrives to darken the question by distinctions without differences—in other words, by expressing the same thought in different language but yet content if he can only save his own peculiar sect from being ministered to by one of these foreign Pastors The Chief Superintendent adopts his views in part, and tells him he did not think that in England it was necessary to dispense with what he calls Bishops, and this is perhaps all that Mr Palmer expected to hear from his mouth Mr Sumner, however, repeats his original opinion, and tells his profound correspondent that Presbyterian ordinations are quite as good as those which he calls Episcopal Whether that learned gentleman has derived any real satisfaction from the correspondence, we would not hastily decide, but, at the same time we are not without strong convictions that he will get no more than he has already obtained

Concurrently with this domestic commentary on Anglican ordinations we find another published in China It seems that in that country heresy is hard at work on the one hand that of Mr. Sumner, on the other that of an American sect which has Bishops of the same original, who are said to be in "full communion" with the Anglican Superintendents Mr Boone is the American, and Mr Smith the English Superintendent. These gentlemen have come, like railway trains, to a collision; and they are now striving to repair the damages consequent on their misfortune The American offers to resign all claims to his American and English neighbours, reserving to himself only the Chinese functions which may be necessary to perform from time to time. The Englishman declines to accede to his terms, but does not tell him what he requires for himself These two men are of the same religion, and are in "full communion" with each other; have also, it is to be presumed, superiors over them somewhere, also in "full communion," yet the limits of their pretended jurisdictions have not been, and, perhaps, never can be defined They have gone out to China with the object of converting the Chinese to the purest Christianity possible, and they dispute among themselves Mr Smith, as coming from the elder firms, claims more than Mr Boone is disposed to acquiesce in, and thus the Protestant Episcopal Church of the Americans comes into conflict with the same society living under English laws

Here, at last, we find the heretics themselves obliged to confess that the Pope is at least a convenient institution The two pretended Churches have come into contact; two reputed Bishops, with equally valid orders, and equally extentive jurisdiction, that is nullities, have come face to face. They are in "full communion," teach the same heresies, but in practice find themselves incapable of proceeding further. Each appeals to his own superiors, and those superiors are co-equal authorities, neither above the other, but always in "full communion" How then, is this dispute to be settled? Mr Smith declines the jurisdiction of the American tribunals, because he is subject to the Queen of England, and Mr Boone deriving his authority which is null, from the American convention, will be also indisposed to compromise the independence of his sect, by submitting his claims to the cognizance of Mr Sumner at Lambeth It would fall to the duke of "the Episcopal persuasion" in Scotland were to send out one of their own religionists a Superintendent at Canton

This is assuredly a monstrous new sight out by events of the utter hollowness of the Anglican theory about independent Churches England is independent, America independent Scotland independent If, then, these the countries were to make a heretical foray upon an infidel land, how is the extent of their superintendency to be determined? Mere friendliness and good will would not be sufficient to keep the peace Mr Smith is on good terms personally with Mr Boone, and each has the greatest respect for the other, yet they come into unpleasant collisions, and there is no common superior to whom they can appeal Will this call for a general council

This calamity in China, and Mr Sumner's "private letter," but which after its injury was made known, reveals to the unconcerned spectator what dissentient sects Anglicanism, and protestantism, have not made of it. If all the world were in heresy the local Superintendents in possession might agree never to trench upon one another, but if they are to convert others to their heresy, they must submit to some authority in order to fix the limit within which each of them may labour Hitherto heretical communities were satisfied to leave the heathen in ignorance, unless he was subject to their civil rulers, but now these have come over heresy and it begins to dispute the possessions of the Church

This at first sight is an awful phenomenon, and shows the energy of the Evil One, but, perhaps, in this instance, as in others, he may overreach himself These rival sects in "full communion" may long about results of which they do not dream They will assuredly not convert the heathen, but the eyes of their own professors may be opened, so that men shall see and confess that Christianity is a visible religion, and that, from the necessity of its being, it has also one visible head, to whom all that profess it are bound to be in subjection And thus, after three hundred years of sin, Anglicanism, like Balaam, must confess that there is one Sovereign Bishop, with authority over all others, and who alone can clinch their disputes, and determine the limits of their delegated rule —*Tablet, Sept.* 27.

IRELAND.

"The objects of the Catholic Defence Association are to secure to the Catholic Church, perfect freedom in the profession of her doctrine, the maintenance of her discipline, and the exercise of her rights.

"To adopt all constitutional means to ensure the repeal of the Ecclesiastical Titles Act, and all laws restricting the religious liberties of the Catholics of the empire

'To relieve the Catholic people of Ireland from the intolerable burthen of sustaining an Ecclesiastical Establishment from which they not only derive no benefit but the funds and ample resources of which are expended in persecuting efforts to subvert the Faith and overthrow the religion of the country

'To protect our poor from the odious and heartless system of pecuniary proselytism to which they are at present so much exposed

'To obtain and secure for all classes of Catholics sound Catholic instruction and education

'To contribute to the intellectual and moral training of the people and to the improvement of their social condition

To assist Catholic institutions and protect Catholic endowments especially those established for educational and charitable objects and upon all occasions to promote the removal and alleviation of the prevailing social misfortunes of the people

'The association is founded on purely Catholic principles It is essentially Catholic, in which word is expressed a love of true liberty and its relation to the Supreme Head of the Church the Episcopate, and the whole body of the Clergy

'The association will inculcate strict allegiance to the throne, and the maintenance of peace and good will amongst all Her Majesty's subjects, Whilst resolutely resisting any aggression on Catholic freedom, it will not only most scrupulously avoid invading, but be ever ready to assist in protecting the just rights of others All the proceedings of the association will be conducted with the strictest regard to truth charity, and justice, and in the true spirit of the Catholic Church it will manifest its sympathy on all occasions with the most distant members of that body throughout the world

'In aid of this great work we shall have on our side the prayers and counsel of our venerated Hierarchy and Clergy, who without travelling out of their own avocations, will continue to spread sound instruction amongst the people, and in fulfilment of their important duties will inculcate the strict and religious obligation of selecting as representatives of the people those men who are best fitted from integrity, ability, and zeal to support in the imperial parliament our religious rights, and to remove the many grievances under which the Catholics of the United Kingdom still continue to labour.

"The lay members of the association will have their peculiar sphere of action. They never can sufficiently impress on the minds of the people the great fact, that all our hopes of redress under Divine Providence, are centred in the creation and sustainment of a parliamentary party, ready to defend at all hazards, with an independent spirit, our civil and religious liberties To the accomplishment of this great means of carrying out the objects of the Catholic Defence Association the energies of the laity will be incessantly directed

It will become an imperative duty to organise and marshal the elective power of each constituent body so as to ensure a right direction being given to every available vote, and thereby to evince in the most solemn manner unalterable attachment to their civil and religious freedom in all its practical reality

'Finally it is manifest that if penal laws are to be repealed, if the perfect freedom of the Catholic Church is to be secured, if our Bishops are to be allowed to exercise any jurisdiction or authority even of spiritual character within these kingdoms without being liable to heavy penalties for so doing; if an extensive system of organised pecuniary proselytism is to be counteracted, if a sound system of Catholic education is to be diffused amongst the people, if Catholicism is to be fully and faithfully represented in the imperial parliament and the Catholic people of Ireland relieved from the intolerable burthen of the Irish Protestant Church Establishment—these great objects cannot be accomplished without combined exertion great personal sacrifices, and the command of large funds We, therefore call upon you to enrol yourselves as members of the Catholic Defence Association, and appeal with confidence, not only to the Catholics of the British empire but to our brethren in every country and every clime, to contribute to this great enterprise to which we have been prompted by our unwavering attachment to the Faith handed down to us from the Apostles and which, as Catholics, we deem more precious than our lives.

'Signed on behalf of the general committee,

"✠ Paul, Archbishop of Armagh,
Primate of all Ireland,
Chairman.
"William Keogh, Secretary."

THE COMMISSIONER OF POLICE AND HIS BROTHEL.

(From the Atlas, Sept 27)

The Dean and Chapter of Westminster own houses of ill fame. Why should not

Mr. Daniel Whittle Harvey, Chief Commissioner of the Metropolitan Police?

Mr. Harvey holds under the Crown a house in Old Crown-street, Westminster. This house, let to Mr. Goodman, was for years the notorious brothel of the neighbourhood. Mr. Harvey, of course, knew nothing at all about it. At last the neighbours made a reprentation, which was sent to Mr. Harvey. This was in July, 1849. It referred Mr. Harvey to the police, of which he himself was the ostensible head. Mr. Harvey, in reply, stated that his tenant was a most respectable man, and begged to know what he could do to remedy the nuisance. Mr. Harvey did nothing.

At last the respectable tenant, with his wife and servants were indicted. The respectable tenant died during the interval, the rest were convicted of enticing girls of fifteen into the house, with other similar offences.

Mr. Harvey made a speech to the court, in which he stated that Goodman was recommended to him by Mr. Atkinson, of Carey-street, as a highly respectable man. Mr. Harvey, in his letter to the first complaint, had stated that Goodman was recommended to him by Mr. Atkinson as a "highly respectable man." Mr. Harvey, in reply to the council for the prosecution, again stated that Mr. Atkinson had recommended Goodman as "a highly respectable man." Always Atkinson.

Mr. Goodman paid his rent regularly, of course. So Mr. Harvey did not know that he had turned his house into a brothel, either before or after the formal complaint made to him. Neither had he known the fact would he have known what to do with it, as he begs Mr. Buzzard, his correspondent in the matter, to let him know "what course he would recommend by which such proceedings can be promptly suppressed."

And yet Mr. Daniel Whittle Harvey is Chief Commissioner of the Metropolitan Police

The City of London thus possesses a chief of police, who, when informed of the existence of a brothel, begs a stranger to direct him what steps he is to take to suppress it. The brothel, in addition, is his own property. Truly the City of London, in all its municipal arrangements, has strange things to boast of.

CONVERSIONS.

In the course of this week Rev. Mr. McCabe received into the Catholic Communion a Presbyterian, a Native of Scotland, and a Hindoo, who had been hitherto attached to some one of the Protestant sects in Calcutta and its vicinity.

APPEAL IN BEHALF OF THE CATHOLIC MISSION AT GRAHAM'S TOWN.

CAPE OF GOOD HOPE.

(*From the B. C. Herald, Nov.* 26.)

Intelligence having been just received, that the Catholic Mission established lately at Graham's Town has been reduced to the greatest distress, by occasion of the Kaffir war, which rages in its vicinity, the Charity of the Faithful is appealed to, in order to procure means of support for the Bishop, Clergy and Nuns, of that district during the present calamity. Already, these Apostolic servants of God have endured many severe privations. and as the price of provisions is now exorbitant, and the Catholics of Graham's Town generally very poor, they will it is to be feared in a short time, if not assisted by their Brethren elsewhere, be destitute of the means to provide for themselves, even the necessaries of life. Donations will be gratefully received by the Archbishop and his Clergy, by Mr. P. S. D'Rozario, No. 8 Tank Square, and by Mr. J. Spence, Spence's Hotel.

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THE BENGAL CATHOLIC HERALD.

'One body and one spirit—one Lord, one Faith, one Baptism'

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THE BENGAL CATHOLIC HERALD.

Calcutta: Saturday, Dec. 27, 1851.

CHRISTMAS.

(*For the B. C Herald.*)

CHRISTMAS TIMES AS THEY ARE CELEBRATED IN THE COUNTRIES OF GERMANY, POLAND, SERVIA, AND ITALY.

CHRISTMAS is one of those festivals to which the Polish clergy render the greatest solemnity.

During the fortnight which precedes this day of rejoicings, the Priests prepare and bless some breads, white and smooth like the altar bread, as large as two hands. These breads are sent into every family, and there is not a house from the miserable hut of the hind to the rich castle of the lord, who does not press forward to make an offering proportionable to his means, in order to procure this bread The poorest peasant would fast for eight hours, if it were necessary, in order to manage with economy a present, which he considers himself obliged to offer to this priest in these circumstances.

Christmas eve is a complete fast throughout every family When evening comes the appearance of the first star is watched with impatience. He who perceives it runs immediately to inform the mistress of the house, who then causes dinner to be served up. Under the table-cloth is exhibited a little hay, to call to mind that Jesus was born in a stable. Every one takes his place at the table. Both the master of the house on one side, and the mistress on the other, after having broken a bit of the blessed bread, give it to the guests, who break a bit of it in their turn and cause it to circulate around through the entire company. The ceremony of the blessed bread being terminated, the repast begins, and, according to the circumstances of him who treats, it is composed of a large quantity of fish, together with some wine. But there is one thing above all which should never be forgotten upon any table, even upon that of the poorest person, is a white loaf, very long, made expressly for this solemn supper, and which is called by the name of *strucle* Upon this day of Christmas eve, among the rich, with whom the greater number of guests generally assemble, it is no rare sight to see persons very much embarrassed, because they have been invited to twenty different places. At that period in which Poland was flourishing, the king placed himself at table surrounded by a brilliant retinue, and every nobleman ready to imitate this example of their king, acted the part of a petty sovereign in his own mansion.

Before midnight every one hastens to the

Church, there an unanimous hymn sung announces the moment of the birth of our Saviour, and every voice cries out: "Jesus is born." In many Churches figures are seen placed on the altar, representing the child of Nazareth wrapped in swaddling clothes, between an ox and an ass upon their knees, and, as explanation, there is sung a Christmas hymn to the following effect:

Joseph, where have you been, ah, where?
I've been at Bethlehem;
I've sung before my Saviour dear,
I've been at Bethlehem,
And the ox, and the ass, each bent his knee
To the King of time and eternity.
I've been at Bethlehem.
The ox and the ass their Maker ador'd,
The world's Saviour, and our Lord.

This day of Christmas eve, in the fields more particularly, is enlivened by groupes of young people masked, who run on sledges, accompanied by players on the violin, and by singers: these groupes, who disembark unawares into each house, represent the three Magi-carrying offerings for the Lord; they give the name of *kuleg* to this diversion, of which the effect is so much the more amusing, the longer the masks help to conceal the person incognito. The poor peasants have also their violins, which they have constructed themselves, the strings of which are often made up of thread; they go in company with these ill-formed instruments, to sing under the windows of their lord little songs called *kolenda*. In the cities, poor people are seen traversing the streets, carrying a little cabin or hut, which represents the stable with the infant Jesus, and his mother, and St. Joseph, with the ass and the ox. They sing also the *kolenda*, and receive for each *kolenda* at least a large Polish sous.

Christmas day has arrived, the smallest morsel of nourishment is not taken, nor the least drink swallowed, until after having appeared at church and assisted, if not partaken, of the most Holy Eucharist. Men the least devout follow this rule. No one is permitted to breakfast until he has heard Mass, and sang the hymn in honor of the Supreme Being, who has deigned to send his Son for the salvation of men. Then the rejoicings begin in the houses of the rich, and the visits of the poor begin, who come to receive their kolenda, or handsel, in return for their kind wishes.

These customs likewise are observed in Maronia, Croatia, and Dalmatia, Turkish provinces, as also the province of Servia, where the Catholic religion suffers much, which we find proved in a work, "Sur les chants populaires des Serviens:"—"There is one feature which characterises the religious ideas of the Servians, which consists in the manner in which they celebrate the festival of Christmas. Towards the evening of the eve of this solemn day, the father of the family goes out to the woods, where he cuts a young oak-tree, which is strait as possible. He then carries it to his family, whom he salutes with these words: 'I wish you a good evening and a happy Christmas.' They return the compliment in saying, 'God grant you the same;' and at the same time, they pour on him some grains of wheat. The oak is then placed on the fire. The morning of Christmas day is ushered in with the report of fire-arms. A visitor appears at the door of every house, who throws grains of corn through the door, in saying, 'Jesus is born.' The visiter then approaches, and, in striking with the tongs on the oak lying on the earth, he says, 'As numerous as these sparks are, so numerous may be our kine and horses, our goats and sheep, our swine and our bees.' After this, the mistress of the house throws a veil over the face of the visiter, and the remainder of the oak is carried into the orchard. Every one presents himself at the feast which follows with a wax candle lighting in his hand; then they pray and embrace each other in saying these words: 'May the peace of God be with you; Christ is born, verily, and we adore him.' And, to figure the intimate union of all the members of the family, the head joins all the wax lights into one bundle, and puts them on a large dish, which is, after being served up, filled with all sorts of grain, and having on it a cake of unleavened bread, which is called *tschisniza*; they then break the cake, and he to whom the bit of silver falls, which was concealed in the cake when kneading, it is considered to be the happiest of the family. The table remains always served up, and open for three days, to every one that enters. And they salute each other, on the first day of the new year, with these words: Christ is born, verily he is born."

In the Catholic parts of Germany, at the commencement of Advent, the young villagers, clothed with quite a particular costume, come to announce the return of Christmas, before the houses of the inhabitants of the city; they wear great hats of gilded paper, surrounded with ribbons of every color. They celebrate the nativity of the child of Bethlehem, by songs of a curious orginality, which exist in the memory of the people, and which by an oral tradition have, during many ages, passed from mouth to mouth to our days. In these little songs, all the members of the holy family are described by turns, and the last portion does not certainly appertain to the ox and the ass. A couplet is consecrated to the si-

mile of the little Nazarite, and that of St. Joseph, another moreover to the shepherd, who looks through the door of the stable nearly open.

In the parish Churches, and particularly in those of Convents, little stables of a smaller or greater proportion are constructed. The new born infant, the blessed Virgin, and St. Joseph, with the ox and the ass, are there to be seen represented in wax, through little pathways formed in the mountain come shepherds with their dogs; the eastern Magi appearing in the distance, with the star above their turban.

Visit, on Christmas eve, any of the Protestant countries of Germany, and there is no place in the world, where you will observe a greater portion of *etrennes*, or Christmasboxes distributed, or in greater abundance. In the middle of a large parlour, throughout every family, is planted the tree of Christ bending under the weight of dainties, gilded ornaments, and an immense quantity of little wax candles lighting; from the grandmother to the child scarcely able to walk, from the patron to the stable-boy, all are ranged around; every one comes bringing or seeking his gifts. Cries of joy resound, and are propagated from the houses into the streets, and the *trees of Christ* throw an illumination through the windows, and spread an astonishing glare through the city.

APPALLING CONSEQUENCES OF RELIGIOUS BIGOTRY.

The British Journals lately received record three most painful occurrences, all the result of ignorant ferocious bigotry against Catholicity, on the part of the agents, by whom they were immediately occasioned. In one of these cases, an Orangeman named Hare, stated to be an Irishman, residing in a small town in Scotland, having by excessive drinking worked up his hatred against Catholics not only to the boiling, but even to the bursting point, sallied out of a public house, knife in hand, exclaiming ferociously "To Hell with the Pope—only let me see a Bloody Papist and I will do for him." In an Instant, the wretch pounced upon a poor Protestant working man, who was returning peaceably to his home, after the labour of the day. Fortunately, the ruffian in the instant he came up with the poor man enquired, if the latter were a Papist, and to the question a negative answer was at once returned. Not satisfied with this disavowal of Catholicity and profession of Protestantism, the Orange assailant demanded next the watchword or secret sign, by which the members of the Orange lodge are enabled to recognise each other. Of this, poor man was ignorant, and of course by his ignorance became at once in the eyes of his assailant, a suspected Papist. At this crisis, the casual passing by of some other men, or some such providential occurrence enabled the poor man to free himself from the ruffian's grasp and escape from him. The next person, a Protestant also, whom this ruffian fell upon, was unhappily by no means so fortunate as the poor man whose escape, we have just described. Without an instant's hesitation, or a single previous interrogatory, the murderous wretch maddened by his fury against Catholics, taking it for granted that his victim was a Catholic fell upon him, and with an open knife ripped up his stomach so savagely, as to cause the poor man's immediate death. It is but a miserable consolation to the surviving wife and children of the murdered man, and a very insufficient reparation to society, to add, that the murderer has been hanged.

The second instance like the preceding, which we shall notice, is rendered in one respect more deserving of attention by the respectable position in life of the party, who was the actor in it. In this case a person named Blyth, described as a Merchant and Ship owner, in some Sea Port town in England, having, in a state of mental excitement, to which it seems he was some times subject, from what cause we cannot say, by his uproarious clamor in his own house, attracted the attention of a local superintendent of police, a Catholic, who happened to be passing at the time, the police officer deemed it his duty to enter the house, in order to try and appease the clamor, and also, no doubt, to prevent the occurrence of any of those fatal consequences, which are so often attendant in private familes on such violent outbreaks. Scarcely had the officer entered the room, which was the scene of uproar, when Blyth addressed him in the most insulting language, calling him a bloody Papist and other such offensive appellations. After having discharged a volley of these abusive epithets, the furious Bigot seized a stick which was at hand, and thrust it deep into the eye of the unfortunate Policeman. The injury inflicted internally was so shocking, that the poor man died in a few days. The fate of his Murderer is not yet known to us, but we suppose that the next Mail will bring the report of the result of the Coroner's Inquest.

The last case to which we shall now advert occurred in London, a day or two previous to the Fifth of November last in the house of a man, who either being himself a Bigot, or, as is not unlikely, wishing both to gratify at the same time hi

hatred against Catholics and his love of gain, employed the vigil of his Protestant Feast, in preparing fire works, Crackers &c. &c., for the due solemnization of Guy Fawke's Anniversary. Owing to one of those oversights, which are of such frequent occurrence in dangerous Chemical preparations, a terrible explosion suddenly took place, and in a moment the Principal Manufacturer and his three assistants were, as if by a fiery whirlwind, raised from the ground, only to return to it in a second time with a terrific shock. The four sufferers were forthwith conveyed in so mangled and appalling a state to a neighbouring hospital, that even if death do not ensue, there is every reason to fear, that these unhappy men will have for the rest of their days, to drag out a wretched suffering existence.

In a preceding number, we quoted an extract from the speech delivered by the Coroner of Bath some years since, in which that functionary averaged the annual loss of life occasioned by the commemoration of the fifth of November in England at five in number. At this computation, more than one thousand persons must have fallen victims, since the time of Fawke to the celebration of the Anniversary here spoken of.

But this is not all, by occasion of this same perverse and uncharitable proceeding, the worst feelings of bigotry and hatred have been diffused and perpetuated through many successive generations, amongst large Masses of that particular portion of the people of the British people, which is incapable of giving vent to its feelings, by any other than a ferocious and brutal violation of the persons and property of unoffending fellow subjects, from whom the perpetrators of these outrages, never received the least injury. In the sight of God, the stupid besotted bigots by whose physical agency these deeds of atrocity have been committed, criminal as they are, yet are by no means so guilty, as the moral authors of such grievous excesses. These, by their education, station, and experience, could not but have foreseen the fatal results, to which the mischievous principles and counsels so often inculcated by them, must inevitably conduct their ignorant, unreflecting fellow countrymen, over whom they were enabled by means of their common religious and political prejudices to exercise a control destructive alike to Christian charity and to social order.

ST. JOHN'S COLLEGE.

The annual Examinations of the Pupils of St. John's College were held on the 22nd Inst. in the presence of the Archbishop and of, several of the Catholic Clergy and Laity. A few Gentlemen of other different religious persuasions also attended on the occasion. The subject matter for examination, besides the usual School studies included Mechanics, Chemistry, Ethics and Theology, properly so called. In these two last named Classes, both the students, who are we may remark, candidates for the Sacred Ministry, and their Professor, Rev. Mr. Formosa discoursed in Latin on the subjects they treated upon, with much ease and accuracy. In the Classes of Mechanics and Chemistry, the answering was such as to satisfy those present, that the Pupils fully understood their business. In Chemistry, this was further evidenced by the students performing themselves some interesting experiments, the principles of which they also explained to the satisfaction of all present. The College Apparatus in the departments of Chemistry and Mechanics, is, we may add, very complete and very beautiful. In all the other Classes, the answering of the Pupils evinced much diligence on their part and on that of their Teachers also. We were informed, that owing to some three or four of the most advanced and talented of the Pupils having just lately obtained situations, we were thus deprived by their unavoidable absence of an opportunity, of witnessing further gratifying evidence of the benefits conferred on our Community by St. John's College. But of this result, the proofs actually afforded at the late Examination supplied abundant Testimony.

LORETTO HOUSE, BOARDING AND DAY SCHOOL, CHOWRINGHEE.

A numerous assemblage of the Parents and Friends of the young Ladies who are being educated at the Loretto House attended there on Monday the 22nd Inst., in order to witness the Annual Examinations Besides the Friends of the young Ladies, We noticed present on the occasion several other respectable visitors who had been particularly invited to the solemnity, Among the latter were Mrs. Morton, Mrs. Arrow, Mrs. Taylor, Mrs. Pereira, Mrs. R. O'Shaughnessy, Miss Bolli, Miss Glynn, Miss Curnin, Miss Turton Mrs. Greenway, Mrs. Wallace, Mrs. Capt. Crossman, Mrs. Captain Abbott, Mrs. Waller and other Ladies, with whose names we are not acquainted. The young Ladies of the School were seated on benches which rose gradually above one another, in such a way as to enable

the Spectators to see at one view all the pupils of the Institution, and to hear distinctly the answering of each of them. The tedium of listening to a monotonous succession of questions and answers was judiciously and tastefully relieved by the Pupils' performing on the Piano at stated intervals. The performance was excellent, and the answering in the several Classes highly creditable to the Pupils and to the Religious Ladies at the head of the Loretto Institution.

The enunciation of the Pupils was so distinct and articulate, that any one present disposed to listen, could hear without effort the whole of each answer returned to the questions proposed to them by the Ladies, who conducted the Examination. At the close of the ceremony, all present were invited to assist at the performance of first an English and next a French Dramatic Piece, conducted by the young Ladies exclusively The performance was much admired, and the pleasure it afforded greatly heightened by the admixture of some exquisite Singing and Music, executed by one of the religious Ladies of the Institution. We ourselves heard many of those present, Ladies, distinguished for their own educational attainments, express their great admiration of all they had seen and heard, from the opening to the close of the performances. We have no doubt, that all present cordially concurred in these sentiments.

CONVENT BOARDING AND DAY SCHOOL FOR YOUNG LADIES, AT INTALLY.

Our readers are aware that this Institution is designed for the education of young ladies of the middle classes of life, whose parents can afford to pay only a moderate pension for the support and education of their daughters. The course of education at this Seminary comprises all the departments usually attended to in respectable Female Schools, viz, Grammar, Reading, Writing, Arithmetic, Geography, use of the Globes, History, plain and fancy Needle Work. The number of Pupils averages, at about twenty six. At the annual Examination, which took place on last Saturday the 20th Inst the young Ladies answered in all the literary departments above rehearsed in a very satisfactory and pleasing manner, evincing their attainment of much interesting and useful knowledge. Their dress was remarkable for its great neatness and modesty, and altogether, their healthy happy look, left on every one present the conviction, that what they witnessed was the result of a well ordered system of education, conducted by accomplished and kind teachers.

CATHOLIC FEMALE ORPHANAGE, INTALLY.

We witnessed with more than ordinary pleasure the gratifying exhibition, which took place at the Catholic Female Orphanage on last Saturday. The Pupils (Boarders) are now eighty six in number; about six Children in the vicinity attend as Day Pupils and receive a gratuitous education. We learned on enquiry, that in the course of this year, Four of the Wards were suitably married and two others of them sent out as servants in genteel Families. In addition, we were informed that two more of the adult Girls had declined matrimonial proposals from persons in comparatively speaking easy and comfortable circumstances. In one of these cases, a marriage settlement of five thousand rupees was offered on the part of the intending Bridegroom, whilst in the second the proposing party held a situation to which a salary of Rs. 150 per month was attached. In both instances, the orphan Girls, though they received every becoming encouragement from their Guardians to accept of the proposals made to them, nevertheless declined them after due consideration. We mention the fact, because it involves the strongest proof which could be desired, of the happy condition of the Pupils, and of their unwillingness to be separated from those, who in their helpless orphan infancy watched over them with more than parental care and afterwards fondly attended to their education, until they had fitted them to become edifying and useful members of society. The answering of the Pupils was such as not only to gratify but even to excite the admiration of the numerous Spectators; and the taste and elegance with which the recitation and exercises in singing were performed, showed that besides the useful, the ornamental part of education was duly attended to.

It is a feature deserving of notice in this Institution that both in order to accustom the Pupils, according as they grow up, to discharge those domestic duties, which will devolve upon them in after-life, and also to keep them free from the contagion of the vices and filthy habits of Native Servants, they are all in turn, trained up in such a way, as to render it unnecessary to employ any others but themselves, for indoor occupa-

tions. In the regular and persevering fulfilments of these duties, they are at once instructed and encouraged by the edifying example of the Lay Sisters, on whom similar duties in the Convent devolve. In this way too, Economy is consulted for, and the Pupils prepared to dispense, when settled in life, with domestics, whose wages would consume a large part of their own means of support.

We cannot conclude, without noticing the very extensive and rich variety of every kind of Needle Work wrought by the Pupils in the course of the year. A more extensive and varied collection we have hardly ever seen in any School, and we certainly never saw any, which surpassed it in elegance. But, holding in recollection the social condition of the Pupils, we were particularly pleased to find, that the collection comprised every article of dress suited to Females in humble life, all made up by the orphans themselves. Here too, we could not but admire the excellence of an educational system, which whilst it taught the Pupils brought up under it, all the elegant varieties of fancy needle work, and qualified them to earn their support by working for persons of superior station, enabled them also at the same time to make up decent suitable apparel for themselves, at the lowest cost. The fruits already derived from this training have been felt beneficially in more than a dozen families, with which in the course of the last two or three years, Wards from our Orphanage have been connected by marriage. We look forward with confidence to the wide dissemination in a few years of these advantages among our Community, and We anticipate hence, a gratifying amelioration both of its temporal and moral Character.

CORRESPONDENCE.

BENGAL CATHOLIC MALE ORPHANAGE.

To the Editor of the Bengal Catholic Herald.

Sir,—I was present on Thursday last at the annual examination of the pupils, attached to the Male Orphanage at Moorghehutta, and I deem it my duty to express through the medium of your journal, the very great pleasure I felt at every thing I witnessed on the occasion. The exhibition made by the lads on that day, by far exceeded my most sanguine expectations, and I really think that those who were not present lost a good opportunity of ascertaining the good which the Christian Brothers have effected during the short time they have been with us. The boys of every class seem to have been well grounded in whatever they professed to have learned; and those of the first class gave satisfactory proofs of their diligence and assiduity, and of the great care taken of them by Brother Francis. These lads read a piece of Poetry by Mrs. Hemans from their class books with great correctness and proper emphasis. Two or three stanzas of the piece were then analysed and parsed in a manner which reflected much credit on their teacher. They were next examined in Geometry in which they professed to have gone through the first four books of Euclid: then in Arithmetic, Geography, and Natural Philosophy, in all which they were very prompt in returning answers to questions put to them.

In Geometry they solved the 26th, 47th Propositions very correctly. In singing they did admirably well. The duet "*Il secreto Matrimonio*" sung by young Duffy and another lad, called forth the applause of all present; pieces of Poetry were recited by two of the lads, and they performed their parts, in exceedingly good taste. In fact, the examination was altogether a very successful one, and must have been gratifying to all who witnessed it, especially to those who are interested in the cause of local education. His Grace the Archbishop who presided on the occasion delivered an appropriate speech, after the distribution of the Prizes awarded to the most successful competitors. I returned home with a heart full of joy at the thought, that we have amongst us men who are so able and willing to work in the field in which they are engaged, and a Prelate whose desire to diffuse the blessings of education amongst all classes of the Catholic Community of Calcutta, is only exceeded by his zeal to advance the interests of Religion amongst his flock.

Yours obediently

Calcutta, 20th Dec. 1851. LAICUS.

SUBSCRIPTION FOR THE POOR OF GRAHAM'S TOWN.

To the Editor of the Bengal Catholic Herald.

Dear Sir,—I am sure it will be very gratifying to your readers to learn, that by the zealous exertions of the Ladies of the Loretto Community at Darjeeling, excited by the able and faithful report in the *Herald* of his Grace the Archbishop's admirable Sermon, on behalf of the suffering Catholics of Graham's Town, no less a sum than three hundred

Company's Rupees has been subscribed, in that small station The following extract from a letter addressed by the lady Superioress at Darjeeling to a friend in Calcutta will not be unacceptable to your readers —

"We were so enraptured with His Grace's Sermon regarding the poor sufferers in Graham's Town, that we made a little collection amongst the Protestants here and seeing from the *Herald* that Chevalier R Lacklerstein is the Treasurer, I must beg of him to transmit the mite with th Calcutta Collection On presenting the enclosed to Mr M in he will receive 300 Rs on our account for Graham's Town Mission, to be acknowledged in the *Herald* (for the satisfaction of the subscribers here) as having been received from Darjeeling through the Superioress of the Loretto Convent

Residents and Visitors . .	200
Convent and small Donations	100
Co's Rs	300

I have nothing interesting to communicate in the way of News as we are perfect recluses here"

It is with great pleasure that I am able to state, that with the above named amount added to the collections now on hand, we shall be enabled to make by the next opportunity, which will be early in January, a second remittance of at least 75*l*.

I remain Dear Sir,
Yours very truly
C R LACKLERSTLEN

December 26th 1851

Selections.

THE CATHOLIC ORPHANAGE

TO THE EDITOR OF THE ENGLISHMAN.

DEAR SIR,—I am sorry I have not time at present to digest the remarks and observations I am going to make in the form of a dignified editorial, or even a communicated local article, but I will no therefore wholly omit to bring to the notice of the public an institution which desereves the highest encouragement and commendation, and which would otherwise from the reserve and unostentatiousness of those to whom the greatest merit of its management and success is due, remain in comparative obscurity, and without that wholesome and additional stimulant, which the approbation of the public never fails to afford to all great, good, and benevolent undertakings such as that of which I am speaking.

I allude to the Catholic Orphanage, the last annual examination of the wards of which was held on thursday last, on the school premises in Moorgihatta. I was accidentally present on that occasion, and I think I should be doing a great injustice to all concerned in the management and support of that excellent public Institution, were I to withhold my testimony to the admirable system of education and training carried there, to the peculiar fitness and untiring zeal of the teachers, and to the remarkable success and gratifying results which have attended their labors, and which were abundantly manifested on the occasion I refer to

The several classes were examined by their teachers, and one or two others present, on the various branches of study, and they exhibited a remarkable degree of intelligence and proficiency, which was the more satisfactory as bearing evidence that the attainments were not confined to one or two show or *single* boys, crammed for the occasion as is too frequently the case at public examinations. The replies were prompt and clear, and in rotation through each class, showing that each boy had studied with care and diligence and perfectly understood the subjects on which their attainments were tested at least as perfecely as boys of their age could be expected to do. Great judgment and discrimination appeared to me to have been exercised by the teachers in the classification of the boys and in the division of the classes, owing to which circumstance, the answers were much on a par in each class and indicated great equality of merit The boys were all of tender years, and the progress they exhibited in their studies seemed to be comparatively greater that is shown by lads of the same age in the generality of public schools in Calcutta This I am disposed to attribute not only to the assiduity of the teachers but also to the greater regularity of attendance on the part of the pupils, who from being destitute orphans, have no homes but their school, and no fond parents to indulge them in the injudicious indulgence of unauthorized holidays

The Institution is entirely a charitable one, and truly what its title imports, an orphanage; and if the boys are not exclusively orphans, the payscholars are so charitably accommodated as to suit the humble means of the poorest of parents and guardians; who are put to no further expense for the support and education of their children than would be necessary for their subsistence only if they were kept at home to grow up in ignorance and vice.

The boys appeared clean healthy, content-

ed and happy; and it was easy to see that this was not merely a holiday feeling, but the reflection of genuine cheerfulness and contentment. There appeared to exist a bond of attachment and love between the teachers and pupils, which is so uncommon in public schools, and which was truly gratifying to witness. The school wore more the appearance of a large happy family of children, than the usual cold, stiff and formal aspect of an educational institution. It must be acknowledged that this is no small point of merit, when it is borne in mind that the school is a charitable one, and the wards generally destitute and friendless orphans of the humblest classes of the Christian community. Great credit is certainly due to the Christian Brothers with Mr. Francis at their head, to whose conduct the institution is committed. That they devote themselves heart and soul to the cause in which they are engaged is evident from the progress and attainments of the wards, whose education and training appears with them to be a labor of love.

I must not omit to mention another very pleasing feature in the general routine of education, one which serves to show the mild and parental spirit which breathes through the system. Poor and humble as the school is, singing and music are not neglected in it, and I am convinced they lend their charm to the bond of harmony which exists among the boys, and the attachment between master and scholars. Father Formosa appears to be very successful in instilling a correct taste and a due appreciation of time. Some hymns were sung by all the boys with pleasing effect, and an Italian duet by two of them, by the name of Duffy, which would have done credit to much older pupils. One of these brothers likewise exhibited on the piano and gave promise of great improvement.

The examination closed with a distribution of prizes to the most meritorious of the scholars; after which the Archbishop, who presided, addressed the teachers and wards, expressing himself highly gratified with the successful exertions of the former, and the satisfactory progress of the whole school He exhorted the scholars to increased diligence and study, and cautioned them against squandering the vacation which was about to commence, in total idleness and neglect of their studies.

I have been induced to add my testimony to the usefulness of this truly excellent institution, principally because of its humble and unassuming position. It rears not its head among the great, the proud and the wealthy of the land; little known of them: it counts no patrons among their ranks, but like the lowly tree planted by the water-side, it brings forth its fruit in due season.

Yours truly,
A PROTESTANT.

Calcutta, December 20th, 1851.

P. S —I am informed that some of the boys have lately received situations as writers in the Supreme Court, in the Telegraphic Office, and in some Printing Establishments, so that there is no want of evidence of the practical utility of this Orphan School.—*Englishman, Dec .23.*

THE MODEL LIAR.

The present age is unquestionably distinguished not merely by the number of new inventions in art, science, manners, and social arrangements, but by the number and importance of the improvements introduced into inventions that in substance are of old standing. Indeed, most of what we call new inventions are merely the development and application of principles and practice long familiar to the world. The principle of steam power has been commonly known ever since that period, lost in that distant antiquity, in which the first economizer of heat placed a lid over a boiling pot. In like manner, the rude germs of Railways, Tubular Bridges, Glass Palaces and the other wonders of the present day, were known in principle long before that more perfect development which forms an era in the arts to which they respectively belong. What amount of improvmant is sufficient to constitute that which we popularly term an invention, it is very hard to define in words. Often a slight change, so slight as to seem almost insignificant, marks the successful adoption of new methods destined to have a most extraordinary influence on the condition of society. Nay, the most remarkable of all inventions are perhaps those which simply provide for the performance with increased facility of operations which for ages have been performed with difficulty; and which ensure the turning out of a given quantity of work in an incredibly short space of time.

Thus it cannot be said that, in the present day, either the printing press or the steam-engine possess much of novelty; but the combination of skill which enables the proprietor of a newspaper to strike off in an hour as many thousand impressions as twenty years ago he could have struck off hundreds, may fairly be said to constitute an era in the art of printing.

In the same way no one would think of asserting that in the bare art of lying there is any substantial novelty. We are told, on very good authority, that lying was invented before the fall, for that the Devil was the first liar, and that he was, a liar from the beginning. But as there are improvements in human, so also are there in diabolical inventions. The single lie hissed out by a forked tongue from the tree of knowledge was a very formidable production of unveracity, but perhaps formidable rather in its moral complexion and its results than in the intellectual

skill required for its perpetration. But lying, like everything else, has had method after method, art after art, improvement after improvement, added to it. Theologians tell us that the very Devils themselves learn by experience, and become better artizans as they grow older and hotter in the fire; and, no doubt, in the mere inventive part of their professor their Chief is able, in the maturity of his practice, to suggest to the editor of a London morning paper lies of a better staple, even in themselves, than occurred to his unripe ingenuity in the early periods of the creation. His prentice hand he tried on Eve, speaking through the jaws of a serpent; but afterwards, when his skill has become greater, he has chosen another "organ," speaks to the enlightened Protestant public of England through the *fauces* of the *Times*, and hissing out in the space of a quarter of an hour and the compass of a column not one falsehood, but fifty multiplies every one of them nearly two hundred times in a single minute, and thus, by steam cylinders, and a complex rotatory mention, arrives at the stupendous and admirable perfection of turning off, in one column, and in three hours, upwards of a million and a half of the most genuine and perfect falsehoods conceivable. The rare combination of psychological and mechanical developments by which the magnificent result is accomplished, it is, we think, no exaggeration to dignify with the title of the Model Liar. Other improvements are, no doubt, to be looked for in time to come; but what we have now described may be fairly taken to be the acme of modern perfection in this branch of art.

An article on the letter of the Archbishop of Armagh to Mr. Boylan, of Drogheda, on the subject of the National Schools, in the *Times* of Monday, affords perhaps one of the best specimens of this kind of manufacture recently presented to the world. We have not had the patience to count up the exact number of delicate violations of truth which it contains; but we are persuaded they considerably exceed the ratio we have allotted to a column of that journal.

Not merely every paragraph, but every sentence, every clause, every parenthesis, is unwoven with falsehoods. For example, one sentence closes with styling the Archbishop "the Anti-Newtonian "Primate." Our readers know the lie to which this epithet has reference, and which it diffuses to the world. It was invented by the *Globe*, and under a mistaken impression disseminated by the *Examiner* and other journals. It was disproved; and after half a year's disproof it became too foul and noisome for even the rank Clerical mendacity of its inventor. Shabbily, but yet in effect the *Globe* retracted it. The *Examiner*, with honourable promptitude, made a handsome retractation. The *Times*, of course, is perfectly acquainted with the disproof and the double retractation, but no lie can be too threadbare for the moral rottenness of the Model Liar. Accordingly, last Monday morning the *Times* carefully gave to this base and malignant untruth upwards of thirty thousand repetitions.

A falsehood of kindred malignity, deliberateness, and completeness, is given in the following sentence:—The greater number of the truths of "modern physics are treated by her" (the Church) "as notorious heresies." Every reader of any pretensions to education knows that there is not a particle or element of truth in this statement; that it is not true in any one instance of any one scientific doctrine which any ordinary believer in the Christian revelation believes to be true.

Another specimen is the statement that "no sooner" had the leading features of the Roman Catholic Faith become fully developed, than civilisation progressively declined till mankind reached a lower state of ignorance, barbarism, and superstition than we find *any where* recorded in the annals of the Pagan world." Probably than this a more brazen and outrageous historical lie was never printed.

Another sample is that the Monks preserved "many precious relics of antiquity" (books) "just as many valuable works may be found at a trunk-maker's" and that the Monks are simply entitled to credit for not having "utterly destroyed that which they could not read, and did not value."

Another instance bears directly on the National Schools, and is contained in the assertion that "the out spoken declarations of the Rev. Dr. Blake" are in a directly contrary sense" to the letter of the Archbishop of Armagh.

Another is to the effect that the Archbishop "gravely asserts that complete isolation is necessary "to the preservation of the Roman Catholic Faith;" and that "all friendly and social intercourse" must be prohibited.

But we must bear in mind the limited space at our command, and stop almost at the outset of this enumeration. Beyond these, and the like gross and palpable lies, the article in question presents hardly anything definite in the shape of argument, statement, or illustration; and surely to state these things is to refute them. Everybody knows that the Anglicans, who make these monstrous assertions in opposition to the Catholic doctrine of education, believe neither the specific falsehoods by which they bolster up their cause, nor the conclusion in support of which they are reduced to the hard necessity of thus shamelessly violating the truth. Everybody knows that when they talk about Anglican education they maintain (*mutatis mutandis*) everything which they condemn in the Archbishops of Armagh and Tuam; that they reply to Mr. Fox and Mr. Cobden in language borrowed from Catholic Rescripts and Pastorals that they maintain, for their own children and youths, the absolute necessity of a strictly separate education; that they undertake to demonstrate, not only the evil, but the utter impossibility of separating religious from secular education; and that for the last quarter of a century they have maintained an active, inveterate, and succesful opposition to all the attempts made by the *real* friends of mixed education to throw open Oxford and Cambridge to others than Anglican students.

For themselves and in England—wishing to preserve untouched the Anglican heresy—they uphold, with unflinching tenacity, both in Par

liament and through the press, both in theory and in practice, the doctrine of separate education It is only in Ireland, where they wish to destroy Catholicity, and to substitute—(if nothing better can be)—even infidelity for the Divine truths which they abhor with an impious hatred that they ever dream of propounding, as undeniable, the rank untruths which, in their own practice, they spurn and repudiate

When the Anglicans, of whom we speak, renounce for themselves the system of Anglican schools and Anglican Universities, we shall then not certainly *approve* their efforts to force upon us a system of mixed and mongrel education, but we shall, at least, believe them to be sincere But so long as they renounce for themselves what they would force upon us, so long as their practice and their exhortations are diametrically opposed to each other, so long we have no alternative but to treat those who use this kind of dialectics as audacious and profligate impostors.

Into the general question of the National Schools we cannot enter here We touch upon it for two reasons The first is to correct a verbal inaccuracy into which we fell last week, when we spoke of the Holy See having approved the National Schools Of course, this was not our meaning, inasmuch as we have ourselves often drawn attention to the notorious fact that the Rescript of 1841 gives no approbation whatever to the system His Holiness expressly abstains from passing any judgment on it, leaves the question open as a matter of prudence to the discretion of each Bishop; and insists on a variety of conditions, the most important of which have been, and are being most systematically violated

The second is to repeat and enforce what we have already said, that, so far from the working of the National Board giving satisfaction and confidence to those who are in a condition to inspect it closely, the direct contrary is the fact; there are hardly any more distrustful of the operation of the system, more convinced of the necessity for incessant watchfulness against the machinery for proselytism which the system has created, than Catholic members of the Board, who are popularly supposed to be its patrons and partisans —*Tablet*

GERMANY

The following, which shows the progress that Catholicism is now making in Germany, will not be suspected of inaccuracy, for it is extracted from the correspondence of the *Indepen lance Belge*, a journal well known for its opposition to the Church —

"Hamburgh, Sept 23

"The city of Hamburgh presents, at the present moment, an animation which contrasts remarkably with the ordinary methodical and regular movement of its mercantile affairs. Since yesterday deputies of the Lutheran associations from all the states of Germany have met here, to the number of 200, for the purpose of consulting what was the best means to be adopted for the consolidation of the Protestant hierarchy in the fatherland, and further what arrangements will best promote the success of their various missions in Europe the Indies and China

"We have now thus within our walls with the prelate Dr Zimmerman at their head, all the chief men of the Lutheran confession Although the motive assigned for this Protestant congress appears to have reference to the aforesaid measures, and the administration of relief to poor pastors, and assistance to communes in distress it is known that special deliberations are taking place upon the best mode of placing a barrier to the incessant invasions of the Romish Church in most of the States of Germany The impassioned and numerous sermons of the Catholic missionaries in the northern states, where their voice has not been heard since the sixteenth century, have made a great impression and filled the churches with listeners The different governments, far from interdicting, have seemed to favour these religious meetings The conversions to the Romish Church effected for some time past in various classes of society in Germany, are remarkable for their number, and the notability of the persons gathered into that fold It is not, therefore, astonishing that the Lutheran pastors should think it needful to meet in common, and take counsel upon the means of arresting these inroads upon their flocks

"The Court of Rome has made at various periods, many vain attempts to establish an episcopal see in Hamburg, the metropolis of the north These attempts have uniformly realised so lively an opposition, not only on the part of the senate and Lutheran clergy, but also from the reigning princes, that ten years ago Mgr Laurent designated by the Pope to reconstruct and occupy the episcopal see destroyed by Luther, was ordered out of the town To day the Court of Rome, supported by the two great powers which dispense the affairs of Germany, renews its efforts with increased pertinacity, and every thing seems to indicate the speedy creation of a Romish Bishop of Hamburgh in the midst of a population attached to Lutheran doctrines"

NAPLES

The following note, dated the 23 ult, has been addressed by the Marquis Fortunato, Minister of Foreign Affairs at Naples, to the English minister in that city —

"The undersigned has read the answer given by Lord Palmerston to the King's Minister in London, and he has the honour to observe to the Minister of the Queen of England to the Court of the Two Sicilies, that the formal prohibition imposed by intervening in the acts of internal administration of other states, so long as those acts are not injurious to its own security being admitted as indubitable, it is to be presumed that the only object of the noble lord in charging with injustice and want of prudence the conduct of the agents of the government of Naples, with regard to persons accused of political crimes, was doubtless to preserve the kingdom from fresh perturbations In this case, it would

not have been necessary to inquire whether the the faults of which Mr. Gladstone, in his letters to the Earl of Aberdeen, accuses the agents of Neapolitan government were false or were true. If those accusations were true, what course could have been more proper than to inform the government of them, in order that it might cause them to cease, as was its duty ? The question being established on these terms, which is the only proper one, the noble viscount had only to apply to the English Minister on this subject. His residence at Naples, his assiduity in attending the trial of the sect of the Unita Italiana, and others of the same kind, his perfect acquaintance with the country, and his well known good faith and probity, with which the undersigned is fully inspired, give to him the conviction that his Excellency would have shown the gross errors, not to use a more severe expression, into which Mr. Gladstone had been led by the implacable enemies of social order, and of which his pamphlets are so full. In this way it would not have been necessary for persons to take the trouble of exposing these errors one by one, for it could have been done by authentic and incontestible documents.—The noble viscount, who is one of the most distinguished and celebrated statesmen of Europe, could not be ignorant that the declaration put forth by M. Gladstone, instead of producing the effect which he said he purposed, might have produced a very different effect, for insults instead of calming the minds of men, irritate them, and particularly when addressed to those on whom they have not the slightest authority, and who regard, above all, their honour and independence. The undersigned regrets being forced to allude to so painful a subject, but he will find consolation in thinking that the noble viscount, when once enlightened as to the truth, will adopt such a determination, as in his wisdom and justice we will think proper, to destroy the illusion in which it has been attempted to envelop him. With this object the undersigned, in addition to the copies of the pamphlet already sent to the English minister, forwards twenty-eight more copies and takes this occasion, although a disagreeable one, to renew his sentiments of high consideration.'

ASIA.

VESTIGES OF DEVOTION TO THE BELESSED VIRGIN AMONG THE CAUCASIANS.

The Mahomedans of the Caucasus preserve several ceremonies of Catholicism, which they appear to have professed some centuries back. Besides the national feasts in connection with those of our Blessed Lord, the feasts in honour of the Blessed Virgin have been preserved in those countries, in the midst of Islamism and idolatry. Thus, on the 7th of April (old style), certain tribes of the Caucasus celebrate the feast of the Annunciation, which they call *Naquichatue*, or gift of fresh flowers. On that day the young girls and young women are seen in the fields picking flowers and presenting them to each other. When the question is asked of old men, " Whence is this practice derived ?' They answer, " From our ancestors, as a remembrance that the Blessed Virgin was presented with a flower by the Angel on the day of the Annunciation." Another feast of the Blessed Virgin is called *Tgagrepiek*, that is to say, " Daughter of God,' or " of the Lord." On that festival, every young girl carries in her hand a young fowl to the house of prayer, where a repast for the people is prepared, and at which they mutually felicitate each other. Then, in honour of the Mother of God, they begin a great fast which lasts one week, at the end of which they celebrate a great feast, called *Taychoiane*, that is to say, " Mother of God." On that day they sing the following song :—" O ye, Mother of the great God ! O,great and illustrious Mary, gold is thy attire, the moon thy crown, and the sun thy vestment !" There are many similar hymns in honour of the Blessed Virgin, which were sung by the Circassians, the remains of which are found and which the Russians strive to preserve."

We have gathered the foregoing very interesting facts from the *Caucase*, a journal published at Tiflis, in Georgia.

BROTHER JONATHAN.—The origin of this term, as applied to the United States, is given in a recent number of the *Norwich Courier*. The editor says it was communicated by a gentleman now upwards of eighty years of age, who was an active participator in the scenes of the revolution. The story is as follows :—" When General Washington, after being appointed commander of the army of the revolutionary war, came to Massachusett to organise it and make preparations for the defence of the country, he found a great want of ammunition and other means necessary to meet the powerful foe he had to contend with, and great difficulty to obtain them. If attacked in such condition the cause at once might be hopeless. On one occasion, at that anxious period, a consultation of the officers and others was had, when it seemed no way could be devised to make such preparations as were necessary. His Excellency Jonathan Trumbull the elder was then governor of the state of Connecticut, on whose judgment and aid the general placed the greatest reliance, and remarked, ' We must consult Brother Jonathan on the subject.' The general did so, and the governor was sucessful in supplying many of the wants of the army. When difficulties afterwards arose, and the army was spread over the country it became a by-word, ' We must consult Brother Jonathan.' The term Yankee is still applied to a portion, but ' Brother Jonathan' has now become a designation of the whole country, as ' John Bull has for England."—' Dictionary of Americanisms, by John Russell Bartlett, 1849."—From *Notes and Queries*.

Malachite is generally described as a greening marble ; but this is a very loose description of malachite ; for that mineral is neither a marble nor is it veined. It is a copper ore, seeming to have been formed by what geologists call the plutonic action of the subterranean heat, in actually melting, at some period of the world history, the rock which contained the elemen of the copper in chemical combination with som

other element. In the native mass, it has the blistered, bubbled appearance of iron or glass clinker; and on cutting it into thin slices it is found to be marked, as cornelians or agates are marked, by symmetrical striæ of light and dark bands of all the shades of green, from the darkest olive, through the most brilliant emerald, to the delicate yellow green of they oungly-sprouted leaves on the trees. We have it ourselves in Cornwall and Wales, but in such a friable form that it will not work under the tool of the lapidary; it is found also in the Burra Burra mines of Australia, and there assumes a texture that is said to promise well for art; but only in the Siberian mines is it yet found in those hard and brilliantly coloured masses which have been turned to such beautiful account in the Russian display at the Great Exhibition.—*Salisbury Journ.*

MORMONISM.—A correspondent of the *Philadelphia Ledger*, writing from Nauvoo, states that "Mormonism at this day is as different and distinct from anything which the Prophet Smith ever taught or ordained as Mahomedanism is different from Christianity. The sect is already split into seven different bodies, each repudiating the other. These are as follow.—Rigdonites, who are the simon-pure of this sect, are scattered through the land; Brighamites, usurpers, occupying the valleys of Utah; Strangites, at Force, Beaver Island, Lake Michigan; Hydites squatters on the unsurveyed public lands in Western Iowa, Kanesville their head quarters; Cutlerites, settled on Silver Creek, Mills county, Iowa; Brewsterites, at Socorro, New Mexico; Bishopites, at Kirkland, Lake county, Ohio. The Strangites, Brewsterites, and Bishopites are new lights; the Cutlerites *are reformers*; and the Hydites are the Whig branch of the usurpers of the government of the church after the assassination of Prophet Smith."

THE CATHOLIC UNIVERSITY—LETTER FROM PORTUGAL.

TO THE EDITOR OF THE TABLET.

Lisbon, 28th August, 1851.

Dear Sir—Your new Catholic University is a good project that promises to succeed. This will make Ireland what she was in times of yore—the nursery of orthodox education, to which the youth of foreign nations had flocked to obtain instructions. But you will not be able to stretch them now, as our forefathers did then, the same generous hospitable hand. The times have sadly changed. I have espoused your University's cause in one of our public journals, the *Ndcao*, in this city, by way of preparing the Portuguese mind in case collectors may be deputed to this country.

If you should not happen to have Clergymen more capable and efficient for that purpose at home with you, I would not hesitate to devote my humble services to the good Irish cause as far as Spain, Portugal, all South America, from Cuba to Cape Horn inclusive, with the adjacent Islands are concerned, being familiar with the languages of all those regions, besides not being altogether a stranger in those parts, so if I may be in this manner useful you know where to find me. I am not yet tired of serving fatherland on either a large or small scale, whenever an opportunity may offer for doing so. We have some few in this quarter who were born in Ireland and of Irish parents, but who cannot bear to be called Irish, but English, if you please. They appear to be ashamed of poor persecuted Ireland, and, for this very reason, I am ashamed of them, and refuse them my society. They feel no interest in either the weal or woes of their country, consequently I leave them to their Johnny Bull comrades.—I remain, my dear Sir, your very obedient servant, THOMAS DEVEREUX.

P. S.—In this quarter we have no political news. Parties are, as usual, jostling and shouldering each other, something like farmers' pigs about a trough of potatoes, squabbling to get near the treasury. However, the Royalist or Miguelite party are gaining ground, and have adopted your system of agitation, They have already held many meetings though the kingdom, with chairmen, secretaries, resolutions, speeches, &c. But as yet they have had no open field, or monster meetings for the general people. This new plan is beginning to give great satisfaction to the Royalists, who are becoming more and more bold. Tranquillity is general, although contentment is not so. The throne and some of the parties (the Cabralists) are plotting the turn-out of the present Premier.

In my humble and respectful opinion, I think that since your noble Archbishops and Bishops have made such an heroic manifestation of their determination to sustain their sacred rights and titles on the day of your aggregate council, they would add much to that edifying determination by constantly wearing their pectoral crosses in public over their ordinary daily dress. Their portraits in this dress are adorned with them, and I see no impropriety in the living subject of the portraits doing the same. In Brazil the Bishops wear the pectoral crosses over their ordinary black dress during their walks of recreation and journies on visitation and in their houses. I believe it is the case those many years past in most Catholic countries. I am sure it would make a cheering impression on the eyes and minds of the Faithful, particularly at this trying moment. Perhaps, the Bishops wear their crosses already, although I am ignorant of it. I don't think that Russell's penal law prohibits the public use of this Episcopal badge of jurisdiction or title.

The cross is the most suitable breastplate that our valiant Bishops could put on. *Coram populo, sicut coram Regina* T. D.

Emigration from Ireland still continues to an awful extent. It is really fearful to see steamers from all parts of Ireland, freighted with the recent inhabitants of that poor country, arriving here every day. On Tuesday the Emigrant's Home sent forth several hundreds, and every tide an emigrant-ship leaves the docks, crammed to suffocation with Irish people, who seek a home in the New World.—*Liverpool Correspondent.*

PROFESSOR GORINI.

This gentlemen, who is professor of natural history at the university of Lodi, made, before a circle of private friends, two nights ago, a very remarkable experiment, illustrative of his theory as to the formation of mountains.

He melts some substances, known only to himself, in a vessel, and allows the liquid to cool. At first it presents an even surface, but a portion continues to ooze up from beneath, and gradually elevations are formed until at length ranges and chains of hills are formed, exactly corresponding in shape with those which are found on the earth. Even to the stratification the resemblance is complete and M. Gorinia can produce on a small scale the phenomena of volcanoes and earthquakes. He contends, therefore, that the inequalities on the face of the globe are the result of certain materials, first reduced by the application of heat to a liquid state, and then allowed gradually to consolidate. In another and more practically useful field of research the learned professor has developed some very important facts. He has succeeded to a most surprising extent in preserving animal matter from decay without resorting to any known process for that purpose. Specimens are shown by him of portions of the human body which, without any alteration in their natural appearance, have been exposed to the action of the atmosphere for six and seven years; and he states that at a trifling cost he can keep meat for any length of time in such a way, that it can be eaten quite fresh. The importance of such a discovery, if on a practical investigation it is found to answere, will be more readily understood when it is remembered that the flocks of sheep in Australia are boiled down into tallow, their flesh being otherwise almost value-less, and that in South America vast herds of cattle are annual slaughtered for the sake of their hides alone.—*Times.*

FALSEHOODS OF THE PROSELYTISING AGENTS.

Ballinakill, Clifden, Sept. 22nd, 1851.

TO THE RIGHT RBV. THOMAS PLUNKET, BISHOP OF TUAM AS BY LAW ESTABLISHED.

My Lord—About seven years ago a placard was circulated through this parish, stating that 100 Protestant families were located here, who were staunch Protestants, and wanted a church, and finding your Lordship's name on the list of subscribers for 5*l.* for the purpose, I took the liberty of addressing your Lordship through the press, and proved to your satisfaction that there were no more than three Protestant families at that time in this district. Your Lordship, nor any other man connected with this device, did not venture to deny or impugn the accuracy of my proof. The supporters of this fraud found it as easy to magnify three into one hundred, as the pious founder of the Achill colony to multiply one island into 399 as the basis of that Protestant settlement. But as lies are the groundwork of the Reformation, it is natural to think that the church of Myard, in Connemara, would be built on the same foundation.

Accordingly, pleaty of money was poured into the country to furnish this building, which is as yet an incomplete, cold, empty thing, a perfect emblem of the heresy it represents; and, as your Lordship knows, its solemn consecration was fixed for last Thursday, the congregation made the best possible preparation to celebrate so great an event with becoming pomp and solemnity. Your Lordship must be sadly disappointed in seeing so few assembled to welcome your Lordship on so great an occasion, as I am told your congregation amounted to two Protestant families, without as much as one native, Jumper or otherwise, to sprinkle the saintly gathering. As your Lordship did not see these 100 families, or their increase during the last seven years, as they are a part of your flock, I wonder you did not ask where did they reside? If your Lordship would take the trouble to take a census of the Protestants of this place every seventh year, your Lordship would find them to increase on a retrograde scale, like the old dame who registered her name for 28 years in '41, and returned her name for 25 years in the census of '51. Unless your Lordship disbelieves the evidence of your senses, which you believe to be infallible in disposing of mysteries, as well as judging the ordinary occurrences of life, your Lordship has an ample opportunity of discovering the cheat practised on yourself and the public Your senses cannot make you to believe two to be one hundred.

As your Lordship had no congregation to address, you endeavoured to supply this defect by scattering scraps of something along the public roads, with as much zeal as if you had a Divine mission to scatter and tear the Bible into pieces and cast it under the people's feet, instead of "teaching all nations." Of course it will be believed that those tracts were handed to the Roman Catholics, and that there was a great gathering of these present to hear your Lordship and receive those tracts from your hands.

In conclusion, it is to be regretted that your Lordship would suffer your name to be connected with the demoralising traffic now carried on under your sanction among the poor starving people of Connemara.—I have the honour to remain, your Lordship's obedient and humble servant,

WM. FLANNELLY, P. P.

NOVA SCOTIA.

IRISH CATHOLIC UNIVERSITY.—On Sunday, Sept. 21st, at St. Mary's Cathedral, no less than three appeals were made in favour of the object which now so much engrosses the attention of the Catholics of Ireland—one by the Bishop, another by the Very Rev. Mr. Connolly, and a third at High Mass by the Rev. M. Hearne, who arrived in Halifax last week, and who has been specially deputed by the Primate and Bishops of Ireland to collect in America for the new Irish University. Dr. Walsh fully entered into a history of the penal laws against religion in Ireland—of the various methods adopted by England during three centuries to uproot the ancient Faith—of the deep-laid scheme concocted

in modern times to accomplish by fraud and cunning what could not be effected by force, and expressed an earnest hope that every Catholic in America would contribute generously to the Irish University. Mr. Hearne's mission seems to be looked upon most favourably by the Catholic Clergy and laity of this city, and if his appeals in other parts of this continent be as well received, there is little doubt that the Catholic University will obtain a large sum from America. The Rev. gentleman, during his address on Sunday, read a very spirit-stirring appeal from the Irish Bishops to their brethren in the Faith on this side of the Atlantic. We have heard that he already speaks in the most grateful terms of the liberality and kindness of the Catholics of Halifax.—*Acadian Recorder, Sept. 27th.*

SPAIN.

The Royal Academy of History of Madrid, in the sitting of Sept. 19, conferred the title of Honorary Academician upon His Eminence Cardinal Wiseman.

B. C. ORPHANAGE, FREE SCHOOLS AND WIDOWS' ASYLUM.

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APPEAL IN BEHALF OF THE CATHOLIC MISSION AT GRAHAM'S TOWN. CAPE OF GOOD HOPE.

(*From the B. C. Herald, Nov* 26.)

Intelligence having been just received, that the Catholic Mission established lately at Graham's Town has been reduced to the greatest distress, by occasion of the Kaffir war, which rages in its vicinity, the Charity of the Faithful is appealed to, in order to procure means of support for the Bishop, Clergy and Nuns, of that district during the present calamity. Already, these Apostolic servants of God have endured many severe privations, and as the price of provisions is now exorbitant, and the Catholics of Graham's Town generally very poor, they will it is to be feared in a short time, if not assisted by their Brethren elsewhere, be destitute of the means to provide for themselves, even the necessaries of life. Donations will be gratefully received by the Archbishop and his Clergy, by Mr. P. S. D'Rozario, No. 8 Tank Square, and by Mr. J. Spence, Spence's Hotel.

Subscription.

Major ———, Bengal Army, .. Rs.	200	0	
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SUMMARY OF INTELLIGENCE.

No. 1.] CALCUTTA: SATURDAY, JANUARY 4, 1851. [VOL. XX.

No churchman has ever dreamt of taking alarm at the mappin, out of the country by the Methodists of "dioceses," with a "Bishop of Hobart Town" or "Bishop of Adelaide" at their head. But when the Pope, "by the grace of God and the Holy Apostolic See," creates the *Catholic Observer* into a Bishop of Westminster, whose sway was to extend like that of a Metropolitan, to the Trent and Humber, and whose spiritual jurisdiction was to shelter the suffragans of Dr Ryder, &c.

The *Record* and *Gazette* also, in order to delude the people of the extent of crime in England, remarked that in every hypothesis, it was clear that all the London Journals, which daily publish the names of persons out of employment, as soon as they could be procured, and which might therefore be considered as the *Herald* and *Post* of the profession, were brought there to such persons that Satan himself, particularly hated his business, regarded him as a leader, and consequently as belonging to London interests.

According to the *Herald* the Bishop of Westminster, Cardinal Pecci, has arrived in London, and has taken up his residence at Oscott, the seat of the Bishop of Birmingham, where he will remain for a few days, and will then proceed to Rome. The Cardinal is attended by his secretary, Monsignor Talbot, and by a numerous suite of Italian ecclesiastics. The Cardinal is the bearer of the Pope's Bull, appointing Dr Wiseman Archbishop of Westminster, and Dr Errington Bishop of Plymouth. The Cardinal will return to Rome in the course of the month.

The Bishop of Norwich has issued a pastoral letter, in which he says:—"Let us not be unmindful of the solemn fact, that the Church of Rome is now sending forth her emissaries into this land, and that they are even now at our doors. Let us not be unmindful of the fact, that the Church of Rome is now sending forth her emissaries into this land, and that they are even now at our doors. Let us not be unmindful of the fact, that the Church of Rome is now sending forth her emissaries into this land, and that they are even now at our doors."

The Bishop of Norwich has issued a pastoral letter, in which he says:—"Let us not be unmindful of the solemn

of the Insolvent Act, and we can see little difference between running up bills to the amount of *sixteen years'* salary, and obtaining the same sum from tradesmen by ordinary fraud

The same journal contains an amusing exemplification of the apathy always exhibited by Indian Governments, towards projects having in view the improvement of the resources of the country. In September 1847, Captain Gunnery of Fort M N I, forwarded to Government a number of articles made of gutta percha a material at that time but little known, with a recommendation that the tree from which it is produced should be encouraged in the jungle and forest land of India The authorities of Madras with due official gravity deliberated for the proposition for one whole year, and have declared that the article will not appear likely to be of any useful purposes of public service."

SATURDAY, DECEMBER 28.

The *Englishman* republishes from a Hobart Town journal, an account of the special experience of the Australian Colonies, which indicate the extraordinary productive power they possess —

"In 129 Ships,

Wool, ...	12,613 bales,
Copper ore, ...	1,000 tons
Oil, ...	1,057 casks
Hides, ...	646 bales
Wheat, ...	1,440 quarters
Tallow, ...	19,185 casks
Total value, ...	£8,178,800

The total amount of wool is estimated by our contemporary at thirty eight millions of pounds a sum no small degree for the extraordinary quantity which each large sheep farmer frequently carries at each additional fleece —*Friend of India*

CLERGY AID FUND.

ON ACCOUNT OF CHRISTMAS COLLECTION

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Cobbett's Reformation.

A History of the Protestant Reformation in England and Ireland, showing how that event has impoverished the main body of the People in those countries, by William Cobbett, 2 vols bound in one. Price: Three Rupees.

P S. D'ROZARIO & CO

St. PETER'S COLLEGE.

The Christmas vacation will terminate at this Institution on the 13th January 1851

For particulars apply to the Very Rev. J. J. MEAMET, Rector of St. Peters' College.

Agra, Decr. 27th, 1850.

NOTICE

The Christmas Vacation at the several Catholic Schools of Calcutta, will begin on December 21st, and end on the 15th January 1851.

ST XAVIER'S CHAPEL.

BOW BAZAR

Native Convert Association.

The Members of this Association are reminded that the plenary Indulgence granted by his late Holiness Gregory XVI, may be gained on to-morrow Sunday, January 5th, by those of the Society who besides Confessing and Communicating shall have complied with the other conditions prescribed by the Sovereign Pontiff

NOTICE

To the Members of the General Committee for the Orphanages and Free Schools, the Native Convert Association, &c &c

The Members of the above named Committee are requested to meet at the Cathedral House, on to-morrow Sunday, January 5th, at 10 o'clock A M

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SUMMARY OF INTELLIGENCE.

No. 2.] CALCUTTA: SATURDAY, JANUARY 11, 1851. [VOL. XX.

THE WHITE QUAKERS.—At the Dublin County Court, on Friday, three men, named Cullen, Bradley, and M'Intire, were indicted for burglary and robbery in the house of Joshua Jacob, at Newlands, on the 8th of September last.—Catherine Jacob the wife of Joshua Jacob, was the first witness examined. The spouse, whom Joshua had taken to himself, appeared to be 21 or 25 years old, of coarse features, and altogether of exceedingly plain appearance; she was habited in the usual costume of the female members of the sect—a mantilla, gown, &c., of white linen, her hair cropped close, and bound with a fillet of stuff, or some such material; her legs and feet completely bare. She affirmed that she belonged to the Society of White Quakers. That she was married to Joshua Jacob, her husband was the head of the community; remembers Sunday night, the 8th of September, the community went to bed generally at daylight, on that occasion the doors and windows of the house were closed on their retiring to rest; there were five outside doors to the place. Somewhere in the night heard a voice at the fourth door, looked out through her bedroom window, and saw two men coming out from that door, asked them, were they robbers, they answered No—but that they were police, got into her own bed-room, locked the door on the robbers, and saw five men breaking open another window. Identified Cullen, Bradley, and M'Intire, amongst the party. Bradley is a Quaker, but not a member of the Society; Cullen was so for several weeks, but not for some days before the robbery. M'Intire had been taken on the Saturday previous to the 8th, and was not out on the morning following they had rescued him through custody, he said he needed food; they entered through the window, and proceeded by a back-stairs to her bed-room, but she had locked the door against them; and when they could not get in, they went down to the hall, and immediately she heard a noise as if they were breaking doors there, she again looked out, and saw them rolling two or three casks through a window out on a lawn outside. She observed Cullen place the hamper on a wheel-barrow to take them up, M'Intire took it, laid on his shoulders, he staggered under it at first, but then went off; then saw Cullen examined about half an hour in the house; they took a dozen of sheets, several shirt-cases, and some clothes-chests from a press in the hall, had seen Bradley a few days previously, open the press and look into it, and examining its contents; I rebuked him for doing so, and he left the hall. The witness here identified, by horse marks, several articles produced on the table.—Cross-examined.—How long is it since you became a member of the community of White Quakers?—Six months.—How many members may the community now number at Newlands?—I cannot tell thee that exactly, for I never counted them, but I believe the number to be something under thirty.—What supports all these—is it Joshua that does so?—No; those of the Friends who have property give it up for the use of all, and for the relief of the poor.—Where, and by whom, were you married to Joshua?—I was married in the community at Newlands, and by all the Friends assembled; they believing the marriage to be a holy one, gave unto it their sanction.—How many wives has Jos?—I could not tell thee that.—Why, has he got so many of them?—I believe that he had three wives before me.—All living?—To the best of my opinion, they are not now alive.—To the Chief Baron: On the night of the robbery there was clear moonlight, quite sufficient to enable me to positively identify the prisoners; they all wore caps on the occasion, and I saw all their faces quite distinctly. The witness here described their dresses very minutely.—Mr. Egan: Have you any children of your own, Catherine?—Witness (hurrying rapidly down from the table): Yes, I have.—Mr. Egan: And you are only six months married, Catherine?—A police-constable deposed to meeting the prisoner Cullen on the morning after the robbery, with a portion of the stolen articles concealed on his person.—An *alibi* was proved for the prisoner Bradley by two respectable witnesses.—The jury found Cullen guilty, and acquitted the other two prisoners.—*Tablet.*

TURKEY.—A letter from Constantinople gives some particulars of the outbreak at Aleppo:—"At the commencement of the insurrection the Christians had remained at home, or sought refuge with the Pacha at Mussabieh. But their habitations were sacked, and such of them as were discovered put to death or plundered. About sixty persons were killed and double that number badly wounded. Zarifi Pacha, the Governor of Aleppo, after some fruitless efforts to quell the revolt, had himself shut up in the barracks with 600 men. That force was no doubt, sufficient to repress the fury of the insurgents, but, if properly directed, it could have prevented many evils. Amongst the victims of these excesses were several Catholic priests, a patriarch and a Protestant preacher. The consuls did not suffer, but their authority was set at nought. After four days' massacre, order was restored by the authority constituted by the well-disposed part of the inhabitants, and at the head of which was placed the Sheik Mahmoud, succeeded, with the [illegible] Bey and the Polish refugees, in organizing a small force which, at least for the moment, [illegible] Omer Pacha, who, aside, the governorship of Aleppo, confirmed [illegible] with the principal chiefs of the insurgents, on the evening of the 15th ult., he informed his friends and acquaintances that he was in hopes of seeing all things tranquillized. We know the result of what passed afterwards, as our advices only extend up to the 19th ult., the evening.

It is stated in a letter from Constantinople, of the 10th, that Austrian Government has given its consent to the transfer of the Hungarian refugees in Turkey, with the exception of Kossuth, but that the Porte had declared that all must be released or none. The refugees themselves were, it is added, of opinion that they ought to be treated alike. Great anxiety of mind was expected with anxiety. Should the Ferozepore, Perseul and Ridley go, it was said, they would take up their residence at Paris, and Kossuth at London.

DAMASCUS.—An insurrection broke out at Damascus on the same day as that of Aleppo, but was put down by the troops. A battle was fought between the troops and the Emirs of Bashan at the gates of Maloulah, near Damascus, in which the Emirs were completely routed and taken prisoners. They were walked through the streets of the city with irons on their legs, in their shirts, and with brooms on their shoulders.

There is no longer any doubt as to Mr. More O'Ferrall's retirement from the government of Malta. He has declared that he shall leave in April next, as his constitution will not permit of his risking another summer on the Melita Island. Lord Beaumont, it is stated, is to succeed Mr. More O'Ferrall.

The Right Hon. Richard Lalor Sheil, after having had several interviews with the Chancellor of the Exchequer on the subject of the contemplated Mint reforms, left town for Ireland, for the purpose of visiting his property in that country prior to his departure for Tuscany. He is expected to return before the close of next week, and will, in all probability, leave for the scene of his diplomatic services about the 5th of December. We may with some confidence state, that Mr. Sheil, chiefly, owing to his representations, the valuable sinecure of the Mastership of the Mint expires. The public will also be glad to know that the doom of the moneyers is also on the point of being sealed.

The Roman Catholic clergy of the archdiocese of Dublin assembled on Monday, at the requisition of their diocesan, for the purpose of presenting an address to the Roman Catholics of England, congratulating them on the restoration of the hierarchy. Archbishop Murray presided, and more than 200 clergymen attended the meeting.

Colonel Sir Charles O'Donell has addressed the electors of the City of Limerick, in anticipation it is to be presumed of Mr. John O'Connell's retiring from the representation; and the gallant colonel, penning his address, no doubt under the feelings of excitement with which Lord John Russell's letter inspired him, puts forward as his motto—"the Pope, the priesthood, and the people." This he qualifies by explaining that he speaks of the Pope only as "the spiritual head of the Roman Catholic religion, but not involving any question with regard to the just supremacy of the Queen."

The first monthly meeting of the Catholic University Committee was held on the 13th inst. There was, it is said, a very full attendance, including three Archbishops and several Bishops. The deliberations extended over four hours, and an adjournment was then moved to eleven o'clock on Thursday. A large number of donations and subscriptions were handed in towards the objects of this meeting. The promoters of the scheme of exclusive education are in high spirits since the promulgation of the Ministerial manifesto, which still monopolises the sole attention of the Irish press.—*Atlas for India*,

B. C. ORPHANAGE FREE SCHOOLS AND WIDOW'S ASYLUM.

H M., *Burdwan*, through Mr. Guzman, for December last, ...	20	0	
G. B. Cornelius, Esq. for Nov.	2	0	
N. O'Brien, Esq., ...	2	0	
M. Castello, Esq, ...	1	0	
J. Younan, Esq., for October and Nov.,...	2	0	
J. Piaggio, Esq., for September, ...	1	0	
M. Augier, Esq., July and August, ...	2	0	
Mrs. F. Gonsalves, for Nov.	6	0	
A Friend to the Orphanage, through Mrs. Gibson, ...	5	0	
Thomas Kenney, Spence's Hotel; a Bundle of Clothes.			
James Curnin, *for Nov.* 1850 .. Rs.	5	0	
Dr. McEgan, ...	5	0	
Mrs. Spence, ...	10	0	
Mr. A. Spence, ...	5	0	
,, J. Gough, ...	7	0	
Mrs. Dowling, ...	2	0	
W. H. Price, ...	5	0	
F. Mazaux, ...	5	0	
W. R. Lackersteen, ...	5	0	
J. Spence, ...	50	0	

BOW BAZAR.

Collection made by Mr. Jas. Mylan, in aid of 'St. Xavier's Chapel,' for the Month of October last.

Mr. James Rideout, ... Rs.	5	0	
,, F. Pereira, ...	2	0	
,, J. Cornelius, Jr....	2	0	
Messrs. Deefholts, ...	2	0	
Mr. J. King, ...	1	0	
,, M. T. Lepics, ...	1	0	
,, J. Leal, ...	1	0	
,, Thomas Gregory, Jr.	1	0	
,, P. Rebeiro, ...	1	0	
Mrs. C. R. Belletty,...	1	0	
,, A. Powell, ...	1	0	
,, R. DeLallana, ...	1	0	
,, Hobson, ...	1	0	
,, Speede, ...	1	0	
Mr. Wm. Salvador, ...	9	8	
,, P. Gill, ...	0	8	
,, Wm. Martin, ...	0	8	
,, J. Andrew, ...	0	8	
,, J. Brown, ...	0	8	
Mrs. Bilderbeck, ...	0	8	
,, F. Salvador, ...	0	8	
,, R. Lepies, ...	0	8	
,, E. Martin, ...	0	8	
,, J. Francisco, ...	0	4	
,, E. Ambrose, ...	0	4	
M. J. Nicholas, ...	0	8	

Expenditure.

Paid Servants wages and contingencies, Rs.	8	14	
Gardener's wages, ...	4	0	
Mending old benches of the Chapel, ...	1	11	
Cushions for Do.	4	3	

PROPAGATION OF FAITH.

Mr. McCartney, ... Rs.	1	0	

CLERGY AID FUND.

ST. THOMAS' PARISH.

Mrs. Doran, through Rev. Mr. McGirr,...	5	0	

St. PETER'S COLLEGE.

The Christmas vacation will terminate at this Institution on the 13th January 1851.

For particulars apply to the Very Rev. J. J. MERMET, Rector of St. Peters' College.

Agra, Dec. 27th, 1850.

NOTICE.

The Christmas Vacation at the several Catholic Schools of Calcutta, will begin on December 21st, and end on the 15th January 1851.

THE BENGAL CATHOLIC HERALD.

Terms of Subscriptions.

Annually in advance, ...	Rs.	10
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☞ *Annual and Half Yearly Subscribers to the Catholic Herald are reminded that their subscriptions are now due, and we shall feel thankful by their remitting the same to Charles A. Serrao, Superintendent of the Bengal Catholic Orphan Press, No. 5. Moorghyhutta Street Calcutta.*

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SUMMARY OF INTELLIGENCE.

No. 3.] CALCUTTA: SATURDAY, JANUARY 18, 1851. [VOL. XX.

OVERLAND SUMMARY.—The Mail of the 7th December arrived in Calcutta on the evening of Tuesday the 14th instant, but the intelligence it conveys is of less interest than had been expected. The Anti-Papal agitation still progresses, and the whole of the episcopal Bench, with the exception of the Bishop of Exeter, and the Bishop of St. Davids (Dr. Thirlwall,) have presented in address to the throne, protesting against the "unwarrantable insult that has been offered to the Church and Her Majesty, and * * the attempt to subject the people to a spiritual tyranny from which they were freed at the Reformation." The Bishop of Exeter sent up a private address of his own, which was returned ostensibly on account of an informality, and the reasons of Dr. Thirlwall's dissent from the address have not yet been made known. Almost every county in England is sending up addresses to the Queen, but there is also observable a strong reaction in the opposite direction. Mr. Roebuck has published a letter to Lord John Russell, rebuking him for the "wretched fanaticism he was evoked," and putting the significant query "How is Catholic Ireland to be governed." The majority of the papers which appeal to the masses, in particular the *Weekly Despatch*, call the whole agitation "a manifest hypocritical fuss."—*Friend of India*.

Cardinal Wiseman has published his Appeal to the people of England, a document distinguished by even more than his usual force and sarcastic eloquence. He re-asserts distinctly that the arrangement of the Pope for the distribution of England into Roman Catholic sees was shewn by his Holiness to Lord Minto, and he directs some cutting sarcasms against the present condition of portions of the Established church, and pointedly alludes to the misery and depravity of the districts lying around Westminster Abbey. Neither His Eminence's reasonings nor his sarcasms, however, will convince the English Protestants that the proverbially far-sighted Court of Rome, has ventured upon a movement which they must have known would excite the strongest demonstrations of anti-papal feeling, without some object of more importance than the creation of a titular hierarchy. We sincerely hope, that the result of all this will be, not the revival or enactment of any penal laws against either Roman Catholics or their spiritual adversaries, but the re-invigoration of that sound and earnest Protestant feeling, which has been so grievously enfeebled by the squabbles about surplices, and candles, and communion tables.—*Ibid*.

AMERICA.

A Woman's Rights Convention has been held at Worcester, Massachusetts. It commenced Oct. 28, and lasted three days. The chair was taken by Mrs. Paulina W. Davis, who delivered an address on the relations of women. Amongst the names of the business committee we find those of W. L. Garrison, Frederick Douglass, and the Rev. Wm. H. Channing. Several resolutions were agreed to. The following is a specimen:—

Resolved.—That women are clearly entitled to the right to suffrage, and to be considered eligible to office, the omission to demand which, on their part, is a palpable recreancy to duty; and the denial of which is a gross usurpation on the part of man, no longer to be endured; and that every party which claims to represent the humanity, the civilization, and the progress of the age, is bound to inscribe on its banners, "Equality before the law, without distinction of sex or colour."

Mrs. Lucretia Mott made some further remarks, touching the promise of the woman, in the marriage ceremony, to love, honour, and *obey*. She said these words were put into the woman's mouth by the priest and not the woman, though the reluctantly answers "Yes." In the religious society (Society of Friends) of which she was a member it was not so; there was a perfect reciprocity of obligation as they stood in the presence of Heaven, without priest or magistrate, and invoked the Father's blessing.

On the last day the following resolution was agreed to:—

Resolved,—That it is the imperative duty of every woman to obey the dictates of her own enlightened conscience, in all matters of religion and benevolence, without asking the consent of her father or husband.

The following resolution was also adopted:—

Resolved,—That as a woman alone can learn by experience, and prove by works, what is their rightful sphere of duties, we recommend as *next steps*, that they should demand *a co-equal share* in the formation and administration of Laws—Municipal, State, and National—through Legislative Assemblies, Courts, and Executive offices.—*Nonconformist*, Nov. 29.

FRIDAY, JANUARY 10.

The *Bombay Telegraph and Courier*, in his issue of the 31st December, quotes the following statement from the *Morning Herald*, which he considers a gratifying sign of growing confidence in the important undertaking just commenced in this country. "A good deal of business has been done in some of the railway shares to-day, and prices have been tending towards improvement for many of them. This remark applies particularly with respect to the shares in the Indian Railways, which it is understood have been purchased to a considerable extent by one or two of the most influential Assurance Companies, for whom also sales of the Government stocks, have been made during the past week for the purpose."

The *Agra Messenger* reports that the Governor General, under orders from Home, has directed the Board of Administration in the Punjab to grant a pension of 3 Rupees a month, to all those who lost their toes, or suffered any other injury by the frost in Affghanistan. This order includes the camp followers.

The *Hurkaru* states, that the Bengal Indigo Company, whose produce for the season is above 4,000 maunds, have determined to ship it for England themselves, rather than sell in this country.

SATURDAY, JANUARY 11.

We have received Cape Journals to the 7th December but they contain little news of general interest. The Governor, Sir Harry Smith, had had an interview with many of the most influential Native Chieftains at King William's Town, and had made a speech, in which he pointed out the certain punishment they would incur by any armed expedition across the frontier with hostile intentions. The chiefs appeared to be much impressed with his Excellency's threats, but the colonists complain that sufficient means have not yet been taken to defend the frontier, and the well known duplicity of the native chiefs renders all their promises inadequate to quiet the fears of the neighbouring residents.

The *Calcutta Morning Chronicle* states, that in addition to the immense pecuniary claim of the British Government upon the Nizam of the Deccan, that potentate is indebted to two Parsee merchants in the sum of Thirty-five lakhs of rupees. The merchants have determined to lay their accounts before the Court of Directors, and subsequently before the House of Commons. We fear that neither body will shew much readiness to interfere for the support of their claims, unless they can prove that they are in some way connected with the international relations of the British Government and the Nizam.

TUESDAY, JANUARY 14.

The following is the account of the last monthly Opium sale:

Behar,	Chests 965	Average 924	Proceeds	18,13,778
Benares,	" 890	" 909	"	8,09,750

This shews a decline of Rs. 55 a chest on Behar, and Rs. 62 on Benares.

The *Mofussilite* mentions that Ensign Dashwood of the 48th N. I., was robbed of everything near Cawnpore, on the Grand Trunk Road, and observes that this is the fifth or sixth case of the robbery of Europeans during the last few weeks. The robbery of Europeans, by native dacoits is quite a new feature in Indian crime, as the plunderers were formerly afraid of the attention such acts would draw to their proceeding. This fear has, however, in a great measure disappeared, and Europeans must now defend themselves, as the natives have long been compelled to do. —*Friend of India.*

PUSEYITE DOINGS IN LONDON.—The *Church and State Gazette* says: There is a report that the sacrament has been "reserved" (as in the Romish Church) at St. Barnabas" and other Transitionist churches, and with the sanction (though not formally and publicly expressed, of the Bishop of London! It is said that Mr. Richards of Margaret) now Titchfield street Chapel made on application to His Lordship on the subject a year or two ago, but that then no definite answer was given. It appears that, before the church of St. Barnabas was built, the late schoolmaster, Mr. Heald (who is now most actively engaged in the dissemination of undisguished Romanism), was in the habit of having service to the virgin and for the "souls in purgatory" performed in the schoolrooms: how far this was with Mr. Bennett's sanction is not stated. On one occasion a service (probably the Romish one) was performed in honour of the Immaculate Conception and on the festival of the Romish calendar; and it is said that it was attended by one of Mr. Bennett's "nuns"—(a "parlour nun," for there are both parlour and kitchen nuns in the Puseyite establishment)—and also by his children's governess. The Romish office for the dead has been many times recited there, and Mr. Bennett has publicly intimated his approval of such devotions. The schoolmaster's room (which was used also by the clergy) contained images of the Virgin and Saints, Romish books and pictures, &c.; but the licence of the bishop was also placed against the wall, framed and glazed! Mr. Heald appears to have instructed the boys most carefully in the performance of Romish ceremonies—such as bowing at the "Glory be to the Father," and at other parts of the service, and also to the communion table; and they were charged never to call themselves "Protestants." Mr. Heald was recommended to Mr. Bennett by the Dean of Chichester.—*Patriot October 31.*

QUACK, QUACK, QUACK.—Such is not an uncommon cry in cold water. We cannot say if it was uttered by any members of the cold-water meeting at Drury-lane on Tuesday, but we are quite sure that it might have been.

We have in this country become so fond of excitement, that we dare not present the most obvious truth in its genuine simplicity. So the teetotallers have taken Temperance, dressed her in bear-skin, clapped an eagle's feather on her head, and exhibited her to the public at Drury-lane Theatre. A very curious figure she cuts there, we must admit. No doubt very many stopped to gaze, who but for the fantastic dress, would not have taken the trouble to turn their heads that way. Still, it may be doubted if they were much edified by the spectacle. It is of little use to gaze even at Temperance—if only to laugh at her afterwards. The most modest virgin has been made ridiculous by overmuch frippery. If the teetotallers want to make a stir in the world—if their object is to appear in prominent reports—and to cut a figure in leading articles in the newspapers—they have adopted a very efficient mode of obtaining it. But if their aim is to introduce a rational and intelligible sobriety amongst the people of this country, they will do better than by introducing Mr. George Copway—even with a dozen more syllables to his name—for the purpose of exhibiting Indian bestiality as a warning to us Christians.

Temperance, gentlemen, above all things. Such is our motto as it is yours. But we do not see the object of promoting temperance from spirituous liquor by intemperate displays of quackery, or inculcating sobriety of diet by a total disregard of sobriety of conduct. Mr. George Cruikshank may be a very temperate man over his own dinner. But when, after that dinner, he amused himself with sketching clergymen with the Bible in one hand and bottles of rum in the other, we see almost as much intemperance in the after dinner proceedings as in those of the unfortunate subject of his sketch. He could have employed his time much better by taking a glass of wine. However, we do not think the display of Tuesday is likely to be repeated. The gentlemen concerned have made themselves ridiculous enough for some time to come. When they next appear they may reflect on the propriety of substituting Red Indians for Silenus, and of abolishing a triumph of Bacchus only to make room for the triumph of grotesque argument and mishapen illustrations.—*Atlas, Nov. 2.*

B. C. ORPHANAGE FREE SCHOOLS AND WIDOW'S ASYLUM.

David John, Esq., for October, November and Dec.	Rs.	12	0
J. Rostan, Esq., for December, ..		4	0
J. H. Rostan, Esq., „ „		1	0
T. Sinaes, Esq., „ „		1	0
T. J. Bolland, Esq., „ „		5	0
T. Murphy, Esq., for November, ...		2	0
Sergt. Major Dalton, ...		10	0
A. Snider, Esq., for 3rd quarterly Bill,...		3	0
Mrs. McClelland, „ 4th quarterly Bill,...		10	0

BOW-BAZAR.

Collection made by Mr. Jas. Mylan, in aid of 'St. Xavier's Chapel,' for the Month of November last.

Mr. James Rideout, ...	Rs.	5	0
„ F. Pereira, ...		2	0
„ J. Cornelius, Jr....		2	0
Messrs. Deefholts, ...		2	0
Mr. J. DeCruz, ...		1	0
„ Chas. A. Pereira, ...		1	0
„ M. T. Lepies, ...		1	0
„ J. Leal, ...		1	0
„ Thomas Gregory, Jr.		1	0
„ Sevedra, ...		1	0
Mrs. C. R. Belletty,...		1	0
„ A. Powell, ...		1	0
„ R. DeLallana, ...		1	0
„ Hobson, ...		1	0
„ Speede, ...		1	0
Mr. Wm. Salvador, ...		0	8
„ P. Gill, ...		0	8
„ P. Rebeiro, ...		0	8
„ F. Gromes, ...		0	8
„ J. Andrew, ...		0	8
„ J. Brown, ...		0	8
Mrs. F. Salvador, ...		0	8
„ R. Lepies, ...		0	8
„ E. Martin, ...		0	8
„ J. Francisco, ...		0	4
„ E. Ambrose, ...		0	4
M. J. Nicholas, ...		0	4

Expenditure.

Paid Servants wages and contingencies,	Rs.	8	14
Do. Gardener's wages, ...		4	0
Do. for decorating the Altar for Christmas, and other expenses, ...		14	3

Printed at the CATHOLIC ORPHAN PRESS, No. 5, Moorghyhutta, under the superintendence of CHARLES A. SERRAO, every Saturday morning, price 1 Rupee monthly, or, 10 Rupees a year, if paid in advance.

SUMMARY OF INTELLIGENCE.

No. 4.] CALCUTTA: SATURDAY, JANUARY 25, 1851. [VOL. XX.

"We give to-day from *Chamber's Journal* an account of the late Balloon ascent from Paris, of which one or two short notices have already appeared in our columns. The accident that befel MM. Barral and Bixio very closely resembles that which so nearly cost Mr. Kight his life at Calcutta; but this is the only point in which the two expeditions in any way resembled each other. A moral might almost be extracted from the contrast the rest affords: here the spectacle and the plaything part of the adventure was all any one seemed to have thought of;—the Parisian adventurers ascended for the sake of knowledge, not of ostentation or display at all. The two many, when deemed fit, be at all times easily combined; but here sound and substantial things are deemed unworthy of notice—trifles take their place.—Since writing the above we observe that Mr. Kight proposes to make another ascent; that this time he intends taking instruments along with him, and that he is desirous of receiving any suggestions that may be offered him as to the investigations it would be best for him to endeavour to conduct. The first thing of course for him to ascertain is the altitude neared, and the direction pursued by his balloon; a pocket compass will suffice for the latter, and for the former a barometer is necessary. Now, as this most beautiful instrument is somewhat expensive in the only form in which it could prove serviceable,—a mountain barometer costing some eighty or a hundred rupees, and having a very great chance of getting broke in its ascent,—we would recommend the following substitutes: an aneroid, if such a thing can be had, graduated as low as 20 inches, corresponding pretty nearly to 10,000 feet, and if not, the mountain sympesometer of Mr. Adie: both are excellent instruments, and not at all liable to accidents, unless with very rough usage indeed. Failing these, or in addition to them, he ought to get a barometer tube—there must be plenty of these, if not in the shops or bazars, at all events in the Government stores,—and to fill this, after having been cleaned and dried out thoroughly, with the purest quick-silver that can be had; a slip of paper carefully divided into inches and tenths—or half tenths, if this can be managed,—gummed or pasted along the side, will serve for a scale. A wide glass ink-bottle, or leather bag, will answer for a cistern, and a couple of pieces of wood for a frame; it should be suspended so as to keep the perpendicular as nearly as possible, and read when the mercury is at its lowest. This will give the altitude to within fifty or a hundred feet—quite near enough for all useful purposes The barometer at starting ought to be compared with the standard in the office of the Surveyor-General: this is indispensible. A wet and dry bulb thermometer are indispensible requisites; Daniel's hygrometer would be desirable, but this also is expensive, and apt to get broken; both thermometers ought to be well exposed to the breeze, and completely shaded from the direct action of the sun. These instruments are nearly all that are required, and we do think the scientific men of Calcutta should take on themselves the trouble and the expense of having them put in order and supplied; it is enough that Mr. Kight makes use of them. Our suggestions are calculated for the meridian of Bombay, where we are in the most helpless position in such matters that can be imagined; we should not have ventured on offering them had not Mr. Kight twice already ascended without any instruments or means of observation at all. There are several others, such as the cyanometer, or some other instrument for measuring the blueness of the sky, which would be very desirable; but as the Calcutta aeronaut does not appear to have hitherto been familiar with such things, it may be as well to restrict himself to those that are obtainable: a balloon without a barometer and a thermometer, is like a ship without a sextant or nautical almanac—its position mere matter of guess work."—*Bombay Times.*

Earthquake at Chittagong.—A letter received from a friend in Chittagong states that, some time in last month, there was an earthquake at that place, and that it lasted five minutes; but the shock was so great as to bring down some houses, and to cause the loss of 30 lives. The men that died were on a hill labouring at the time. It is not known whether the sudden shock rolled them down from the hill, or whether they were swallowed by by the earth by its being rent any where.—*Englishman.*

We have heard of the fall of a remarkable aerolite which took place at a village named Sulka, a short distance from Bissnupore, on the 30th of November, at 3 o'clock in the afternoon. The fall was accompained by an explosion said to have resembled that of a cannon. The stone buried itself about four feet in the ground. On being extracted it was found to measure three and a half feet round by one and half. We hear that Captain Hannyngton has obtained possession of it, and that it will be forwarded to the Asiatic Society.

SARDINIA.—*Piedmont.*—The Sardinian Chambers were opened by the King in person on the 23rd ultimo. The passage of his speech referring to the differences with the Holy See was greatly applauded by the Chambers and the people. "The efforts of my Government have not succeeded hitherto in overcoming the difficulties which have arisen with the Court of Rome, in consequence of certain laws which the powers of the state could not refuse to introduce in the new political and legal organization of the country. The rule of our conduct has constantly been the respect we all profess for the Holy See, in conjunction with a firm resolution to uphold the independence of our legislation. Faithful to our duties, and persevering in the exercise of our rights, we hope that time and the happy influence of religion and civilization will enable us to establish that harmony which is one of the first wants of the social state."

THURSDAY, JANUARY 16.

The *Bombay Gazette* publishes a statement of the comparative increase in the exports of several articles from England to various ports in India, during the first ten months of the past four years. The increase in Calcutta in the article of calicoes is a fair index of the general progress.

The arrival of the Mail compelled us in our last issue to restrict our notice of the great fire at Rangoon, to the bare record of the destruction of the town, but our readers will find an animated account of the occurrence among our selections, extracted from the *Englishman* of Wednesday. We are inclined to think the tale will be found a little too highly coloured, but there can be no doubt that the damage done is enormous, and will seriously affect the future prosperity of Rangoon. Fortunately, the houses are all of wood and may therefore be easily rebuilt, but the inhabitants do not possess the energy of those of San Francisco.

A curious question of Jurisdiction was settled in the Supreme Court on Wednesday the 16th instant. An American seaman, had made a demand for wages of his Captain, also an American, in the Small Cause Court, but the Judges held that they had no jurisdiction. The suit was, therefore, transferred by mandamus to the supreme Court, and the Judges decided that the defendant in coming to Calcutta did actually work for gain in Calcutta, and was consequently within the jurisdiction of the Small Cause Court. A variety of other objections were also raised, but they were all overruled.

SATURDAY, JANUARY 18.

The *Englishman* notices the arrival of the three Sikh Sirdars, Shere Singh, Utter Singh, and Muddo Singh, in Calcutta, by the *Indus* Steamer.

MONDAY, JANUARY 20.

We are happy to observe that Captain Gills, the officer selected by the Government of Bombay to copy the freecoes of the well known caves of Ajanta, has proceeded so far

with his task as to have produced three paintings, each ten feet square, and containing facsimiles of the three best frescoes in the caves. The works are said to be splendidly executed, and they will probably be engraved for general circulation. The *Bombay Times* believes the pictures establish the fact of a connection between Western India, and Egypt, a conjecture which, though not improbable in itself, will require very careful elucidation.

The *Bombay Telegraph and Courier* in his issue of the 8th January, quotes a paragraph from the *Architect*, a highly respectable English journal, distinctly asserting that Mr. Robert Stephenson, is about to proceed to Suez to survey the Isthmus, with the view of constructing a canal. As the passage is highly important we give it entire :—"Mr. Robert Stephenson is on his way to Suez, to examine the route for a Ship canal between the Mediterranean and the Red Sea. This survey is said to form part of a conjoint survey directed by England, France, and Austria, the former being represented by Mr. Stephenson, France by M. Poulin Talabot, and Austria by M. Negrelli. These latter have completed their labours; and on the completion of Mr. Stephenson's survey, the route will be determined on the conjoined evidence of the three reports. It is hoped the three powers will contribute the funds;—if not, the works will be conceded by the Pasha to a joint stock company." The appointment of the Austrian Engineer, accounts for the news reaching us first through the Prussian journals.

TUESDAY, JANUARY 21.

The *Englishman* publishes an extract from an English letter, stating that the complaints which have been of late so frequent in India, about the tardiness of the Peninsular and Oriental Company's steamers, have at length attracted attention in England. A wealthy Company is, it is said negotiating with the Austrian Lloyds to establish a monthly line of steamers between Calcutta and Suez. But we feel confident that the P. and O. Company will strain every nerve to remove the causes of complaint, and to recover the confidence of the public; and few things would give us greater sorrow than to see them superseded.—*Friend of India.*

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SUMMARY OF INTELLIGENCE.

No. 5.] CALCUTTA: SATURDAY, FEBRUARY 1, 1851. [VOL. XX.

THE SICILIAN VESPERS.—New outrages shed a gloom over the festival of Easter at Palermo the ancient capital of the kingdom; detested by the strangers more than any other city, as being the strongest and the most deeply injured. Messina was the seat of the King's Viceroy in Sicily, Herbert of Orleans; Palermo was governed by the Justiciary of Val di Mazzara, John of St. Remigio, a minister worthy of Charles. His subalterns, worthy both of the Justiciary and of the King, had recently launched out into fresh acts of rapine and violence. But the people submitted. It even went so far that the citizens of Palermo, seeking comfort from God amid their worldly tribulations, and having entered a church to pray, in that very church, on the days sacred to the memory of the Saviours passion, and admist the penitential rites, were exposed to the most cruel outrages. The bau-dogs of the exchequer searched out amongst them those who had failed in the payment of the taxes; dragged them forth from the sacred edifice, manacled and bore them to prison, crying out insultingly before the multitude attracted to the spot, 'Pay, *paterini*, pay!' And the people still submitted. The Tuesday after Easter, which fell on the 31st of March, there was a festival at the church of Santo Spirito. On that occasion a heinous outrage against the liberties of the Sicilians afforded the impulse, and the patience of the people gave way. We will now record all that the historians most deserving of credence have transmitted to us concerning this memorable event.

Half a mile from the Southern wall of the city, on the brink of the ravine of Oreto, stands a church dedicated to the Holy Ghost; concerning which the Latin Fathers have not failed to record, that on the day on which the first stone of it was laid, in the twelfth century, the sun was darkened by an eclipse. On one side of it are the precipice and the river, on the other the plain extending to the city, which in the present day is in great part encumbered with walls and gardens; while a square enclosure, of moderate size, shaded by dusky cypresses honeycombed with tombs, and adorned with urns and other sepulchral monuments, surrounds the church. This is a public cemetry, laid out towards the eighteenth century, and fearfully filled in three weeks by the dire pestilence which devastated Sicily in 1837. On the Tuesday, at the hour of vespers, religion and custom crowded this then cheerful plain, carpeted with the flowers of spring, with citizens wending their way towards the church. Divided into numerous groups, they walked, sate in clusters, spread the tables, or danced upon the grass; and, whether it were a defect or a merit of the Sicilian character threw off for the moment the recollection of their sufferings;—when the followers of the Justiciary suddenly appeared amongst them, and every bosom thrilled with a shudder of disgust. The strangers came, with their usual insolent demeanour, as they said, to maintain tranquillity; and for this purpose they mingled in the groups, joined in the dances, and familiarly accosted the women, pressing the hand of one, taking unwarranted liberties with others; addressing indecent words and gestures to those more distant; until some temperately admonished them to depart, in God's name, without insulting the women; and others murmured angrily; but the hot-blooded youths raised their voices so fiercely that the soldiers said to one another, 'These insolent paterini must be armed, that they dare thus to answer'; and replied to them with the most offensive insults, insisting, with great insolence, on searching them for arms, and even here and there striking them with sticks or thongs. Every heart already throbbed fiercely on either side, when a young woman of singular beauty, and of modest and dignified deportment, appeared with her husband and relations bending her steps towards the church. Drouet, a Frenchman, impelled either by insolence or license, approached her, as if to examine her for concealed weapons; seized her, and searched her bosom. She fell fainting into her husband's arms; who, in a voice almost choked with rage, exclaimed, 'Death, death to the French!' At the same moment, a youth burst from the crowd which had gathered round them, sprang upon Drouet, disarmed and slew him; and probably at the same moment paid the penalty of his own life, leaving his name unknown, and the mystery for ever unsolved, whether it were love for the injured woman, the impulse of a generous heart, or the more exalted flame of patriotism, that prompted him thus to give the signal of deliverence. Noble examples have a power far beyond that of argument or eloquence to rouse the people, and the abject slaves awoke at length from their long bondage. 'Death, death to the French!' they cried and the cry, say the historians of the time, re-echoed like the voice of God through the whole country, and found an answer in every part. Above the corpse of Drouet were heaped those of victims slain on either side; the crowd expanded itself, closed in, swayed hither and thither in wild confusion; the Sicilians with sticks, stones, and knives, rushed with desperate ferocity upon their fully-armed opponents; they sought for them and hunted them down; fearful travedies were enacted amid the preparations for festivity, and the overthrown tables were drenched in blood. The people displayed their strength and conquered. The struggle was brief and great the slaughter of the Sicilians; but of the French there were two hundred—and two hundred fell.

Breathless, covered with blood brandishing the plundered weapons, and proclaiming the insult and its vengeance, the insurgents rushed towards the tranquil city. 'Death to the French!' they shouted; and as many as they found were put to the sword. The example, the words, the contagion of passion, in an instant aroused the whole people. In the heat of the tumult Roger Mastrangelo, a nobleman, was chosen, or constituted himself their leader. The multitude continued to increase; dividing into troops, they scoured the streets, burst open doors searched every nook, every hiding-place, and shouting 'Death to the French!' smote them and slew them, while those too distant to strike added to the tumult by their applause. On the outbreak of this sudden uproar the Justiciary had taken refuge in his strong palace; the next moment it was surrounded by an enraged multitude crying aloud for his death; they demolished the defences, and rushed furiously in; but the Justiciary escaped them; favoured by the confusion and the closing darkness, he succeeded, though wounded in the face, in mounting his horse unobserved, with only two attendants, and fled with all speed. Meanwhile, the slaughter continued with increased ferocity; even the darkness of night failed to arrest it; and it was resumed on the morrow more furiously than ever; nor did it cease at length because the thirst for vengeance was slaked, but because victims were wanting to appease it. Two thousand French perished in this first outbreak."—*Amari's War of the Sicilian Vespers.*

CALIFORNIA.—We have been favored with the loan of San Francisco journals up to the 1st Oct. An illustrated newspaper has been got up at San Francisco called the "Illustrated California News." The engravings are said to be creditable. An extensive fire occurred in San Francisco on the 17th September, which destroyed some two hundred houses and caused a loss estimated at 500,000 dollars. The *Herald* of 24th September mentions that since July 12th, twenty-nine tons of California gold or *Dirt*, 17,750,000 had been received at the Mint of Philadelphia. The accounts of the distress prevailing amongst the overland immigrants are most appalling. Disease and death were moving them down by hundreds. Cholera had made its appearance. Fifteen thousand persons were in the desert 400 miles from Sacramento totally destitute of provisions. It was thought that many thousands would be unable to reach the mountains before the commencement of winter, when these mountains would be found covered with snow from five to twenty feet deep. The immigrants were using the putrified flesh of the dead animals which abundantly line the road, and this of course aggravated the disease to

which they were falling victims. The price of sugars and coffee was rather on the decline. Money was in good demand at high rates, 6 and 7 per cent per month was freely given on the best security. Lumber continued very low, notwithstanding the numerous conflagrations. No great improvement need be looked for before Spring.—*Singapore Free Press, November 29.*

THURSDAY, JANUARY 23.

The *Englishman* reports that a great scarcity of Indigo seed is beginning to be felt in Bengal, and that the price in the Upper Provinces has risen to twenty Rupees a maund. The deficiency of the article is said to amount to 40,000 maunds. The out-turn of the Indigo this year, however, seems to have been in most places exceedingly good and prices appear even now to be ascending.

A case of some importance to clerks and agents in Calcutta, was decided in the Small Cause Court, on Wednesday, the 22nd instant. A book-keeper had been employed by Mr. Reeves, of the Howrah Docks, as his Agent, and had received, on his master's departure for England, a power of attorney to act for him in his absence. Mr. Reeves returned on the 1st November, and the book-keeper received his discharge, and his salary up to that date. He however claimed palanquin hire, and his salary for the month of November, during which he had been occupied in closing his accounts. The Judge decided that, although the appointment of the plaintiff as his employer's Agent gave him a right to palkee hire, his term of service evidently ceased upon his master's return, and his accounts ought to have been ready within twenty-four hours. The claim for a month's salary was therefore disallowed.

FRIDAY, JANUARY 24.

The *Bombay Times* supplies his readers with a hint for the rapid growth of fruit, which may be useful to our friends in the North-West. One of the great obstacles to horticulture in India, is the migratory character of the population, but this evil, as far as regards the cultivation of fruit, may be remedied in the following way. About two, or two and a half years after the planting of a fruit tree, the roots should be pruned away to within a foot of the stem. The plant will then obey a well known law, which compels it, when menaced with destruction, to put forth fruit to preserve its seed, and will give fruit in the next season and continue doing so for the next six years.

SATURDAY, JANUARY 25

The *Madras United Service Gazette* mentions the arrival at Pondicherry of M. Bedier, the New Governor of the French Settlements in the East Indies. He reached Pondicherry on the 6th instant, and immediately received charge of his government from M. Maissis, who has officiated as Acting Governor, since the death of M. Lalande de Calan —*Friend of India.*

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BOW-BAZAR.

Native Convert Association.

The Members of this Association are reminded that the plenary Indulgence granted by his Holiness Gregory XVI., may be gained on to-morrow Sunday, February 2nd, by those of the Society who besides Confessing and Communicating shall have complied with the other conditions prescribed by the Sovereign Pontiff.

NOTICE.

To the Members of the General Committee for the Orphanages and Free Schools, the Native Convert Association, &c. &c.

The Members of the above-named Committee are requested to meet at the Cathedral House, on to-morrow Sunday, February 2nd, at 10 o'clock A. M.

ACKNOWLEDGMENT.

Received on account of the *Bengal Catholic Herald.*

E. Finch, Esq., *Tirhoot*, from January to December 1851, ... Rs. 10 0
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SUMMARY OF INTELLIGENCE.

No. 6.] CALCUTTA: SATURDAY, FEBRUARY 8, 1851. [VOL. XX.

ARRIVAL OF THE OVERLAND MAIL.

Meanwhile, a deputation of the Roman Catholic nobility and gentry have waited Cardinal Wiseman, with an address of welcome to him, and thanks to the Pope for the *establishment* of the hierarchy; and what is singular at such a time, several distinguished persons, among them Mr. Monsell, M. P., the newly-elected Irish member and his lady, Lord and Lady Camden, Lord Nigel Kennedy, and others, have adopted the religion of Rome.

The law appointments appear generally honourable to the Ministry, especially the elevation of Mr. Rolfe to the peerage, and the avowed intention to ennoble Baron Parke.

Lord Elgin, governor of Canada, is named as the most probable Governor-General of India, Sir James Emmerson Tennent is said to be named governor of St. Helena.

Steam Navigation to the East Indies.—We hear that a new company, for the purpose of establishing a system of steam navigation between Plymouth and the East Indies, is already determined upon by influential capitalists.—*Railway Record.*

Flax and Cotton Yarn.—The invention of M. Claussen, for bleaching flax by a process which adapts it to the machinery for cotton spinning, appears likely to realise, in a very considerable degree, the promises which have been held out.

THE BISHOP OF ST. DAVID'S AND THE ADDRESS OF THE ARCHBISHOP AND BISHOP.—The Bishop of St. David's has caused the publication of the following letter, addressed to the Archbishop of Canterbury, which is published with his grace's approbation; and I have his permission to add, says he, that my letter having only reached him after all the Bishops, except the Bishop of Exeter, had given their assent to the address, he thought it too late to make so great an alteration as would have been necessary to meet my objection:—

"Abergwili, Carmarthen, Nov. 26.

"My dear Lord Archbishop,—I am sure that you will do me the justice to believe that nothing short of a very deep conviction of a paramount obligation would induce me to take a step so repugnant to my feelings, especially at this juncture, as the withholding my signature from the address proposed by your grace. In its altered form, it is certainly free from some of the objections which I urged against it before; but it seems to me to have become liable to others perhaps still graver, the reference to the act of Elizabeth appears to me in every respect most unadvisable. My own opinion would have been that the provision cited from it has been virtually repealed by the Roman Catholic Relief Act. But at all events the quotation seems to me to prove anything, far too much. For the law of Elizabeth has not been violated for the first time by the recent bull. It was equally set at 'defiance' by the appointment of vicars apostolic, who have so long exercised their functions without complaint or molestation; and it seems unreasonable to urge the Pope with defying a law which has been so long permitted to sleep. But a still weightier objection in my mind is, that those who refer in such a manner to the statute of Elizabeth must be considered as expressing a wish to see it again put in force, which it seems to me would involve the repeal of the Relief Act. I cannot consent to make myself responsible for language which directly or indirectly indicates such an object; and I would respectfully entreat your grace to consider whether this part of the address does not admit, if not require, such a construction. There are some others with which, I must own, I am not satisfied. I think it is needlessly harsh to say the least, to treat the Pope's anticipation' of our return to his communion, which he must consider as the greatest of all blessings to us, as 'an unwarrantable insult.' And I am afraid that the concluding petition, for protection to the efforts of the clergy, will be interpreted, not without appearance of justice, as a wish to see the Roman Catholic proselytisers silenced by Act of Parliament. These and objections, however, I might consent to waive, in deference to your grace's judgment, and for the sake of unanimity. But that which relates to the act of Elizabeth appears to me to involve principles which I may not sacrifice to any other consideration.—I remain, my dear lord archbishop, yours very faithfully

C. ST. DAVID'S."

A Protestant Protest.—It is extremely gratifying to perceive that a large and respectable section of English Protestants are not likely to be inoculated with the No-Popery madness. In several places the Dissenters have acted most creditably; while, from the shameful, but solitary instance of renegade loyalty, and the daily exhibitions of an intolerance, as stupid as Anti-Christian, by which England is now disgracing herself, one turns with true pleasure to the following judicious remarks of an ably-conducted Protestant newspaper, the *Liverpool Journal*:—

"Neither must we forget (says our contemporary) that some of the greatest men who have adorned humanity were Catholics—that Fenelon, a Catholic Priest, was all but perfect. It will not do to allege that they were not truly Catholic, because that would only prove that no religion is better than the Catholic religion—an admission not to be expected from any but sceptics. Two-thirds of the civilised world are attached to Rome. There is not jog to be gained by stigmatizing their belief; they will not alter it to please us; but we may make them angry. Like individuals, we cannot long resist the pressure of opinion around us; and it is impossible that the present No-Popery cry can increase the respect entertained for us abroad. It must injure our national character in the estimation of foreigners; for, owing to their better practice, they cannot understand our popular alarm, and will impute it to a defect in our civilization—accept it as an undoubted proof of our intolerance and bigotry. They have forgotten how to persecute, and have learned to live in peace, people of different creeds. The Protestants of Saxony live under a Catholic Prince; Catholic Belgium has chosen a Protestant King. The last Minister of Louis Phillippe was a Protestant statesman—such as he was,—and Catholic Hungary, when it revolted, placed its cause in the hands of Protestant leaders. Exclusive bigotry lurks in the political institutions of Italy, but the people have shown the utmost tolerance. Throughout Austria and Germany, we hear of no religious feuds, except those provoked by infidelity; and even unbelief is permitted to labour unassailed, except from a legitimate opposition. A great people—America—now closely allied to us, reproach us in a forcible example."—*The Nation.*

The Rev. Mr. Fyffe, curate of St. Barnabas, with his two brother curates, the Rev. G. F. De Gex, and the Rev. F. A. G. Ouseley of St. Paul's have resigned their curas, and their immediate superior, Mr. Bennet, has also resigned his living. It is not said whether these gentlemen intend to go over to Rome, or not, but it is not improbable that they will endeavour to found a denomination of their own. The number of converts is daily increasing. Lord Campden with his lady, Mr. Monsell, M. P., Mr. Henn, nephew of the Irish barrister of that name, the Rev. J. Butler, late of Brasenose College, Oxford, and Mr. Bastard, a wealthy proprietor in Devonshire, have formally joined the Roman Catholic Church. As yet no member of the middling class not educated at Oxford, has seceded, but many more of the upper classes of society and of the clergy appear ready to "go out." A rumour has reached us from England, through a private letter from a gentleman usually well informed, that Lord John Russell intends to resign his post, and will be succeeded by Lord Clarendon.

The intelligence from the other side of the Atlantic is almost all comprised in the message of the President.

The President says that a treaty has been concluded between the United States and Great Britain, for the con-

struction of a ship Canal through Nicaragua, to connect the Atlantic with the Pacific.

THURSDAY, JANUARY 30.

The *Hurkaru* informs us, that the Marine Authorities have prepared three small houses, which are to be put up on Saugor island, and employed as refuge houses for ship-wrecked sailors. A supply of water, and a quantity of biscuit will be stowed away in the buildings, the water being preserved in iron tanks, and renewed at the commencement of every monsoon.

We regret to perceive from the Bombay journals that Cholera has been committing fearful ravages in that Island. Fifteen hundred persons had fallen victims to it within a short time, and, according to the *Bombay Times*, they were still dying at the rate of fifty a day.

FRIDAY, JANUARY 31.

The *Citizen* quotes a share list from an Adelaide journal giving the present prices of the shares in the most important mining establishments of that Colony. From this we perceive that there are no less than 29 associations in South Australia, all apparently flourishing though, as the original prices of the shares are not given, we are unable to form a judgment of their comparative prosperity. The shares in the Burra Burra copper mine, are, however, selling at £213; the original price having been £5 a share.

MONDAY, FEBRUARY 3.

The *Hurkaru* quotes from the *Nautical Standard* a statement about the real object of Mr. Stephenson's visit to Egypt. It appears that he intends rather to demontrate the total impracticability of cutting a Canal through the Isthmus of Suez, than to assist in the developement of the project. Mr. Stephenson lends his support to the design of constructing a Railway from Alexandria to Cairo, as the immense traffic between those two cities would prove amply remunerative for the necessary outlay.—*Friend of India.*

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SUMMARY OF INTELLIGENCE.

No. 7.] CALCUTTA: SATURDAY, FEBRUARY 15, 1851. [VOL. XX.

ARRIVAL OF THE EXPRESS.

The Bombay Express arrived this morning about four o'clock. It brings little news even for a Christmas mail which has usually little more to report, than the festivities of the season.

The continent is generally settling down, and the rumours of war dying away, and though in France the President and the Legislature are disputing, no very serious consequences are apprehended. A change of ministry there is announced. Our summarists report expected changes in the Whig Cabinet.

Sir James Emerson Tennant, late Secretary to the Government of Ceylon has been appointed Governor of St. Helena.

It is stated that in the last 10 years no fewer than 3,000,000 of British subjects have transferred their allegiance to America.

Mr. Leigh Bellasis, the Rev. M. Laprimandye, and the Rev. H. Dodsworth, *are said* to have embraced the faith of Rome.

ARCHBISHOP HUGHES IN LONDON—RELIGIOUS FREEDOM IN AMERICA.—Not a little interest was excited on Sunday amongst the congregation of St. James's Catholic Church, in consequence of its being announced that the Most Rev. Dr. Hughes, Archbishop of New York, was to preach the sermon during the high mass. At the appointed time, his Lordship ascended the steps of the altar, and commenced by reading the fourth chapter of the Acts of the Apostles, selecting from it, as his text, the 19th and 20th verse:—"Peter and John answering, said to them—if it be just in the sight of God to hear you rather than God, judge ye: for we cannot but speak the things which we have seen and heard." After saying that he had arrived *only* on Friday at the port of Liverpool, and was but a pilgrim passing through this country on his way to the Eternal City of Rome, and that he had entirely unprepared, acceded to a request to address them, he expressed how utterly astonished he was to find the state of excitement which now prevailed in England. "I am utterly astounded that at this time of day the country which boast of its freedom—whose reputation for generosity, and liberality, and justice, and high-mindedness, is gone through the world—should so far forget itself as to work itself up into frenzy at the step that has been taken by Rome for the regulation of the Catholic Church in England. It is a state of excitement which, in my own country, will excite not only wonder, but even mirth and merriment. In America, as here, the Catholic Church is looked upon, if you will, with suspicion and dread. There is, perhaps, as much prejudice there as here; but yet the idea of meeting this antagonistic church with any arms than those of fair, open argument, never enters into any one's mind. All is there free. And if it should be suggested by any one that any measures should be taken by Congress to stop the progress of our religion that would not stand up and say, 'Let the Catolic religion prevail through the land, if it cannot be arrested by fair argument—if it cannot be stopped without having recourse to the force of law.' As an instance of liberal feeling, I will just mention that a few days before I left New York, some Protestant clergymen waited upon me, to congratulate me upon New York being raised to a metropolitan see, and upon our having a regular hierarchy, according to the rules of the church. As another proof of the real freedom of religion, the real liberality of the people in America, I will just mention, that a few years ago the Catholic bishop happening to be in Washington during the meeting of Congress, was invited to preach before it, and the members of all persuasions assembled to hear him. On another occasion this same bishop, at the time of the war with Mexico, was invited to the Cabinet Council of the Ministers of State, to give his advice upon the subject of concluding the war: and had it not speedily terminated, he was to have been sent on a deputation to Mexico, thinking that in his sacred character he might have influence with the people of Mexico, being of his own religion, and thereby prevent the further effusion of blood. I am sure (he continued) that this great and liberal nation will, after the temporary excitement is over, be absolutely ashamed of their present conduct, and will be astonished how they could think of ever proposing any steps which tended to abridge the liberty of any portion of their countrymen, and violate that freedom in religion which is their boast. This present insane excitement partakes of the nature of persecution. It is the same spirit which established those penal laws which during three centuries were enforced against our fathers—the spirit which I thought was for ever subdued. But fear not, my brethren, our church, which has stood the storm of these three centuries of bloody persecution, can look calmly on, and smile at the squall which now spends its impotent fury upon her. The ministry, the government, cannot go back upon the track of persecution; if they make but one step in that direction, they will be condemned by every liberal man, and England will be looked upon with contempt by the rest of the nations of the world."

The church was crowded, and the preacher was listened to with marked attention.—*Morning Chronicle.*

THURSDAY, FEBRUARY 6.

The *Hurkaru* notices the publication of a new Tide-table for the River Hooghly, by Mr. Bedford, the River Surveyor. The calculations are made for Kidderpore, but a formula is added by which the mean time of high or low water can easily be estimated for any point below Calcutta. Mr. Bedford mentions the exceedingly curious fact, that in the Hooghly the tide runs up or down for one hour after high or low water. So remarkable a phenomenon demands further and closer investigation.

The Calcutta *Morning Chronicle* understands, that an order has been issued by the Court of Directors, directing that the transportation of European Soldiers to Australia, shall for the future, be commuted to imprisonment in India. The Sapper lines at Meerut, are accordingly to be converted into a prison. We hail this order as the first evidence of a change in the opinion of the Home Authorities with respect to transportation. If it is carried out, we shall have no more European Soldiers throwing their caps at their officers, in order to obtain the boon of transportation, and no more military executions to check the passion for an Australian voyage.

The same journal mentions that accounts were received from Holland by the last Overland Mail, of a contract having been concluded between a Steam Company under the direction of M. Cores de Veries, and the Government of Netherlands India, for the establishment of a regular steam communication between Java and its dependencies. It is considered in the island that this communication will greatly increase the facilities of trade.

FRIDAY, FEBRUARY 7.

The same journal has news from California to the 1st. November, but it is of little interest, with the exception of a statement that the inhabitants are already discontented with the state of the Post Office. One steamer, the *Panama*, bound for Panama, sailed on the 1st November with drs. 2,000,000, or forty lakhs of rupees worth of gold on board.

A Spanish fleet of war, under the immediate direction of the Governor General of the Manillas, left Manillas on the 11th December for Sulo. It is believed that the intention of the Governor General is to attack the Sultan of Sulo, and compel him to acknowledge the sovereignty of Spain.

TUESDAY, FEBRUARY 11.

The following is the result of the last Opium sale :—Behar, Chests, 1,945 Average, 873 Proceeds, 16,98,450
Benares, „ 890 „ 861 „ 7,66,545

The Opium has therefore fallen during the last month Rs. 50 a chest for Behar, and Rs. 48 for Benares.—*Friend of India.*

Trial of a 'Fire Annihilator.'—A number of officers, and several scientific gentlemen, members of the sub-committee of the Woolwich local committee for the Exhibition of 1851, assembled on the afternoon of Friday to witness an experiment of a plan discovered by Mr. Weare to annihilate fire arising from spontaneous combustion, or any other cause, on board of vessels. The place selected for the experiment was a large detached wash-house, with a stove in the centre, within about two yards of Mr. Weare's residence in Princess Road, Plumstead Common. The bottom of the building was dug to the depth of three feet in the shape of the hold of a ship, into which a bushel and a half of fine coal were put, with about a cart load of timber, and three bags of shavings. On the latter being ignited, the flames ascended to the roof with great fury, and the whole of the interior of the building was filled with a strong blazing fire. The fire-annihilating apparatus was then directed to it, and in about half a minute the flames were totally extinguished, and in about twenty minutes, on the smoke and vapour being cleared away, it was found that not the slightest particle of fire remained in the charred wood and coals, the whole being as cold when touched by the hands as if they had never been ignited. The apparatus simply consists of a strong box about two feet square, made of wood, in the bottom of which is placed a moderate sized basin containing a small quantity of muriatic acid, and the lid of the box firmly fixed down. Another box of smaller dimensions is placed above it, containing a solution of simple whiting and water about the thickness of cream. The upper box communicates with the lower by means of a piece of pipe of about an inch in diameter, with a stop-cock to regulate the passage of the whiting and water into the box containing the basin and muriatic acid, and a pipe or hose from the lower box conveys the vapour generated by the whiting and water dropping into the muriatic acid to the place where the fire is raging and instantly extinguishes it. The distance the vapour was conveyed during the experiment on Friday was about thirty feet; and although sixteen panes of glass were broken in the wash house window, the vapour generated was so ample in its supply as to annihilate the fire in the time stated, notwithstanding the openings in the window to the atmospheric air.—*Morning Post.*

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SUMMARY OF INTELLIGENCE.

No. 8.] CALCUTTA: SATURDAY, FEBRUARY 22, 1851. [VOL. XX.

The Electric Telegraph is now employed in America to give notice of approaching storms. "For example, the telegraph at Chicago and Toledo notifies ship-masters at Cleveland and Buffalo, and also on Lake Ontario, of the approach of a North-west storm. The result is practically of great importance. A hurricane storm traverses the atmosphere at the rate of a carrier-pigeon, namely, sixty miles an hour. A vessel in the port of New York about to sail for New Orleans, may be telegraphed, twenty hours in advance, that a South-west storm is advancing on the coast from the Gulf of Mexico. We are only on the threshold of the real substantial advantages which may be rendered by the electric telegraph. In Great Britain and Ireland the advantages to the shipping interest by the announcement of an approaching storm would be incalculable, by preventing them leaving safe harbours until after it had passed, or by signals on various parts of the coast, directing them to take shelter at the nearest port."—*Patriot December 30.*

Musical Instruments for the Great Exhibition.—We understand that metropolitan musical instruments will occupy about 3,400 feet at the Exhibition. There will be various specimens of organs from the various London builders, among the rest there will be one gigantic church organ, containing upwards of eighty stops, with an independent pedal organ upon the largest scale. The cost of this instrument will be several thousands pounds. There will also be an interesting instrument, designed by Col. P. Thompson, M P —an enharmonic organ—the object of which is, by minute subdivision of the scale, to obtain a perfect intonation. The ingenious colonel will also exhibit an enharmonic guitar, the design of which is somewhat similar. No class of musical instruments will, we believe, be unrepresented.—*Exhibition Express.*

THURSDAY, FEBRUARY 13.

The *Citizen* informs us that the Governor General has directed that the Custom house lists shall be accessible to any party who chooses to pay a moderate fee to an Assistant for a manuscript copy. At the same time, the parties who have hitherto held the monopoly of the lists, are at liberty to carry on their speculations if they please.

The *Englishman* mentions a report that Government had received intelligence of the loss of Twenty-one Boats loaded with opium. The cargoes are valued at thirteen lakhs of Rupees.

FRIDAY, FEBRUARY 14.

A suit of some importance to travellers was decided in the Small Cause Court by the first Judge, on Thursday, the 13th instant. A maujee, or native boatman, brought an action against Captain J. Tuttle for Rs. 140, a the hire of a boat supplied by the plaintiff for a voyage from Furuckabad to Calcutta. The defendant declared the boat was in so rotten a state, that the water had got into it, and ruined some books and other valuable articles. The plaintiff's suit was therefore dismissed. We are happy that Captain Tuttle has taken the trouble to come into Court upon the occasion, as such tricks are an ever recurring source of annoyance to river travellers.

Sir Charles Napier quitted Bombay for England on the 3rd instant by the Steamer Zenobia. He was attended to the wharf by the Commander-in-Chief, Sir John Grey, Sir W. Yardley, and a crowd of officers and civilians.

The same journal mentions, that the ravages of the cholera in the island have been fearful during the last two months—in January, no less than 1850 persons were carried off by this one disease, besides 1077 by ordinary causes, making in all 2927 deaths. At present it has shewn no symptom of abatement.

Among the passengers who left Bombay for England on the 3rd, were, according to the *Bombay Gazette*, Jan Fazee, gentlemen, Rustomjee Viccajee, and Jewanjee Pestonjee, who are about to urge the claims of their father and uncle Viccajee Merjee, and Pestonjee Merjee, to a payment of 30 lacks from the Nizam's Government. This sum they hope to obtain through the interference of the Court of Directors, but the Court appear to have so much difficulty in obtaining payment of their own debt, that they are not likely to compel the Nizam to attend to the affairs of two private merchants. They should have studied the adage "put not your trust in princes."

SATURDAY, FEBRUARY 15.

The *Bombay Times* mentions a method of purifying sugar which has recently been put in practice in the West Indies, and which from its extreme simplicity would appear to be admirably adapted for native use. A quantity of goor, sugar, and molasses combined, is put into a conical shaped tin vessel, full of fine holes like a cullender, to which a very rapid rotatory motion is conveyed by slips and pulleys. In a few minutes, the worthless portions are expelled, and the defecated sugar remains perfectly white and clean.

MONDAY, FEBRUARY 17.

The *Bangalore Herald* notices the successful launching of a boat built entirely of block tin, by an Armourer of the Madras Fusiliers. The boat is nine feet long from stem to stern, and exactly three feet in breadth, and she floats in five inches of water. She is so light that two coolies carry her about with ease, and when launched she is said to have sailed beautifully.

TUESDAY, FEBRUARY 18.

The Oude correspondent of the *Englishman* states that the Rajah of Bettiah, the dacoit leader, whose nephew was lately said to have been entrapped by false promises and executed at Lucknow, has been attacked and defeated by Captain Hearsey. The Rajah had taken refuge in an almost impenetrable jungle, and his men had sworn to defend him with their lives, but a police detachment of 350 men, under the officer above mentioned, forced his stronghold, and killed about fifty of his followers. They do not appear, however, to have succeeded in capturing the Rajah himself.

PUNCHIANA.

The Excitement in Belgravia—Mr. Butcher and Master Butcher-boy.—'Now, Bill, have you took the leg of mutton to 29, and the Sweetbread to 24?'—'Yes, Master.'—'Well, now your work is done—you'll take this bit of chalk and chalk up 'No Popery.' Do you 'ear?'—'Why, Master?'—'Why? Because 'Popes is enemies to butcher's meat on Fridays,' and Britons will have none of 'em.'—(*Exit Bill.*

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NOTICE TO CORRESPONDENTS.

The object of the Bengal Catholic Directory is to inform the faithful of this Vicariate of the fixed order of the Daily Religious Offices of the Church in this Jurisdiction. The Directory is for Sale at the Catholic Orphan Press. We are familiar with Mr. Mason's Works; as there is not a single conventicle of Methodists in Bengal, any notice of Mr. Mason's Works would be superfluous here.

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SUMMARY OF INTELLIGENCE.

No. 9.] CALCUTTA: SATURDAY, MARCH 1, 1851. [VOL. XX.

Phenomena.—The following phenomena have recently occurred, and are worthy of being grouped together. On the 9th January, a slight shock of earth-quake was experienced at Calcutta, and at several places in the north-west. On the 17th during the eclipse of the moon, a shock was experienced at Lahore and Moolton. The tremor seems on all these occasions to have been very transient and of little force. On the 30th November, a large aerolite fell at Sulkea near Bissunpore about three o'clock. It was dug out of the ground and found to measure three feet in its longer and half as much in its lesser circumference. On the 8th Jan. a meteor of surpassing brilliancy fell towards the north near Boobtoom—both this and the preceding exploded with a loud report like that of a piece of ordnance; it threw off a multitude of brilliant fragments at the moment of explosion.—one large dark mass was seen to fall towards the earth.—we hope it may yet be found. In both these cases the circumstance occurred in broad daylight, and the meteors must have been both large and luminous before under such circumstances they could have been visible at all.—*Times, Feb.* 4.

Mishap to Punch.—The *Tablet* states that in consequence of the indecent attacks upon the Roman Catholic religion, that have lately disfigured the pages of *Punch*, Mr. Richard Doyle, the clever cartoonist and author of the "Manners and Customs of the English," "Brown, Jones, and Robinson," etc., has considered it to be his duty to give up all connection with that periodical. He previously, some time ago, against an attack on his religion which found its way into its columns, and then received a solemn promise from the editor that the offence should not be repeated. However, the engagement has been broken, and Mr. Doyle at once resigned his engagement, and a salary of £500 a-year.—*Guardian.*

A Rat-Catcher on Rats.—"One pair of rats," he says, "with their progeny, will produce in three years no less a number than six hundred and forty-six thousand eight hundred and twenty rats! which will consume day by day, as much food as sixty-four thousand six hundred and eight men, leaving eight rats to starve." This it must be admitted, is startling enough, but any one who has a cellar, or a corn-bin, will be inclined to believe almost any tale, however strong, or to applaud any abuse, however severe, which may be heaped upon that convicted thief Rat. Midnight burglaries, undetected by the new police, sink into insignificance compared with the ravages of rats of the London sewers, which steal and destroy more, in one week, that the value of all the robberies of plate that blaze away in the newspapers from year's end to year's end. And yet the plunderers go on almost unmolested. They are too knowing for trap and arsenic seems to be more fatal to human than to quadruped victims. The French journals, the other day described a grand battue in the sewers of Paris when thous ands of rats were captured and killed, and we heard of large sums cleared by the sale of their skins; for these thieves go about like swell mobsmen—very well clad. But the example of our French brethren was not imitated in the modern Babylon. We neither spill blood on barricades above ground nor in sewers beneath it.—*Household Words.*

Progress of the Panama Railroad.—The Panama Railroad Company are collecting materials and labourers, with a view to commence operations as soon as the dry season sets in; 400 men, exclusive of officers and engineers, have gone out from the United States, and vessels laden with timber and other materials are leaving almost daily. No less than 28 sail, comprising vessels of all classes, have left for the general depot of the company at Navy Bay; also six steam pile-drivers. These have all gone out since the 1st of October; 14 vessels were loading for this company at one time. The steamer Gorgona sailed on Saturday last for the same destination. She is designed to run on the Chargres river, for the delivery and transportation of materials at various points on the line of the road, as they may be needed.—*New York Journal of Commerce.*

HORSE DAWK.—The following valuable and important communication regarding the facilities for travelling in the North West Provinces, we have transferred to our editorial columns, in the hope that it may attract greater attention.

THE HORSE DAWKS.

To the Editor of the Friend of India.

DEAR SIR,—Will you do me the favor to insert in your paper, the accompanying Extract from a letter of the Post Master General, North Western Provinces, on the subject of Horse Dawks and private carriages, as travellers do not appear to be aware of the facilities now afforded by the Government, of the Transit Commissioners, in supplying *Post horses* at a reasonable rate. Persons travelling from Calcutta to Benares in private carriages drawn by bearers, may obtain horses supplied at the latter place—and post through the N. W. P. at one-half the expense, and more than double the speed of the old fashioned mode of conveyance.

Futtehghur, February 17, 1851.

P. S.—I omit not to omit to mention that now-a-days a traveller may sleep for ten consecutive hours, if he *likes*, without being disturbed for Bux hees.

Extract—letter No 1911 of 1850-51 from H. B. Riddell, Esq., P. M. G., N. W. P.

Dak Agra, February 14, 1850.

"Eight annas a mile is charged for a horse for a private carriage, and fifteen passengers may go inside or outside of the carriage.

A great number of passengers should not be allowed to start.

The charge of 8 annas a mile is intended to include all demands, and does not vary whether there be *one, two or three* Passengers in the carriage."

THURSDAY, FEBRUARY 20.

A case of some importance was tried in the Small Cause Court of Calcutta, before the first Judge, on Wednesday, the 19th instant. The plaintiff claimed fifty rupees, as the price of a horse, sold by him through Messrs Cook and Co. to the defendant. The latter while acknowledging that he had bought the horse, objected to pay the money, on the ground that the animal did not come up to the description, and was absolutely worthless. The plaintiff stated, that he bought the horse at an auction, and without giving it a trial, sent it back for resale, giving the same description of the animal as that under which he had himself bought it. He was, however, it appeared, aware that the horse was "gone in the loins." The first Judge said that as no warranty of the horse had been given, there was obviously no intention to defraud, but as the animal did not come up to the description, he must decide in favour of the defendant. If the Judge adheres to this mode of decision, he will increase the business of his Court in no small degree, as a very large proportion of the horses sold in Calcutta, particularly by the native dealers, "do not come up to the description."

The *Singapore Free Press* publishes some remarkable statements of the loss entailed on the Dutch Government, and the people of Holland, by the custom of selling Java produce on account of the Government, through a body denominated the Dutch Trading Company. It appears from a report laid before the Second Chamber of the States General in Holland, that the spices, sugar, tobacco, and other articles sold on account of the Government, by this company, actually occasioned a loss, while private merchants were making considerable profits. It is evident, however, that a more liberal spirit has at length been infused into Dutch councils with regard to their colonies in

the East, and there is little doubt that this obnoxious institution, which belongs to the principles of the last century, will sooner or later be abolished.—*The Friend of India.*

B. C. ORPHANAGE FREE SCHOOLS AND WIDOW'S ASYLUM.

A Protestant Lady, through J. B. Richards, Esq., ...	Rs.	10 0
Mr. Mack, *of the Police*, ...		2 0
Mr. J. F. Bellamy, for Feb.		1 0

THROUGH MR. N. O'BRIEN.

Thomas Hughes, ...	Rs.	1 0
B. Murphy, ...		10 0
E. Quinn, ...		2 0
M. Halpin, ...		5 0
T. C., ...		2 0
G. M., ...		5 0
J. W. Bullin, ...		5 0
G. W. M., ...		2 0
J. W. Sanaps, ...		5 0
M. McMahon, ...		1 0
J. W., ...		1 0
W. W. Issur, ...		1 0

BOW-BAZAR.

Collection made by Mr. J. Mylan, in aid of 'St. Xavier's Chapel,' for the month of December last.

Mr. Jas. Rideout, ...	Rs.	5 0
„ F. Pereira, ...		2 0
„ J. Cornelius, Jr.		2 0
Messrs. Deefholts, ...		2 0
Mr. J. King, ...		1 0
„ Chas. A. Pereira, ...		1 0
„ M. T. Lepies, ...		1 0
„ J Leal, ...		1 0
„ Thomas Gregory, Jnr.		1 0
„ Sevedra, ...		1 0
Mrs. C. R. Belletty, ...		1 0
„ A. Powell, ...		1 0
„ R. DeLallana, ...		1 0
„ Hobson, ...		1 0
„ Speede, ...		1 0
Mr. P. Gill, ...		0 8
„ P. Rebeiro, ...		0 8
„ W. Martin, ...		0 8
„ J. Andrew, ...		0 8
„ J. Brown, ...		0 8
Mrs. R. Lepies, ...		0 4
„ E. Martin, ...		0 4
„ J. Francisco, ...		0 4
E. Ambrose, ...		0 4
Mr. J. Nicholas, ...		0 4

Expenditure.

Paid expences of the Chapel, including Servants' wages, ...		24 14
Gardener's wages, ...		4 0
Making 4 new Benches, ...		28 0
For Candles on the occasion of the Purification of the Blessed Virgin Mary,...		5 4

CONVENT SCHOOL OF ST. FRANCIS XAVIER, BOW-BAZAR.

Established A. D. 1844.

A day School for young Ladies under the direction of the Ladies who have arrived from the parent house of the Loretto Institute in Ireland.

The course of instruction, besides various kinds of Needle Work, will comprise all those studies, which are usually included in a useful and liberal English Education, viz. Reading, Writing, Arithmetic, History, Geography, Use of the Globes, &c. &c.

Terms, to be paid in advance, Six Rupees per month.

ST. XAVIER'S CHAPEL.

BOW-BAZAR.

Native Convert Association.

The Members of this Association are reminded that the plenary Indulgence granted by his late Holiness Gregory XVI., may be gained on to-morrow Sunday, March 2nd, by those of the Society who besides Confessing and Communicating shall have complied with the other conditions prescribed by the Sovereign Pontiff.

NOTICE.

To the Members of the General Committee for the Orphanages and Free Schools, the Native Convert Association, &c. &c.

The Members of the above-named Committee are requested to meet at the Cathedral House, on to-morrow Sunday, March 2nd, at 10 o'clock A. M.

PRINTING.

BOOK and JOB-WORK of every description executed at the *Catholic Orphan Press*, with neatness, correctness, and despatch, on moderate terms

MADRAS VICARIATE.

Christmas Collection, ...	Rs.	725 1 10
Contributions received in Jan. 1851, for the *East Indian Orphanage*. ...		29 0 0
Do. For the *Propagation of the Faith*,		118 1 6
Do. *Military Orphan Asylum*, in October 1850,...		109 9

ACKNOWLEDGMENT.

Received on account of the *Bengal Catholic Herald*.

Right. Rev. Dr. Carli, *Agra*, from Jan. to December 1851, ...	Rs.	10 0
Rev. F. Barry, *Agra*, from Nov. 1850, to October 1851, ...		10
Rev. Father Augustin, *Chunar*, from Jan. to December 1850,...		10

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SUMMARY OF INTELLIGENCE.

No. 10.] CALCUTTA: SATURDAY, MARCH 8, 1851. [VOL. XX.

ARRIVAL OF THE OVERLAND EXPRESS.

OVERLAND SUMMARY.—The Mail of the 24th of January arrived in Calcutta, by the Bombay Express, on Sunday, the 2d instant, in thirty-seven days from England. Scarcely any events of importance had transpired during the fortnight, almost all parties appearing to await the meeting of Parliament on the 4th of February. The Ministry appear to have kept their intentions, with reference to the Papal aggression, remarkably secret, but they are evidently alarmed, and Lord John Russell is exerting himself personally to call his party together in time for the first debates. It is said, that Lord Clarendon sent in his resignation on learning that the measures contemplated by the Ministry against the new Catholic prelates, would be extended to Ireland. The report is exceedingly doubtful, but it appears certain that there is discord between Lord Grey and the Premier. The cause assigned is a singular one,—the appointment of Mr. McCarty as the Colonial Secretary of Ceylon. Although Mr. McCarty was born and bred a Roman Catholic, and is the nephew of Cardinal Wiseman, yet he is unquestionably one of the very ablest members of the Civil service on the Island, and the fittest man for the post of Secretary. To this office he is fully entitled by his position in the Colonial administration, and it would have been an act of gross injustice to have rejected his just claims to it. If the appointments in our colonies and dependencies are to be decided, not on individual merit, but on the ups and downs of party interest at home, the sooner we cut them adrift and leave them to look after their own concerns, the better. It is unworthy of any one who pretends to the character of a statesman to say that Mr. Macarty was fit to be the officiating Governor of Ceylon, while Dr. Wiseman was only a Bishop, but is unfit even to be Colonial Secretary now that Dr Wiseman is a Cardinal.—We may mention incidentally that we have been assured by a gentleman lately arrived from England, and on the authority of a Romanist Bishop, that Cardinal Wiseman is in possession of a letter in Lord John Russell's hand writing, distinctly stating that he would offer no opposition to the creation of Roman Catholic Bishops. The report may be questionable, but if it should prove correct, Lord John Russell, the juste milieu minister, cannot enjoy a long tenure of power. The Papal aggression will, it is said, be alluded to in the Queen's speech, and we see that the answer to the address will be moved by the Marquis of Kildare, and seconded by Mr. Peto, the organ of the moderate Dissenters. Amidst all this agitation, the movement to Rome becomes every day more rapid, though still confined to a peculiar class. Lord Nelson, Lord Norreys, Lord Byron, Sir John Harrington, Bart., the Rev. Sir Frederick Ouseley, Bart., Mr. Francis Ward of the firm of Osbornes, Ward and Co., the "eminent" Solicitors, the Rev. J. H. Woodward of St. James,' Bristol, and Mr. Robert Biddulph Phillips, are among the gentlemen who have gone to Rome, or are packing up for the journey.—*Friend of India.*

Changarnier has been removed from the command of the Army of France; the ministry (which succeeded in doing so) has been itself since removed from office.

In England, political parties are preparing for the opening of parliament.

The Duke of Newcastle is dead; also the Marquis of Northampton.

The Marquis of Clarendon, and Earl Grey are both said to have resigned their offices in Lord John Russel's Ministry. (Doubtful).

The Overland Mails from India, dates, Bombay 17th, December, Bengal 7th, Madras 13th, reached London 16th January.

Colonel Abbott has been appointed Governor of Addiscombe.

The Cotton Market had become less active than last reported; and prices were not maintained.

A yet more consolatory document made its appearance in the week. The Limerick boys have written to Cardinal Wiseman, congratulating him on his elevation, and assuring him that "should your holy and Christianlike remonstrances not succeed in allaying the purple embers of bigoted malignity which are smouldering within the bosom of Protestant England, should the reign of Elizabeth be again revived in this enlightened age, and should the faithful shepherds of the Gospel be driven from their flocks, allow us to assure your Eminence, with the most devoted zeal, that in Ireland, in the country of the persecuted, you will find a hospitable home, where, notwithstanding the dreadful havoc made in our population by famine and emigration, enough still remains to protect our faithful and beloved pastors from persecution or insult."

The new company for steam to India, which has been sometime in contemplation, has issued its prospectus. The proposed capital is 1,2000,000*l.* and the title adopted is the Eastern Steam Navigation Company. Plymouth is to be the port of departure, and the lines to be established are—one to India, Ceylon, Madras and Calcutta,) China, and Australia, on the 5th of every month; another from Calcutta to China, at Singapore, to enable Indian passengers to proceed to Australia; and another "if desirable," between Aden and Mauritius. The navigation to China is to comprise a regular communication between Shanghai and Hong-Kong, touching, when not interfering with the mails, at intermediate ports, and the average rate of speede of the boats of the company is to be 10½ knots an hour. In connexion with the line from England on the 5th of each month there is to be a passenger route *viâ* Trieste, leaving London about the 19th, and reaching Alexandria by the boats of the Austrian Lloyd's.

Cardinal Wiseman has received congratulatory autograph letters from the Emperor of Austria, the King of Bavaria, and the President of the French Republic.

The Bishop of Norwich, in reply to the address of his clergy, relating to the Pope, Cardinal Wiseman, and the new prelates, declares that no episcopal religion can be considered to be tolerated "if we interfere with its liberty to appoint bishops, to determine their number and rank, and to bestow on them any titles, provided those titles infringe on no existing rights."

The Rev. Mr. Todd, Curate, has embraced the Roman Catholic religion.—*Limerick Chronicle.*

ALTHOUGH we had to contradict a premature report of Dr. Pearson's death, the gleam of hope which that communication afforded was transient. He died on Wednesday morning, and a Barrackpore correspondent writes on that day—

"Poor Dr. Pearson was buried this evening with Military honors, a large number of officers meeting to do the last sad offices to his remains. The funeral party was taken from the 42nd Light Infantry."

The *Hurkaru* remarked yesterday that Dr. Pearson was surgeon to Lord Ellenborough, but the fact is that he was surgeon to three successive Governors General, Lord Auckland, Lord Ellenborough and Lord Hardinge; the two former warmly recommending him to their successor, and his connection with the third was only dissolved in consequence of his wish to fix himself in Calcutta. Both as an able physican and as a thoroughly worthy man, Dr. Pearson's death is a serious loss to the community, and will be very generally and sincerely lamented.—*Englishman March 7.*

B. C. ORPHANAGE FREE SCHOOLS AND WIDOW'S ASYLUM.

H. M., *Burdwan*, through Mrs. Gasper,	Rs. 20	0
A Friend to the Orphanage, thro' Mrs. Gibson,	 5	0
Mrs. C. B. Piaggio, through Mrs. Gibson,	 5	0

J. Piggio, Esq., for Oct. Nov. and Dec.			3 0
James Curnin, Esq. for Jan.....			5 0
Dr. McEgan,	ditto,.....		5 0
Mrs. Spence,	ditto,.....		10 0
Mr. A. Spence,	ditto,		5 0
„ J. Gough,	ditto,		7 0
Mrs. Dowling,	ditto,.....		2 0
W. H. Price, Esq.	ditto,		5 0
F. Mazaux, Esq.,	ditto,		5 0
W. R. Lackersteen,	ditto,		5 0
J. Spence, ditto,.....			50 0
Mrs. D'Cruz, *Circular Road*, near the Burial Ground,			25 0

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H. M. 18th Royal Irish, No. 1 Company, for February 1851.

THROUGH REV. MR. TRACY.

Cor. Sergt Cummins,	Rs.	2 0
Sergeant M. Cummins,		1 0
„ Thomas Connors,		1 0
„ Michael Dutton,		1 0
Corporal Thomas Collopy,		0 4
„ H. Hays,		0 8
„ Hugh McManus,		0 8
Private John Ahern,		0 4
„ Thomas Barron,		0 4
„ Thomas Bayley,		0 4
„ Patrick Bennett,		0 4
„ William Blute,		0 4
„ John Breen,		0 4
„ John Buckley,		0 4
„ James Brogan,		0 4
„ Patrick Byrne,		0 4
„ Daniel Cahill,		0 4
„ Patrick Carroll,		0 4
„ Michael Cantleic,		0 4
„ John Carroll,		0 4
„ John Costigan,		0 4
„ Michael Clancey,		0 4
„ John Curry,		0 4
„ John Desmond,		0 4
„ Richard Dobyne,		0 4
„ Patrick Donovan,		0 4
„ Daniel Donnovan,		0 4
„ Denis Egan,		0 4
„ John Fannon,		0 4
„ Michael Fitman,		0 4
„ John Fitzgerald,		0 4
„ Thomas Gallaher,		0 4
„ John Gallaher,		0 4
„ Michael Gannon,		0 4
„ Patrick Gantly,		0 4
„ Mathew Greenan,		0 4
„ Daniel Hehir,		0 4
„ Denis Hogan,		0 4
„ James Kearly,		0 4
„ John Kelly,		0 4
„ Michael Kennedy,		0 4
„ Patrick Ryley,		0 4
„ Patrick McCormack,		0 8
„ Patrick McLaughlin,		0 4
„ Michael McNamara,		0 4
„ Thomas McNamara,		0 4
„ Charles Mahoney,		0 4
„ James Magiue,		0 4
„ Patrick Murtha,		0 4
„ Thomas Noland,		0 4
„ Michael O'Brien,		0 4
„ Thomas O'Donnell,		0 4
„ John Pollard,		0 4
„ Daniel Quill,		0 4
„ [illegible] Rafeey,		0 4
„ [illegible] Reardon,		0 4
„ Cornelius Ryan,		0 4
„ [illegible] Ryder,		0 4
„ [illegible] Sullivan,		0 4
„ John Shea,		0 4
„ Michael Shuney,		0 4
„ Michael Sheehan,		0 4
„ John Staunton,		0 4
„ Henry Sutton,		0 4
„ Patrick Troy,		0 4
„ James Tutty,		0 4
„ William Repton,		0 4
„ Hugh Vaughan,		0 4
„ Thomas Mulligan,		0 4
„ William Kepple,		0 4

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THE Little Office of the Immaculate Conception of the BLESSED VIRGIN MARY, for the use of the Confraternity of the Scapular and of other Devout Christians. A new English Translation. By the Rev. F. C. Hussenbeth, 16mo. sewed, Price 4 annas.

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*** To be had at Messrs. P. S. D'Rozario and Co.'s, No. 8 Tank Square, and at the Catholic Orphan Press, No. 5 Moorghyhutta street.

☞ The Profits accruing from the above Publication are to be appropriated to the Bengal Catholic Orphanage.

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ACKNOWLEDGMENT.

Received on account of the *Bengal Catholic Herald*.

James Murray, Esq., *Cawnpore*, from Jan. 1850, to August 1851, ... Rs. 20 0

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SUMMARY OF INTELLIGENCE.

No. 11.] CALCUTTA: SATURDAY, MARCH 15, 1851. [Vol. XV

Miraculous Preservation.—The *Rokeby*, from the Mauritius, just arrived at the port of Bristol, encountered on her outward voyage a terrific storm, in which the captain, the chief mate, and two of the crew were washed overboard. The captain and mate perished, but by the reflux of the sea the men were again thrown upon the deck, and were thus almost miraculously preserved. The *Rokeby* was safely brought to her destination by the second mate.—*Times.*

Bombay.—A curious process of purifying sugar, and freeing it from its molasses, has lately been put in practice in the West Indies, and a trial of it made with the most perfect success in Bombay. The mixed material called moor, sugar and molasses combined, are put into a conical-shaped tin vessel full of very fine holes like a cullinder: to this a very rapid rotatory motion is given, as much as two thousand a minute, by means of slips and pulleys,—when the worthless portions are expelled by the power of centrifugal force, and the sugar in a few minutes' time left perfectly white and clean. The cane is placed in a large tub to collect the molasses, which are drawn off by a plughole at side. The construction of the machine does not seem to be at all beyond the capacity of our native mechanics: there is no risk or uncertainty in its use, and it performs its work with such extreme rapidity that a single machine with a succession of canes can turn out a quantity of prepared sugar that is quite amazing.—*Times Feb.* 5.

FRIDAY, MARCH 7.

The Peninsular and Oriental Company have issued an advertisement, stating that a second steamer will start from Calcutta on the 21st of April, in order to meet the convenience of the large number of persons who are expected to visit the Great Exhibition from this country.

The *Madras Advertiser* says, that the Right Honourable the Governor has called a General Meeting of the Merchants of that Presidency to adopt measures for inviting the Australian Lloyds to place a line of Steamers between Calcutta and Suez. A paper is already in circulation in Madras, promising the Trieste Company all the support its subscribers can afford, and it bears the signatures of the highest authorities. This plan will probably be abandoned, when the news of the establishment of the new Company reaches Madras but the design is sufficient evidence of the feelings which have been excited by the Peninsular and Oriental Company.

An extra *Straits Times* of the 7th February informs us, that the Governor General of Manilla persists in his determination to conquer Sulóo, and has declared that he will not return alive to Manilla until the Sulóos are subjugated, or exterminated. The most active preparations are in progress at Manilla; seven merchantmen have been taken up at a great expense by the Government, and five thousand soldiers, many of them raw conscripts, but provided with an unusual quantity of artillery and ammunition, are about to sail for Sulóo.

SATURDAY, MARCH 8.

A case of considerable interest to all parties who have any transactions with native workmen, was brought up before the First Judge of the Calcutta Small Cause Court on the 4th instant. A Mr. Scott ordered a native goldsmith to make him a gold chain, on an agreement that the latter should be allowed, upon every sicca weight. The chain, when finished, was only worth thirteen rupees and eight annas, and the latter demanded, accordingly, to pay for the workmanship. The goldsmith declined either to make the chain in accordance to these terms, and brought an action against Mr. Scott before Baboo Ramchunder Dutt. The amount for the chain must be taken back by the goldsmith, and the [illegible] to him, [illegible] Court [illegible] the [illegible] brought an action for its recovery. [illegible] in favour for the plaintiff, and expressed his astonishment that actions for breach of contract were not more frequently instituted in his court. There is no nuisance so frequent, or so intolerable in India, as the perpetual breaches of contract for petty sums. The Natives are perfectly aware that a suit entails so much trouble, that it is deemed better to forfeit the money than to institute one, and they take advantage of the circumstance. We ought to have a special law to meet the practice.

The *Hong Kong Register* speaks despondently of the prospects of continued peace between England and China, and affirms that two of the old counsellors of the Empire, Keying and Muoh-chang-ah, have been dismissed by the Emperor for displaying too much favour towards the barbarians.

MONDAY, MARCH 10.

The *Eastern Star* quotes from a book called "Across the Atlantic," a new instance of the extent to which the art of puffing has been carried by our go-a-head friends in America. A Scotchman of Baltimore has had a magnificent tomb erected in the cemetery of that city, with an exceedingly florid inscription, giving the deceased all the virtues which are usually ascribed to the wealthy dead, but with the date left blank. On enquiry as to the reason of this circumstance, the traveller was informed that the party for whom the tomb was constructed was alive and well, but had erected this mausoleum to induce the public to ask questions about him, and learn his trade and residence.

A correspondent of the *Delhi Gazette* gives the following enticing description of the Kohat valley:—"The weeping willows are budding out leaves, and in a few days the mulberry trees, peach orchards, and vineyards will be in leaf and blossom. There are numerous mountain streams running through the valley, as also a stream rising from natural springs close to Kohat, which has the clearest water I ever saw, and there are fish in it; the banks are amply furnished with water cress, which we munch, and think of England every mouthful we take. The Dhoombs sheep from Cabul are equal to any Welch mutton, and they do not require grain, but feed on the hill side near us: in short we are very well off, and this would be a pleasant life enough were it not that we are shut out from society."

We perceive from some extracts of Australian journals, published in the *Englishman*, that the people of those colonies have received the draft of their constitution, and, though grumbling at its provisions, are making active preparations to avail themselves of the boon conceded. We notice also a statement in another extract, that the native population of Hawaii, estimated by Captain Cook at 400,000, has decreased to 80,000, and it is expected that by the end of the present century they will have been reduced to 1,000. In other words, have become extinct. The Australian Editor mourns over this fact, but it is the law of nature, which ordains that the savage race shall gradually become extinct wherever the Anglo-Saxon plants his foot.

TUESDAY, MARCH 11.

The following is the account of the last Opium sale:—

Behar, Chests,	1,825	Average,	903	Proceeds,	17,13,750
Benares, "	890	"	851	"	7,64,675

This exhibits a slight increase on the last sale.

A correspondent of the *Bombay Gazette* reports that no less than 2,000 marriages were solemnized in Surat, on the 25th February, exclusive of those of the populous Dutt, besides 1,500 more among the Mussulmans. It appears that the Parsees who have a large population of the inhabitants of Surat, never perform a marriage until they have obtained an auspicious response from one of their Fathers of Oracles, and this response is sometimes delayed for twelve years. When it does come, all the

...ble portion of the community take advantage of ...ppy event.—*Friend of India.*

FEAST OF ST. PATRICK.

APOSTLE OF IRELAND.

On Monday next the 17th Inst., a Solemn High Mass will be celebrated at St. Thomas' Church at 6½ A. M. and a Sermon preached by the Most Rev. The Archbishop V. A. W. Bengal.

B. C. ORPHANAGE FREE SCHOOLS AND WIDOW'S ASYLUM.

Major Huddleton, ...	Rs	50	0
Mrs. Roskell, ...		25	0
F. S. D'Rozario, Esq., for Feb.		32	0
Miss D'Rozario, „ „		6	0
Miss Lackersteen, „ „		5	0
Mrs. H. C. Lackersteen, „ „		5	0
Thos. DeSouza & Co., „ „		8	0
Mrs L. DeSouza, „ „		2	0
A Friend through Mrs J Piaggio,... ..		5	0
Capt. H. L Thomas, Master Attenda ...		10	0
„ H. Howe, 2nd assist. Master Attendt, ...		5	0
Mr. J. C. Owen, Senr. Branch Pilot, ..		10	0
Mrs. A. E. Owen,...		2	0
Mr G. Strevens, Branch Pilot, ...		10	0
A Marine,...		10	0
Shaikh Tauher Ally, ...		8	0
Mr. A. Harris, Master Pt.		5	0
„ J. P. E. Porter, do.		5	0
„ J. M. Hamilton, do.		6	0
A Bengal Marine, ...		5	0
A Friend, ...		3	0

THROUGH MR. N. O'BRIEN.

Kenyon Mackenzie, ...	Rs.	5	0
J. G. Carter, ...		5	0
T. C. Sandes, ...		16	0
J. W. Dollyuper, ...		5	0
A Friend, ...		3	0
P. H. T., ...		5	0

FORT WILLIAM.

H. M. 18th Royal Irish, No. 3 Company, for February 1851.

Rev. Mr. Tabr.

Sergt. Anthony Owens, ...	Rs.	0	8
Corporal John Reilly, ...		1	0
„ William Donnelly, ...		1	8
Private Lawrence McLaughlin, ...		1	0
„ Michael Doyle, ...		0	4
„ Michael Fleem, ...		0	4
„ George Browne, ...		0	4
„ Michael Hagen, ...		0	4
„ John Mulhern, ...		0	4
„ John Parcell, ...		0	4
„ Moses, ...		0	4
„ [illegible]		0	4
„ [illegible]		0	4
„ [illegible]		0	4
„ [illegible]		0	4
„ [illegible]		0	4
[illegible]		0	4

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PASTORAL Instruction of the Archbishop V. A. W. B. together with the Regulations for Lent, A. D. 1851, Price 3 annas per sheet.

THE Little Office of the Immaculate Conception of the BLESSED VIRGIN MARY for the use of the Confraternity of the Scapular and of other Devout Christians. A new English Translation. By the Rev. F. C. Husenbeth, 16mo. sewed, Price 4 annas.

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*** To be had at Messrs. P. S. D'Rozario and Co's, No 8 Tank Square, and at the Catholic Orphan Press, No. 5 Moorghyhatta street.

☞ The Profits accruing from the above Publication are to be appropriated to the Roman Catholic Orphanage.

IN THE PRESS.

AN ARRANGEMENT of the Christian Doctrine approved by His Grace the Archbishop of Calcutta, and *Vicar Apostolic of Western Bengal*; A *New Edition*, 16mo. cloth bound, Price 20 Rupees per 100, or, 4 annas per Copy.

ACKNOWLEDGEMENT.

Received on account of the *Bengal Catholic Herald*:

T. W. Stevens, Esq. *Fort William*, ... to Dec. 1851.

Edward Patrick, Esq. *Howrah*, ... Jan. 1852, to Dec. 1852.

Right Rev. Dr. Murphy, ... from March 1851 to ...

SUMMARY OF INTELLIGENCE.

No. 12.] CALCUTTA: SATURDAY, MARCH 22, 1851. [Vol. XXI.

ARRIVAL OF THE EXPRESS MAIL.

The Queen's Speech on closing one of the most satisfactory last years, is a mild affair, and disappointed a host of expectants. The Queen deplores the exception of the agriculturists to the general rule of agricultural prosperity;—the country party stood upon mounted, yet nothing followed except "the confident hope that the prosperous condition of other classes would have a favourable effect in promoting the interests of agriculture." The Church party actually held their breath while the Queen read the passage in which she complained of "the recent assumption of certain ecclesiastical titles conferred by a foreign power;" but displayed their disappointment almost audibly when they were told simply that "it would be for Parliament to consider the measure that would be brought before them on the subject."

Dublin has witnessed a grand gathering to oppose the meditated abolition of the Viceroyalty. Whiteside, one of the most eloquent men of the present day, drew a fearful description of the city when "two thousand families being removed or their establishments broken up, it was left to enjoy the blessings of free trade in the midst of its ruins." It is probable that this unpopular measure will not, for the present at least, be brought forward with any definite intention of carrying it.

STEAMERS BETWEEN LIVERPOOL AND CALCUTTA.—It is said that efforts are being made at Liverpool to establish a new company to run screw-steamers from that port to Calcutta. The proposal is to build iron boats for the service of 2,500 or 3,000 tons, with 500 horse power.—*Times*.

It has been arranged that the new steam line of the Peninsular and Oriental Company between Calcutta, Singapore, Hongkong, and Shanghai, shall commence about the 1st of May.

The new company for steam to India has issued its prospectus, under the title of "Eastern Steam Navigation Company." Plymouth is to be the port of departure, and the lines to be established are, one to India (Ceylon, Madras, and Calcutta), China and Australia, on the 5th of every month; another from Calcutta to China, calling at Singapore, to enable Indian passengers to proceed to Australia; and another, if desirable, between Aden and Mauritius. The navigation to China is to comprise a regular communication between Shanghai and Hong-Kong, touching, when not interfering with the mails, at intermediate ports; and the average rate of speed of the boats of the company is to be 10½ knots an hour. In connexion with the line from England on the 5th of each month, there is to be a passenger route, *viâ* Trieste, leaving London about the 10th, and reaching Alexandria by the boats of the Austrian Lloyd's. The capital of the company is to be 1,000,000*l*.

THURSDAY, MARCH 13.

The same paper contains a statement, deposed to by a native of twelve years of age, which proves that the slave trade is by no means wholly extinct in Bombay. The lad, whose name was Bankeya Jumah, declared that he had been purchased at Muscat, by Abdulla Aqib, a doctor of [illegible], and subsequently brought to Bombay. Here he was told that he was a slave, and was always treated with [illegible] being beaten by his master, and by [illegible] wife, who was maltreated in the same [illegible]. Questions were issued to procure the [illegible] matter, [illegible] and Goverdhun Dass, a Chinese [illegible] Jessa Gungo, which amount [illegible] has suffered [illegible] the authorities position [illegible] to [illegible] the [illegible] of the [illegible] the [illegible] the [illegible] After a period of probation not exceeding [illegible] this soldier, if confirmed as fit for the situation, [illegible] removed from his regiment and be attached [illegible] service, in order that while holding his office he shall [illegible] tinue to be a soldier in the Army, and liable, if [illegible] from his appointment for irregularity or incapacity, [illegible] ordered to military duty with any regiment then on the station. Any man so confirmed in his appointment shall have the rank and pay of Sergeant, with clothing, rations, lodging, and fuel, and light, or with money allowances in lieu thereof; and will have the chance of rising in station to the offices, by succession, to the senior clerkship."

The same journal, speaking of the rule of the Bengal Military Fund, by which officers in possession of Rs. 1,000 are refused any passage money when going home on leave, says that in Bombay no such impertinent enquiries are made.

The *Bombay Times* states, that Jung Bahadoor has already begun to give the country under his rule the benefit of his European experience. He has made arrangements for the immediate commencement of a line of road between Katmandoo and the frontier, and intends covering Nepal with a network of communications. We hope he will continue the road from Katmandoo straight on to Patna, in conjunction with the British Government, in which case the whole trade of Nepal would probably flow into Calcutta through the Railway.

FRIDAY, MARCH 14.

At the monthly Meeting of the Asiatic Society of Bengal, held on the 5th March, the following most interesting communication was read from Mr. T. B. Mactier, of West Burdwan:—"It may not be uninteresting to some of the Members of the Society to mention that, while conversing with the natives concerning their idea of the origin of such stones (the Aerolites,) one mentioned that many years ago he had seen in the middle of the jungle some 100 coses to the S. W. of this the remains of what he called an enchanted city, the inhabitants of which had all been turned into stone. He described one street as a bazar in which tradesmen such as chutars, moirus, &c., were to be seen in the act of carrying on their various trades; other persons had heard of the existence of such a place, but none could give me exact information of its whereabouts. As the informants could have had no motive in telling me a deliberate falsehood, I am inclined to think there may be a grain of wheat in this bushel of chaff, and I am now trying to obtain more perfect information, as this may refer to some interesting remains of by-gone ages. I will let you know hereafter of the result, but in the meantime it might perhaps be as well to ascertain whether there is any mention made of the ruins of this description among the transactions of the Society." We have some recollection of having heard this story before, some natives having come to us of a ruined city, in the direction indicated, but not so far South from West Burdwan. The vast jungle covering in that direction, and which, according to a large map in our possession, contains scarcely any villages, may well cover a city or a ruined province.

The *Morning Chronicle* reports, that the Governor General has sanctioned the removal of the recruit depot from Allahabad to Chinsurah, and ordered the barracks at the latter station to be put in thorough repair. The change is, undoubtedly, dictated by sound judgment. In a year or two, the recruits will be brought up by steamers to Howrah, whisked into the Train, and reach their destination in an hour. They will, thus, moreover, have an opportunity of becoming in some degree acclimated before they proceed to the Upper Provinces, instead of having to endure a long and extremely unhealthy journey immediately on their arrival.

SATURDAY, MARCH 15.

The *Agra Messenger* of the 6th [illegible] agrees with the Allahabad Correspondent [illegible]

England Insurance Office, has, it seems determined to extend its business to India, and has tacked the following to the end of its advertisement:—"Further, any person advancing money on one of our Policies, will have the satisfaction (!) of knowing that it will be paid to the holder, even in the event of the Insured having died by *suicide*, of DUELLING, or THE HANDS OF JUSTICE." The Church of England Insurance Office giving encouragement to suicide and duelling !! "Uncommonly personal" says the *Agra Messenger.—Friend of India.*

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H. M. 18th Royal Irish, No. 2 Company, for February 1851

THROUGH REV. MR. TRACY.

(Continued from our last.)

Drmr.	John McCrea, ...	0	8
Private	John Guiry, ...	0	8
„	Maurice Hackett, ...	0	8
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„	Martin Coan, ...	0	4
„	William Cunah, ...	0	8
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„	John Doran, ...	0	4
„	Timothy Dowd, ...	0	4
„	Fergus Farmer, ...	0	4
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By the Same.

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CATHEDRAL.

From the 23rd March, the Parish Mass on Week days will be celebrated at 7 o'clock A. M., during the Warm Weather: on Sundays the first Mass will begin at 6½ o'clock A. M.

ST. THOMAS' CHURCH.

From the 23rd instant, During the Warm Weather, the first Mass will begin at 6½ o'clock A. M., and Vespers on Sundays at 7 o'clock P. M.

Printed at the CATHOLIC ORPHAN PRESS, No. 5, Moorghyhutta, under the superintendence of CHARLES A. STRANGE every Saturday morning. price 1 Rupee monthly, or, 10 Rupees a year, if paid in advance.

SUMMARY OF INTELLIGENCE.

No. 13.] CALCUTTA: SATURDAY, MARCH 29, 1851. [VOL. XX.

THE CATHOLIC PRIMATE OF IRELAND.

To the Editor of the Friend of India.

DEAR SIR,—With reference to my letter of the 26th last December, I am happy to inform you, that I have found in the *Tablet* of the 24th January, (which reached me, by the last Suez Steamer) an article, which not only is a flat contradiction to the injurious rumour, concerning my revered and highly-gifted friend, Archbishop Cullen, but is also a most satisfactory explanation of the origin of that report.

As you stated in your favor of the 19th December, (or thereabouts) that you had searched in vain for a similar contradiction, I lose, no time in forwarding the above-mentioned article to you, feeling confident, that you will republished it without delay in your widely circulated paper.

I would fain request a similar *act of justice* from the other talented Journalists of India, who, unwittingly propagated the unfounded statement in question.

✝ THOS. OLLIFFE.

Bishop and Vicar Apostolic of Eastern Bengal.

Burrisaul, March 20, 1851.

THE PRIMATE AND THE PROTESTANT PRESS.

THE "ANNALI DELLE SCIENZE RELIGIOSE."

[The following letter from Rome, which has just been handed to us by a respected correspondent, will enable our readers to form an opinion of the honesty of those scribblers in the *Daily News* and other papers, who have incessantly poured out their stupid sarcasms on the Lord Primate for an article with which he had no more to do than the man in the moon. His Grace belonged to a literary society in Rome, a member of which wrote a paper of rather fantastic scientific speculations. Of that paper, as will be seen, the Primate had no cognisance whatever, any more than the Editor of the *Daily News* had, and the attacks of the *Daily News*' correspondent are therefore the effusions of an unscrupulous and vulgar mind.—*Ed. Tab,*

Rome, 10th Dec., 1850.

Rev. Dear Sir,—With regard to your inquiries about the article which some of the London journals have attributed to the Primate, I send you the identical printed article itself, which I have detached from the number of the *Annali delle scienze religiose* of May and June, 1846, in which it appeared. You will perceive that it is not an original treatise on the Copernican system, but a wretched attempt to review an Italian translation of a work written in French, by an Abbè Mataléne, who impugns not only the system of Copernicus, but also that of Ptolemy, and attempts to raise upon the ruins of both a new system of his own. He makes the earth the centre not only of the planetary system, but even of all space; and exaggerates its magnitude beyond the aggregate bulk of all the celestial bodies. The reviewer in the *Annali* seems quite satisfied as to the certainty of the Abbè Mataléne's calculations; for the said Abbè "having," he says "dedicated his original work to all the academical societies, seems to defy the contradiction of the World; and the French editor promised to restore the price of the book, and give a premium of fifty francs to the first who shall mathematically demonstrate in writing the insufficiency of the proofs, &c." From this brief statement of the nature of the original work, you will perceive what a grave foundation the London journals have had for the legend invented regarding the author of the doctrines it contains. As to the writer of the review of the Italian translation, it is, of course, unnecessary to say that the Primate had as little to do with it, and knew as little about its existence, as any of the inhabitants of the aforesaid heavenly bodies in question,—sun, moon, or stars. His name appears as an occasional contributor to the *Annali*, as do those of Mgr. Rosali, Bishop of Erythrea, Mgr. de Lucca, Bishop of Aversa, Father Perrone, S. J, Father Theiner, of the Oratorio, with a long list of other learned and distinguished individuals; but to conclude that he must therefore be the author of every single article that has appeared in that periodical, or of the individual article in question, is a mode of reasoning which the *Daily News* alone has, I suspect, the honour of discovering. I have reason to believe that the only thing which he published in it, *proprio marte*, for several years, was a vindication of his Grace the Most Rev. Dr. Murray, and of the Catholic Clergy of Dublin, from certain implied charges contained in a discourse made in the *Accademia della Religione Catholica*, in which a most unjust allusion was made to the conduct of that venerable body during the time of the cholera in Dublin. But in order to leave your curiosity nothing further to desire on this subject, I forward to you herewith a declaration made by the excellent Advocate Arrighi this morning, to the following effect:—

"Rome Dec. 10th, 1850.

"The undersigned, compiler of the *Annali delle scienze religiose*, declares that the bibliographic information given in the same Annals on the translation of the work entitled *Anticopernico Nuova Astronomia &c.*, cannot have for its author the worthy Primate of all Ireland, Monsignor Cullen, he having been altogether ignorant of the said publication, which was sent to the office of the Annals by a Clergyman, a native of Rome.

"GIACOMO ARRIGHI."

Would it not be an act of kindness to suggest to the respectable editor of the *Daily News*, who has fallen into so great a mistake, or to some of his colleagues of the London press, the more profitable course of presenting to the editor of the French work a confutation of the Abbè Mataléne's scientific paradoxes, and thus throw some new light on astronomy, and win the proffered prize of fifty francs, than to indulge in speculations which, if true, would merely prove a mistaken notion regarding a scientific hypothesis; and if false, as in the present instance, would seem to compromise his editorial veracity or acumen?

THE CAPE.—We regret to record intelligence of a very melancholy nature from the Cape, which has reached Calcutta through the Mauritius journals. A considerable degree of discontent has been for some months manifested by the Kaffir population of the Cape, and the recent "deposition" of Sandili, has apparently brought matters to a crisis.

By the latest information we perceive that Sir Harry Smith has effected his escape from Fort Cox, though with considerable loss. The Burghers are organizing themselves into corps in every direction, and 500 volunteers have started from Cape town by Steamer. The attempt of Colonel Somerset to join Sir H. Smith at Fort Coxewas defeated, with the loss of two officers and fifteen men killed. Sir H. Smith will have 3,000 men under his command when the reinforcements reach him.

SATURDAY MARCH 22.

A case of considerable importance to Insurance officers was argued in the Supreme Court, on Thursday, the 20th instant. The action was brought on a time policy with the Asiatic Marine Insurance Company, on the steamer *Emma*. That steamer was wrecked on the 13th June, 1849, within the time specified by the policy, but the Insurers declined payment on the ground that the vessel was weak-handed at the time of her loss. The Court decided, however, that the vessel was seaworthy, in respect of the number of hands employed at the time of the Insurance being effected, and that there was no provision for a continuance of seaworthiness. If the owners were to lose their policy, because of carelessness or misconduct on the part of the master or crew of their ships, the Indemnity to the absent owner, which it is the main object of insurance to secure, would be greatly endangered. The Insurance Office will, therefore, be compelled to pay.

TUESDAY, MARCH 25.

The *Madras Spectator* quotes from a compilation of the "Circular Orders of the Board of Revenue," the following order which shews that the Government of Madras is as sensitive about official secrecy as that of Bengal —"I am directed by the Most Noble the Governor in Council to desire that you will immediately report to Government whether the letter bearing the signature "——," inserted, in the *Spectator* Newspaper of the 13th Instant, was addressed by you to the Editor His Lordship in Council, whilst he desires that this report may be made, in order that it may stand on the records of Government, has no doubt of the authenticity of the letter, and I am instructed to point out to you the great irregularity and impropriety of your conduct in submitting explanations touching your official proceedings, to a Newspaper, He warns you against the repetition of an act so unbecoming in itself, and to your position in the Service and so directly opposed to the spirit of the orders of the Honorable Court "—*Friend of India*

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On Monday next the 31st instant, during the warm Season, the first Mass on Sundays will commence at 6½ o'clock, and the High Mass at 8 o'clock. The Mass on week-days will commence at 6½ o'clock.

BOW-BAZAR.

Collection made by Mr. J. Mylan, in aid of 'St Xavier's Chapel,' for the month of February last

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„ P Ribeiro,	... ...	.. ...	1 0
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„ W. Martin,	... ...	. ...	0 8
„ J Andrew,	... ...	.. ...	0 8
„ J Brown,	... ...	... ...	0 8
„ E Martin,	... ...	... ...	0 4
„ J. Francisco,	..	... ..	0 4
„ E Ambrose,	... ..	.. ...	0 4
Mr J Nicholas,	... ...	... ..	0 4

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Gardener's wages, ...	4 4
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N. B —*A Specimen of the proposed publication was circulated with our issue of the 14th Sept.*

☞ Subscribers' name will be received by the Superior of the Christian Brothers at the Cathedral School, and by Mr. C. A. Serrao the superintendent of the Bengal Catholic Orphan Press.

ACKNOWLEDGMENT.

Received on account of the *Bengal Catholic Herald*.

M. B. Elias, Esq., *Simlah*, from April 1850, to March 1851, ... 10 0

Printed at the CATHOLIC ORPHAN PRESS, No. 5, Moorghyhatta, under the superintendence of CHARLES A. SERRAO, every Saturday morning; price 1 Rupee Monthly, or, 10 Rupees a year, if paid in advance.

SUMMARY OF INTELLIGENCE.

No. 141 CALCUTTA SATURDAY, APRIL 5, 1851. [VOL. XX.

ARRIVAL OF THE OVERLAND MAIL

RESIGNATION OF MINISTERS

CHANDA SAHEB AND MR ARBUTHNOT

Napoleon's Power of Memory

service, in a way to deter every clergyman from committing the slightest error of omission of immediate detection.—*Lord Holland's Foreign Reminiscences*

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H M, *Burdwan*, thro' Mr Guzman, for the Month of March last, ...	20 0

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S T, ...	1 0
W D, ...	1 0
J M, ...	1 0
J. W, ...	1 0
A H., . . .	1 0
J H M P, ...	1 0
C O J, ...	0

ORDER OF DIVINE SERVICE FOR HOLY WEEK AT THE CATHEDRAL

1851

Palm Sunday.—A low Mass will be celebrated at six o'clock. The Palms will be solemnly blessed and distributed at 7 o'clock.

Monday, Tuesday and Wednesday.—Mass will be said at 5 o'clock.

Wednesday.—In the evening the Office of the Tenebræ will be chaunted at 5 o'clock.

Thursday and Friday.—Service in the morning at 6½ o'clock, and in the evening at 5½ o'clock. There will be a Sermon on Thursday and Friday evenings also.

Saturday.—Service in the morning only, at 6 o'clock.

ORDER OF DIVINE SERVICE FOR HOLY WEEK AT ST THOMAS CHURCH

Palm Sunday.—A low Mass will be said at six o'clock. The Palms will be solemnly blessed and distributed at a quarter to seven, and a second Mass will be celebrated immediately afterwards.

Monday, Tuesday and Wednesday.—Mass will be said as usual at ½ after 6 o'clock.

Wednesday.—In the evening, the Office of the Tenebræ will be chaunted at half past six.

Thursday and Friday.—Service in the morning at half past six, and at the same hour in the evening. There will be a Sermon on Thursday evening, and on Friday morning also.

Saturday.—Service in the morning only, to commence at six.

EASTER SUNDAY

CLERGY AID FUND

Easter Sunday morning, a Collection will be made in favor of the *Clergy Aid Fund*, during Divine Service in the Cathedral and its dependent Chapels, in the Church of the Sacred Heart and also in St Thomas' Church.

HOLY WEEK

On Thursday, Friday and Saturday of the Holy Week, Divine Service will be performed in the Cathedral in the Churches of the Sacred Heart and St Thomas only.

CATHEDRAL

The Confessors will be in attendance on the mornings and evenings of Monday, Tuesday and Wednesday of Holy Week from seven o'clock A M to 2 o'clock, P M in the case of the above mentioned days.

ST XAVIER'S CHAPEL

Dow-Bazar

Nuns Convent Association

The Members of this Association are reminded that the plenary Indulgence granted by His Holiness Gregory XVI may be gained on to-morrow and by April 6th next by the Society who have Confessed and Communicated, shall have complied with the other condition prescribed by the Sovereign Pontiff.

NOTICE

To the Members of the General Committee for the Orphanage and Free Schools the Native Convert Association &c &c.

The Members of the above-named Committee are requested to meet at the Cathedral House, on to-morrow Sunday, April 6th, at 10 o'clock A M.

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PRINTING

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ACKNOWLEDGMENTS.

Received on account of the *Bengal Catholic Herald*.

W Vincent, Esq., *Cawnpore*, from March 1851, to February, 1852, ... Rs. 10

Printed at the CATHOLIC ORPHAN PRESS, No. 5, Mooghy-bazar, under the superintendence of CHARLES A. SERRAO, every Saturday morning, price Eight Annas monthly, or, 10 Rupees a Year, if paid in advance.

SUMMARY OF INTELLIGENCE.

No. 15.] CALCUTTA: SATURDAY, APRIL 12, 1851. [VOL. XX.

RETURN OF AN APOSTATE PRIEST.—The following is a literal translation of an article we find in the Italian journal, called the *Osservatore Romano*. It may be useful to show our protestant brethren what little influence their faith can exercise over a mind once imbued with the truths of Catholicity:—"Sir,—I perceive with no small grief that it is necessary for me to acknowledge myself guilty of a more than common crime—but if such a act is a just punishment of a crime, may also be considered a sure sign of sincere sorrow. Wishing to repair the scandal given by me by abandoning not long ago the Catholic faith, I have an earnest request to make of your Catholic Journal. It is to my interest to see a history of my unhappy apostacy, not for the glory and triumph of the one true faith in which I was born, and in which I hope to die, but by way of neither a mask of Catholic truths, nor a conviction of critical teaching but even urged me to take such a wicked step. I was induced to do so by merely human motives wishing to preserve myself from a state of oppression, of which I did not consider myself deserving, and to procure myself necessary support. It was for these reasons that I accepted the office of Professor of Oriental Languages in the College of St. Julian. Sorry for what I had done, and discontented with my new position, I anxiously awaited the first opportunity of returning to the bosom of the Catholic Church, wherefore I cautiously averted any participation in spirituals with heretics, even to be present in their churches, and the few times that I did so, it was merely for the sake of securing favours if importuned, and of resting some person of the ministers, which they began to entertain about the sincerity of my change of religion never neglecting at the same time to discourse with some Catholic priests about my return to the way of truth, God, who is rich in mercy, looked with pity on my unhappy soul, and drew me out of the abyss into which I had plunged myself. I now abjure with horror the band of heresies which I never approved of, and detest my crime, cast myself at the feet of the Vicar of Christ, Pius the ninth, prepared to give the most convincing proofs of the sincerity of my repentance. Oh! ye people of Malta, you who are docile and faithful guards of the faith of the great St. Paul, pray for me, and you my unhappy companions in apostacy, repent and return to the fold of Christ.—*The Cape Colonist.*

"JOHN KOSSE, Priest,
"Armenian Catholic."

RELIGIOUS REGULATIONS IN THE NAVY.—The *Anglo Celt* has the following curious statement:—

"One of our Liberal members of Parliament (a Roman Catholic) lately procured his son to be nominated to a midshipman's berth in the navy. Having heard that it was a regulation of the ship that all hands should attend divine service each Sunday, the father wrote to Dr. Cullen, asking permission for the son to do so as a mere matter of form. The Roman Catholic primate returned a long answer, in which he is said to have stated, 'that if such acts were mere matters of form, our ancestors must have been vain fools to have acted as they did during the operation of the penal laws,' and giving an opinion that such an act could not be conscientiously done. The letter was brought to the Admiralty who, after some day's delay, returned an answer to the effect, "that the regulation in question was a mere by-law, introduced by some over zealous persons, and did not form any part of the general regulations of the service, and of course might be dispensed with, and should be so in the present instance."—*Ibid.*

The following extracts are from the *Boston Pilot* of August 24th:—

"TALES OF THE ENEMY.—Late accounts from Oregon state, that among a murderous gang of Indians recently arrested, there were two Catholic priests. The lie was so palpable at the time that we did not deem it worth contradiction. But as some simpletons may believe the story, we would say that the story was got up by some Methodist's emissaries, who represented that the Indians had been excited to commit the murder by the priests who occasionally visited them. The Governor (Lane) of Oregon, and his Council state that the price in question had done all that could be done to quiet the Indians, and had, at the imminent risk of their own lives, actually saved the lives of some of Dr. Whitman's associates. The real cause of the murder of Dr Whitman and his friends, was a pestilence that broke out among the Indians, and which they attributed to Dr. Whitman, who was a physician as well as a methodist preacher.—*Ibid,*

STEAM COMMUNICATION BETWEEN EUROPE, ASIA AND AUSTRALIA.—The community in India will be delighted to find that Lord Jocelyn, has prevailed on the House of Commons to appoint a Committee,

"To enquire into the question of the existing steam communication between England and India, and to report whether any improvements may be made in the conduct of those communications previous to the grant of a further contract to any Company proposing to carry on that line. Likewise, to consider the subject of steam communication, having for its objects time or more connecting England, India, and Australia; and to report to the House, the most future made in which such communication may be effected with due care to economy, and with advantage to the public interests."

SATURDAY, APRIL 5.

The *Mauritius Commercial Gazette* of the 27th ultimo, brings us news from the Cape to the 26th January; it is of the most gloomy description. The whole of the Hottentots of the Kat River Districts have declared against the Colony, and in the opinion of Lieut. Col. Somerset the Kaffirs propose an immediate foray into the cultivated districts. The Boers appeared exceedingly unwilling to take up arms, but the English Colonists were acting with their accustomed energy, and in a few weeks, seven thousand armed Europeans would be at the disposal of Sir Harry Smith.

The *Lahore Chronicle* of the 29th March, informs us that the Governor General has sanctioned the establishment of a mail communication from Lahore up to Peshawur, and from Lahore down to Mooltan.

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We beg to announce with many thanks, that a handsome Silver Vase, has been received from H. B. at *Burdwan*, for the Chapel of St. Xavier at Bow-Bazar.

PROPAGATION OF THE FAITH.

P. H., ...			0	4	9

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No. 5. Middleton Row Chowringhee.

Established A. D. 1842.

The Loretto Sisters receive Young Ladies on the following terms:—

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Instruction in Reading, Writing, Arithmetic, Grammar, Geography, Chronology, History, the use of the Globes, French, &c., with every branch of useful and ornamental Needle-work, Rs. 25 per month.

EXTRA CHARGES.

Drawing and Painting..... Rs. 5 per month.
Piano Forte.—(the charge for the use, repair and tuning of the Instrument included,)..... „ 12 „ „
Singing..... „ 6 „ „
Guitar..... „ 3 „ „
Italian..... „ 6 „ „

Dancing, (if required,) on the terms that may be fixed upon by the Teacher in that Department.

For the use of Books, of Table and Bed-room Furniture, Towels, Plate, for Medicines, Washing, &c., Rs. 6 per month.

The uniform to be worn by the Children, (if provided by the Institute), will be an Extra Charges.

Besides the appointed Physician, Parents or Guardians are allowed to select any other for their Children, but at their own expense.

DAY BOARDERS.

Per Month, ...Rs. 21.
Extra Charges the same as for Boarders.

FOR DAY PUPILS.

The course of Education is the same as for Boarders
Terms (Daily Tiffin included), Rs. 12 per month,
Extra Charges the same as for Boarders.

All payments to be made quarterly in advance.

Music Books, Materials for Needle-work and Drawing to be provided at the expense of the Parents.

The moral conduct of the Young Ladies is watched over with the strictest attention, and while every effort is made to expand and adorn the mind, the heart is trained to virtue.

The character of the pupils is carefully studied; they are taught by reasoning to correct their errors, and are gradually formed to habits of regularity and order.

The Excellent situation of Loretto House is well known, the utmost attention is paid to the proficiency, health and comfort of the Pupils.

N. B.—1. Young Ladies beyond fourteen years of age are not admitted.

2. Catholic Pupils only will be required to attend Divine Service and Religious Instruction,

3. It is contrary to the Rules of the Establishment to receive Visitors on Sundays.

4. Parents or Guardians may visit the Children, on Wednesday from 11 to 2 o'clock, A. M. But they are not expected to visit them oftener than once in the month.

5. During the Christmas, and other Vacations, the Pupils are permitted to leave the Convent, and remain with their Parents or Guardians only. It is however strongly recommended that the Children should not be removed at any season of the year.

6. Each month's education being paid for quarterly in advance, no allowance is made for absence, when a month is once entered upon.

7. Previously to the removal of a Child from School, a month's notice, or the payment of a month's pension is necessary.

8. No reduction is made on account of absence from School during the fixed vacations, nor no extra charge is required for the support of such Boarders, as may remain in Convent during the vacations.

The annual vacations commence on the 21st day of December and terminates on the seventeenth of the following January.

Each Young Lady on entering Loretto House is to be supplied with the Bedding and uniform prescribed by the Rules of the Institution.

It is particularly requested that Parents or Guardians will deposit with the Lady Superioress the Pocket Money, which they may allow for the use of their Children or Wards. This precaution is necessary, in order to prevent the injudicious or injurious outlay of such money by the Pupils.

Parents or Guardians are requested to appoint an Agent in Calcutta, to procure for their Children, or Wards whatever clothes, &c. &c. they may require, after admittance into the Establishment.

Reference for further information to be made to the Lady Superioress of Loretto House.

NOTICE.

Much inconvenience to the Community having been frequently occasioned by Visitors calling at unseasonable times it has been arranged, that, for the future, Visitors will be received only at the hours fixed upon by general usage in Calcutta, viz., from Eleven o'clock, A. M., to Two o'clock P. M.

N. B.—The Community will feel greatly obliged, if Parents, Guardians, or others, who may have important business to transact at the Convent, will kindly attend to this regulation, when they can do so without inconvenience.

ORDER OF DIVINE SERVICE FOR HOLY WEEK AT THE CHURCH OF THE SACRED HEART, DURRUMTOLLAH.

Palm Sunday.—A low mass will be celebrated at 6½ o'clock. The Palms will be blessed and distributed at 7 o'clock.

Monday, Tuesday and Wednesday.—Mass will be said at 6½ o'clock.

Wednesday, evening.—The Office of Tenebræ will commence at 5½ o'clock.

Thursday and Friday.—Morning Service will commence at 7 o'clock. Evening Service at 6 o'clock. Sermons will be preached on these two evenings, at the conclusion of the Service.

Saturday.—Morning Service at 6½ o'clock.

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SUMMARY OF INTELLIGENCE.

No. 16.] CALCUTTA: SATURDAY, APRIL 19, 1851. [VOL. XX.

ARRIVAL OF THE EXPRESS.

It will be seen that the Whigs remain in place, not in power; their opponents not being able to unite for the present. A change must however soon take place, for the government can now only be carried on by the forbearance of opponents.

The Earl of Aberdeen was ready to assist in the reconstruction of the Cabinet on any terms consistent with his convictions. Lord John had laid before himself and friends Sir James Graham, the programme of his measures on Saturday, and by Monday they had agreed that they could not over-come their invincible repugnance to adopt the measure of penal legislation against the Roman Catholics. "This was the only point on which we disagreed with Lord John Russell; but as his lordship was resolved to persevere, consenting, indeed, to alter the bill very much, but not so as to make it appear innocent to us, we could not agree to join his Cabinet.

THE DOMINICAN PAINTER FRA GIOVANN DA FIESOLE.

Now in the convent at Fiesole, there dwelt a young friar who was favoured by Heaven, for to him in addition to the virtues of charity, humility, and piety, was vouchsafed the gift of surpassing genius. He was a painter: early in life he had dedicated himself and his beautiful art to the service of God, and his most blessed saints; and that he might be worthy of his high and holy vocation, he sought to keep himself unspotted from the world; for he was accustomed to say that 'those who work for Christ must dwell in Christ.' Even before he commenced a picture which was to be consecrated to the honour of God, he prepared himself with fervent prayer and meditation, and then he began in humble trust that it would be put into his mind what he ought to delineate, and he would never change or deviate from the first idea; for, as he said, 'that was the will of God;' and this he said, not in faith and simplicity of heart. So he passed his life in imagining those visions of beautitude, which descended on his fance, sent indeed by no fabled muse, but even by that spirit, 'that did prefer, before all temples the upright heart, and pure;' and surely, never before or since, was earthly material worked up into soul, nor earthly forms refined into spirit, as under the hands of this most pious, and most excellent painter. He became sublime by the force of his own goodness and humility. It was as if paradise had opened upon him, a paradise of rest and joy, of purity and love; where no trouble, no guile, no change could enter; and it, as it has been said, his celestial creations seem to want power, not the less do we feel that there need it not,—that before those ethereal beings, power itself would be powerless. Such are his angels, ernestless in their soft security; such his virgins, pure from all earthly stain; such his redeemed spirits gliding into paradise; such his sainted martyrs and confessors absorbed in devout rapture. Well has he been named Beato and Angelico, whose life was 'participate with angels' even in this world!—p. 417.—*Mrs. Jameson's Legends of the Monastic Orders.*

The following advice, addressed to the Rev. James White, is extremely amusing, and will serve to illustrate the Apostolic and wise counsel given to the Clergy by the Protestant Archbishop of Dublin when the cholera visited this city:—

DUTY OF VISITING CHOLERA PATIENTS.

"I give you my most serious and earnest opinion, that when the cholera reaches Manchester, your duty is not to look after the sick. Upon the Roman Catholic system it would be: it is upon the principles of the Reformed Church. The progress of the disease is too rapid, and when it proves fatal, its effects are also too violent, to admit any good being done by religious instruction: this matter I have talked over with Mr. Whiteside here, and he entirely agrees with me. Preach rousing sermons to your people, tell them death is at their doors, and exhort them to hold themselves in readiness for its summons. Do as you are doing to prepare against the evil by other means, but do not expose yourself unnecessarily to infection when it comes. No man is less likely to take it than you are; your very ardour being the best prophylactic; but you are not to presume upon that."—(Pp. 176, 177.)—*Tablet.*

Maynooth College.—The fifth report of the visitors of Maynooth College, presented to Parliament, was recently published. The visitation was made in persuance of the statute on the 19th of December last, when 500 students were in attendance, and 11 absent from sickness. No complaint was made by the president. The oath of allegiance had been taken by the students. The new buildings in the College comprises 215 rooms for students, together with a library, seven lecture-halls, a kitchen, refectory, and other accommodation, but these remain unprovided without grates or apparatus, and the refectory rooms without tables, &c.—*Times*

THE ELECTRIC TELEGRAPH.—The local papers have just announced that intelligence has been received from Diamond Harbour by means of the Electric Telegraph. The direct communication was opened between that station and Calcutta on the 3d instant, and it is found to have succeeded most completely and satisfactorily.

FRIDAY, APRIL 11.

We perceive from the detailed account of the Army estimates for 1851, that the exact number of Queen's troops for whose maintenance the East India Company is responsible, is 30,497.

A case was tried in the Supreme Court of Calcutta on the 10th instant, which illustrates a peculiarity of native society. The action was brought by one native gentleman against another, for having built a house so close to that of the plaintiff, that he not only debarred the more ancient residence from light and air, but actually deprived the owner of the power of opening his venetians. As the case was one of continued nuisance, the Court awarded the plaintiff five thousand Rupees damages. We know of another case, in which one native built a house at an expense of a lakh of Rupees, solely out of spite to an enemy, and when it was finished, constructed the pipes intended to carry off water from the roof, in such a manner that it should fall upon the louie columns of his opponent.—*Friend of India.*

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EASTER SUNDAY

CLERGY AID FUND.

Easter Sunday morning, a Collection will be made in favor of the *Clergy Aid Fund*, during Divine Service in the Cathedral and its dependent Chapels, in the Church of the Sacred Heart and also in St. Thomas' Church.

N. B. No Evening Service on that day.

NOTICE.

At the Chapels of St. Xavier and of St. John, Mass on Easter Sunday will be celebrated as usual.

CATHOLIC CATHEDRAL FEMALE SCHOOL.

Established A. D. 1829.

A day School for young Ladies under the direction of the Ladies who have arrived from the parent house of the Loretto Institute in Ireland.

The course of instruction, besides various kind of Needle Work, will comprise all those studies which are usually included in a useful and liberal English Education, viz. Reading, Writing, Arithmetic, History, Geography, Use of the Globes, &c. &c.

Terms, to be paid in advance, Six Rupees per month.

CONVENT SCHOOL OF ST. FRANCIS XAVIER, BOW-BAZAR.

Established A. D. 1844.

A day School for young Ladies under the direction of the Ladies who have arrived from the parent house of the Loretto Institute in Ireland.

The course of instruction, besides various kinds of Needle Work, will comprise all those studies, which are usually included in a useful and liberal English Education, viz. Reading, Writing, Arithmatic, History, Geography, Use of the Globes, &c. &c.

Terms, to be paid in advance, Six Rupees per month.

DURRUMTOLLAH.

CHURCH OF THE SACRED HEART.

On Easter Sunday Morning the 20th Instant, His Grace the Archbishop will celebrate the first Mass at the Church of the Sacred Heart—preach immediately after, and then preside at the Procession of the Most Holy Sacrament of the Altar.

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A 2nd Lecture delivered in St. George's Catholic Church, Southwark, on Sunday, the 12th of May, 1850, by the Right Rev. Wiseman, D. D Bishop of Melipotamus, *Vicar Apostolic of London.* Price 1 Rupee.

THE FINAL APPEAL IN MATTERS OF FAITH.

By the Same.

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ADDRESS of the Members of St. Patrick's Society of South Australia, to their Fellow Countrymen in Ireland, stitched. Price 4 ans.

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The SPIRITUAL EXERCISES OF ST. IGNATIUS, expounded by Father Liborio Siniscalchi, S. J. and now for the first time literally translated from the Italian and revised by a Catholic Clergyman, with the Approbation of His Grace the Archbishop of Edessa V. A. Western Bengal. The Work will form a Volume of more than 500 pages. duodecimo. It will be printed with New types on superior Paper, bound in cloth, and sold to Subscribers at one Rupee and eight Annas, and to Non-Subscribers at two Rupees per Copy.

N. B.—*A Specimen of the proposed publication was circulated with our issue of the 14th Sept.*

☞ Subscribers' name will be received by the Superior of the Christian Brothers at the Cathedral School; and by Mr. C. A. Serrao the superintendent of the Bengal Catholic Orphan Press.

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SUMMARY OF INTELLIGENCE.

No. 17.] CALCUTTA: SATURDAY, APRIL 26, 1851.

Steel and Gas.—Mr. Dick, of the Veterinary College, Edinburgh, has just obtained a patent for several improvements in the manufacture of wrought iron and steel, applicable to the patentee's invention mentioned some time since, of steel and gas, at one and the same time. His process is as follows:—First an ordinary gas retort (that made of fire-clay preferable) is the temperature required for the manufacture of gas, and having placed a layer of small coke on the bed of the retort, bars of wrought iron to be converted into steel. These bars may be of any length; but it would be better they should be of the same length as the retort. Then charge the retort with coal as in the ordinary method of manufacturing gas; work off each charge in the usual way; and when the coke from each is successively withdrawn, carry over the bars of iron, so that each part may be fully submitted to the cementing action of the coke. Continue the process until the required degree of cementation is obtained, which may be ascertained by testing the bars in the usual way—by withdrawing them from the retort, cooling suddenly, and breaking them, when, by the grain, it will be ascertained whether the conversion of the iron is complete. The patentee does not claim the manufacture of steel by means of carburetted hydrogen gas, as that is not new; but he does claim the manufacture of gas and steel as one and the same. *Sun.*

Geological Relic.—At Craigleith Quarry a large fossil tree was discovered about a month ago, and is now uncovered to the depth of about ten feet. It is the most perfect specimen yet discovered; the bark, branches and general form being perfectly distinct. The outer coat is coal and the inner petrifaction, as hard as iron. It is supposed to be a pine, such as are yet to be found in Scotland, and from the circumference must have been a noble tree. It is lying inclined east to west—the position of most of the strata in Craigleith—and seems to have been gradually raised by some underpowerful force. Another curiosity in the quarry is a large toddy bowl, formed out of a large block of granite from Corstorphine Hill. It is very finished, and will be sent to the Exhibition in eight or ten days.—*Scotsman.*

In the *Avenir Republicain* of St. Etienne is given an account of the operations in the streets of that town of a steam carriage for ordinary roads invented by M. Verpilleux, of Roive-Bridge, who presented the Loire last year to the Assembly. The carriage in question [illegible] the streets in the town with the greatest facility, and the inventor seated on the seat sitting in front, guiding it at his right pleasure, or going backward or forward as he pleases. The carriage weighs two tons, and is drawn by two horses, passes at ease on stone streets, and the speed is ten English miles an hour. Its consumption of coke is exceedingly small. A law relative to the same principle, but of a more powerful nature, is now in course of construction.

The *Christian Intelligencer* states that Mr. Audin, the author of the *Histories of Leo X., Luther, of Calvin*, and *Elizabeth*, has arrived there from Rome, to which city he had gone in a vain search for health, that he might [illegible] which he had in hand, and that he [illegible] the life of *Leo X.* at the next [illegible] Mr. Audin is a native of Ireland, where he received his education. The *Histories of Rome* are considered the best part of the *Great Romanist Series*, and on the death of the 10th or 12th volume, stating the awful and terrific effect of shaking the earth as the heavy rumbling of artillery in quick succession [illegible] to be a part of the Horse shoe Fall on the Canada side, which has fallen partially away about ten rods in the rock, is [illegible] by four to eight. The canal bank, which had lodged on the last few months on the brink of the rock which had fallen, and which had excited the admiration of all who passed it, was also [illegible] with the rock. It is said by the whirlpool, two miles below the river, changing alternately to the Canada and American shore. The fall in the portion of the river has diminished in appearance the view of the [illegible] but has, to our opinion, added to the scene, and made it grander and more sublime, if possible, than ever.

At the last Court ball at Vienna, a lady belonging to the high noble family [illegible] distinguished herself by [illegible] a young officer, decorated, but not noble. The Emperor observing what had taken place, exclaimed a few words with his mother, the Archduchess Sophie, and then, addressing the young officer, said,—"My mother wishes to dance with you."

The monument now in process of erection [illegible] Washington, at New York, is to be 500 feet high, [illegible] feet square at the base, and thirty-three feet square at the top. It is now [illegible] and has cost [illegible] dollars, having taken two years to bring it to its present elevation.

The Rev. J. J. M'Bride was recently indicted [illegible] Carolina, for preaching a [illegible] the Ten Commandments. He was found guilty, and his sentence was "to stand one hour in the stocks, receive thirty-nine lashes on the bare back, and be imprisoned one year in the common gaol."

THURSDAY, APRIL 17.

The *Englishman* and the *Morning Chronicle* understand that orders have been received by the Government of India to forward a reinforcement of troops to the Cape. Her Majesty's 45th, or Rifle Brigade, have accordingly been directed to hold themselves in readiness for immediate embarkation. It is to be [illegible] two companies of Artillery from Bengal will [illegible] the 45th at the Cape, and [illegible] Sir Harry Smith to [illegible] the colony.

FRIDAY, APRIL 18.

The *Bombay Gazette* affirms, that the long [illegible] coast between the [illegible] of Portugal and the [illegible] at Amboyna signed, and the Goanese priests are [illegible] from the exercise of authority over the Roman Catholics residing in any portion of British India.

MONDAY, APRIL 21.

We are [illegible] glad to perceive an article in a [illegible] nacular Hindoo Journal, strongly [illegible] of the scenes of cruelty which are enacted in every corner of Bengal, on the occasion of the Churuk Poojas, and which are declared to be as repugnant to the Shastras as to the common feelings of humanity. The [illegible] gradually disappearing, and we [illegible] from [illegible] tions by the Zemindars, who [illegible] sins, by compelling some poor [illegible]

TUESDAY, APRIL 22.

The Steamer [illegible] the Electric Telegraph, under the direction of Dr. O'Shaughnessy, has been employed during the night time, and in very cloudy weather, with the most perfect success. A message was transmitted to Calcutta on Sunday [illegible] the formation of a storm at Diamond Harbour. [illegible] was felt at the [illegible] Province. The [illegible] employed, we [illegible] in America, to [illegible] the formation of a storm, is [illegible] in the principal [illegible] and when extended [illegible] would [illegible] Calcutta for the same purpose. —*Friend of India.*

B. B. ORPHANAGE FREE SCHOOLS AND WIDOW'S ASYLUM.

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Dum-Dum Chapel,	.. ..		19 0 0
Bow-Bazar Chapel, thro' Mr. Jus. Mylan,	... ...		12 2 3
Church of the Sacred Heart, *Dhurrimtollah*,	... ...		22 8 0

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IMPORTANT LETTER, Addressed by his eminence the Cardinal Prefect of the sacred congregation, to His Grace, the Archbishop of Edessa Vicar Apostolic of Western Bengal. To which is added the Allocution of our most Holy Lord Pius IX. delivered in the secret consistory, held on the 17th of February, 1851.—Rome: together with the letter of the Archbishop of Palmyra, (late Archbishop of Goa,) to Pius the IX. and the answer of his Holiness to the same, 8vo. stitched Price 8 ans.

IN THE PRESS.

The SPIRITUAL EXERCISES OF ST. IGNATIUS, expounded by Father Liborio Siniscalchi, S. J. and now for the first time literally translated from the Italian and revised by a Catholic Clergyman, with the Approbation of His Grace the Archbishop of Edessa V. A. Western Bengal. The Work will form a Volume of more than 500 pages. duodesimo. It will be printed with New types on superior Paper, bound in cloth, and sold to Subscribers at one Rupee and eight Annas, and to Non-Subscribers at two Rupees per Copy.

N. B.—*A Specimen of the proposed publication was circulated with our issue of the 14th Sept.*

☞ Subscribers' name will be received by the Superior of the Christian Brothers at the Cathedral School, and by Mr. C. A. Serrao the superintendent of the Bengal Catholic Orphan Press.

FOR SALE.

THE Little Office of the Immaculate Conception of the BLESSED VIRGIN MARY, for the use of the Confraternity of the Scapular and of other Devout Christians. A new English Translation. By the Rev. F. C. Hussenbeth, 16mo. sewed, Price 4 annas.

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Terms, to be paid in advance, Six Rupees per month.

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SUMMARY OF INTELLIGENCE.

No. 18.] CALCUTTA: SATURDAY, MAY 3, 1851. [VOL. XX.

CONVERSIONS TO CATHOLICITY.

A few days since an Up-Country Hindoo, who had been previously attached to one or other of the Sects of Protestantism, was received by Rev. Mr. McCabe into the Catholic Communion and solemnly baptised by the same Clergyman.

Two young Gentlemen, Protestants of the English Sect, the lawful Sons of a Captain of the Hon. Co.'s Army were baptised at St. Thomas' Church in Easter-Week, by Rev. Mr. Stephenson, and admitted into the Catholic Communion.

ARRIVAL OF THE EXPRESS.

The question of the Papal aggression having occupied, during autumn, winter, and spring, the minds of the great masses of the people, was confidently handed over to Parliament at the opening of the session, in the general belief and with the firm assurance that the 'collective wisdom' would make short work of the Pope and his pretensions. The general feeling was that the public will having been declared, and the Royal purpose made known, the Queen's Ministers and the representatives of the people had nothing more to do than to shape the expression of that will and purpose into legislative form, and, in spite of the petty opposition of a few interested influences, carry it into a law. In the House, however, the discussions have exceeded in length and crudity those of the county, corporate, parochial, and miscellaneous meetings; and while no new light whatever has been thrown on the popular side of the question; a blaze of unexpected brilliance has burst out from the dark corners of the opposition, sufficient to throw out the ministry, to tax the ability of the aristocracy of rank and talent to form another; to completely alter the original structure of the ministerial bill; to postpone for a long period, and through a series of debates, the most keenly embittered an acknowledgment, even of the *principle* of the bill; and even if that be conceded, to endanger its existence in committee, and present obstacles not easily surmounted to its further progress up to the House of Peers, where undoubtedly another, but probably a less perilous opposition awaits it. The House of Lords has already met 27 times, and the Commons have consumed in 28 sittings 162 hours, and yet no part even of the ordinary and routine business of the session has advanced a single stage. Finance, without regard to which neither the individual nor the nation can progress; Education, the great necessity of our time; the enforcement of sanitary laws, on which the Ministry laid so much stress while passing them through the Parliament; University Inquiry, if not University Reform all are at a complete standstill, while "Cardinal Wiseman's carriage stops the way," and guarded by the "Irish brigade," resolutely occupies it to the exclusion of all other conveyances, and to the manifest inconvenience of the Queen's liege's. It is now evident, that out of the wrecks of parties in the House of Commons, the waifs and strays may be so managed by adroit leaders, but as far as England and Scotland are concerned the Liberals and Conservatives, or the 'outs' and the 'ins' are almost exactly balanced, and that the prevalence of a liberal policy and the otherwise unaccountable maintenance in power of a Ministry which enjoys the *prestige* rather than the reality of a love of liberal measures, has been owing entirely to the Irish members, who have thrown their weight into the Ministerial scale and saved them over and anon from still threatened annihilation. Their political tendencies and grateful recollections were with the Whigs rather than with their opponents, and it is quite evident that through their aid alone in trying crisis Lord John Russell has governed the country. But now a new element is introduced which has rendered these trusty and valued auxiliaries impracticable to ministers, and converted them into the ready instruments for the ruin of the Ministry which has existed by reliance on their good-will. The Irish brigade is composed in the main of staunch Catholics, and where a 'doubtful' or 'a waverer' is found among them, he finds in his constituents a second conscience, to call him to account and keep him in the path of duty.

THE METROPOLIS.

A meeting of the Roman Catholics of London assembled at the Freemason's Tavern on Monday the 10th, to protest against the Ecclesiastical Titles Bill. The room was crowded to excess; and from allusions made by Mr. Reynolds, the member for Dublin, it appears that a large proportion of those present were Irish. Mr. Philip Howard, the member for Carlisle, presided. Lord Vaux of Harrowden, the Honourable C. Langdale, and Mr. C. Towneley, who was expected to preside excused their absence on separate grounds of domestic affliction. Mr. Sergeant Shee spoke for an hour and a half chiefly on the history of the legislation against his faith. Mr. John Reynolds, M.P., and Mr. G. H. Moore, M.P., spoke with Irish raciness, if not moderate length. A Jew gentleman, named Kyezor, who wished to interpellate the chairman on the treatment of Jews in Rome with the Pope's consent, was summarily ejected from the platform and the meeting, with great violence. Petitions to Parliament were adopted.

A GREAT MAN'S PREFERENCE.—(SIR H. DAVY.)—"I envy no quality of mind or intellect in others—not genius, power, wit, or fancy; but, if I could choose what would be most delightful, and, I believe, most useful to me, I should prefer a firm religious belief to every other blessing; for it makes life a discipline of goodness, creates new hopes when all earthly hopes vanish, and throws over the decay, the destruction of existence the most gorgeous of all lights; awakens life even in death, and, from corruption and decay, calls up beauty and divinity; makes an instrument of torture the ladder of ascent to Paradise and, far above all combination of earthly hopes, calls up the most delightful visions in the gardens of the blessed; the security of everlasting joys, where the sensualist and sceptic view only gloom, decay, and annihilation."—*Consolations of Travel, or Last Days of a Philosopher.*

Emigration—Referring to the tide of emigration from the port of Dublin, the *Evening Mail* asserts that although the numbers are not quite so great as at the very height of the famine, the description of persons now leaving is greatly superior. At Mr. Miley's on Eden Quay, agent for one of the most extensive and best conducted emigration lines direct from Dublin to the United States, a poor man is now seldom seen at the office, and notwithstanding the numerous vessels constantly sailing from the ports of Liverpool and Dublin, there are more passengers than shipping to convey them. At Mr. Miley's office alone, it is added, draughts to the amounts of 25,000*l.* were paid in the last year, remitted from America in small sums by those who had previously emigrated, to bring out their relatives, and the Royal Bank in this city was drawn upon to the extent of 100,000*l.* for the same purpose.

The *Benevolent Institution* has now existed for about 40 years, but with the death of Mr. Penney its glory has departed, its sun has set. It is not now the institution it once used to be. Many have come to this school as teachers, with the head of Penney but without the heart. Leaving aside the moral, even the secular education imparted within its walls for sometime, has not been of the standard it used to be in by-gone years. The institution has passed into the hands of the Baptist Missionaries in Calcutta exclusively, but from some cause or other they have been always unhappy in the choice of a proper teacher

for the Institution We cannot say to what this misfortune is attributable, but we suspect that its present managers either have not the time to devote towards securing its efficient managements, or do not take that lively interest in its affairs.

The Superintendant of the Institution, we understand, receives a salary of Rs. 200, and the Female Teacher Rs. 100—*Morning Chronicle, March* 20.

Retrieious Tyranny of the Official System of Prussia.—A curious illustration of the religious tyranny of the official system of Prussia was given in a narrative of facts published by the *Times*, a few days since. At Seechausen, in the Altmark, a man took his child to be baptized in the church, and requested the officiating minister to confer upon him the names "Jacobi Waldeck." These are the names of an eminent physician, and of a great jurist-judge of the Superior Tribunal at Berlin; and the choice of neither could have indicated a political bias so marked as to make it a perverse or noxious act. The clergyman, however, declined to baptize the infant by names which had, in his opinion, a party sound; the parent refused any other names; and when the clergymen invoked the Consistory, and proceeded to obtain the compulsory aid of the civil power, the mother fled with her infant into a place of concealment. At length, however, she was arrested, and conveyed under an escort of gendarms to Seechausen, the child being packed in a hand basket and carried by two men. On their, arrival, the mother was placed in custody, and the child carried to church; where, in the presence of the Burgomaster and his gendarmes, the rite was performed with locked doors, and a name without political significance bestowed on the infant. To finish all, the mother was charged with resistance to an officer of the authorities in the discharge of their orders, and condemned to imprisonment for two months; she appealed, was cast in her appeal, and is now immured for the full period of the sentence!—*Spectator Jan.* 25.

Another Caffre War.—By a vessel just arrived, we have received communications from Cape Town to January 8. The Supplement to the *South African Advertiser* of that date, contains the latest intelligence of another outbreak of the Caffres. His Excellency the *Governor*, with all the troops he could command, were in Caffreland. He had for some time been hemmed in by the Caffres, but had at length effected his escape with two hundred and fifty of the Cape Corps, and reached King William a Town on the last day of the year. His Proclamation appears in the Supplement, in which "His Excellency does most ardently hope that the colonists will rise *en masse* to aid Her Majesty's troops, and the reinforcement of men and guns, which will shortly arrive at East London, to destroy and exterminate these most barbarous and treacherous savages.

From private letters, we learn that the whole Colony is in a state of great excitement, and that orders had been issued for the immediate enrolment of all men capable of bearing arms. In a few days we may except news of a much later date by the steamer which is just due. We await with painful anxiety the result of this new Caffre war.—*Patriot.*

Lombardy.—We read the following proclamation in the *Milan Gazette* of the 27th ult:—

"Whereas incendiary and revolutionary proclamations and pamphlets continue to be spread among the people, I find it necessary to declare:—1st, That the proclamation of the 10th of march, 1849, is still in full force, whence it follows that whoever is convicted of diffusing and communicating such writings is liable to be condemned to death by a court-martial; 2ndly, I direct that whoever shall henceforward be in possession of any such incendiary and revolutionary writings, whatever its title and however framed, and does not immediately deliver it to the nearest political authority or person in office; were it only a gendarme, at the same time stating how it came into his hands, shall, if he cannot be convicted of premeditated diffusion, be punished for the mere possession of such document, and for not having given notice of its existence, with *carcere duro* (imprisonment in irons) for a period of one to five years, according to the aggravating or mitigating circumstances attending the crime." "Radetzky.

"Verona, February 21."—*Ibid.*

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Mrs. C. Daly, *House of Correction*,	Rs	10	0
Mr. A. Baptist. thro' Mr. J. A. Savedra,		3	0

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C. O. J., ...	Rs.	5	0
G. A. S., ...		3	0
H. J. R., ...		2	0
Mrs. Quinn, ...		1	0
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A Friend, ...		5	0
Ditto, ...		4	0

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No Candidate will be admitted without a written testimonial of fitness signed by an approved Priest of this Vicariate. This early notice is given in order to enable Parents and Guardians to provide for the due religious instruction of the Children under their care, by sending them at stated times each week for that purpose to the Schools at the Cathedral and Bow-Bazar, under the direction of the Christian Brothers and of the Sisters of the Loretto Institute.

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Terms, to be paid in advance, Six Rupees per month.

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Christmas Collection, ...	Rs.	757	5 10
Contributions received in March 1851, for the *East Indian Orphanage*, ...		46	8 0
Do. For the *Propagation of the Faith*,		153	11 0
Do. *Military Orphan Asylum*, in March 1851, ...		202	15 8

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SUMMARY OF INTELLIGENCE.

No. 19.] CALCUTTA: SATURDAY, MAY 10, 1851. [VOL. XX,

St. Barnabas, Pimlico.—Yesterday Mr. Bennett took his farewell of the congregation of this church in two discourses, delivered in the morning and evening of the day. A crowded audience assembled in the expectation of hearing some statement indicative of Mr. Bennett's intentions, but no such declaration was made. The preacher said it seemed as if they (he and the congregation) had had their day; their night was now commencing. Mr. Bennett's text contained the key-note of his discourse; that in the morning was, "And every man went unto his own house;" and that in the evening, "The night cometh when no man can work."

A CONVERT.—A 'Convert' from Mormonism is travelling over the kingdom exposing the absurdities of his late creed. At Chester last week, he said that after he had become somewhat sceptical, he resolved to put their abilities as to 'casting out devils' to the text. Going one day into the assembly with a downcast vacant look and showing signs of eccentricity in his behaviour, the 'brethren' at once declared that he was 'possessed with a devil.' On their saying this, he pretended to escape, but they followed and overtook him, and then muttered some prayers over him, in the midst of which he was so tickled with the mode in which he had deceived them that he burst into an involuntary fit of laughter. The brethren at once declared that the 'devil' had been expelled, and 'congratulated him on his happy escape.'—*Galignani's Messenger.*

General Home Affairs.—A new church scandal is afloat, for the especial benefit of religion and the character of the establishment. At Chichester a Dissenter of high standing died the other day, and his relatives wished him to be interred in the vault of his family in the church of St. Peter the Great. The vicar of the parish, the Rev. Jarvis Kennick, an ultra Tractarian, refused to bury him, on the simple ground that he was a Dissenter. The bishop, when appealed to, expressed his sorrow at the folly of his clergy, but had no power to interfere. The public contempt of the reverend gentleman must, it seems, be his only punishment; but he is not likely to improve the position of his party by his vagaries. Besides this, a disguised Romanist, the Rev. J. H. Pollen, who visited Lord Shrewsbury's Addolorata, and received the blessing of the Bishop of Trent, and has been in consequence suspended as a minister of the Anglican Church, has actually been appointed Proctor of the University of Oxford, guardian of the creed and morality of her students, and arbiter of theological exercises and prizes. The appointment lies with the colleges in rotation, and the little community of Merton have it in their power every time their turn comes round, to outrage common feeling and insult the Church of which they profess themselves members. If the Church of England really wishes to excite the popular indignation for the purpose of compelling necessary reforms, it has adopted a singular but a most efficient course.

A NEW INVENTION.

We read in *La Marine*:—"M. Faye has laid before the Academy of Sciences (of which he is a member) an instrument of his invention will replace with great advantage the present system of sounding deep seas. By the aid of it M. Faye proposes to perform the following—1st. To measure the profundity in the vertical sense. 2d. To determine the temperature at the bottom, and at divers depths. 3d. To ascertain the velocity and the direction of the inferior currents. 4th. To draw water from the different profundities in order to study its composition. This sound, proposed by M. Faye, has no line attached to it; it remounts of itself after having either struck the bottom, or on having arrived at a depth previously determined on. It carries with it the indications necessary to ascertain the space traversed vertically and horizontally and the direction of the latter movement. This instrument consists in a cylinder of iron or copper plates, closed at both ends, and pierced with but one little hole; it is filled with a liquid specifically lighter than water; the small orifice permits the permanent *equalization* of the exterior and interior pressures, it thus escapes being crushed or broken. When the cold of the lower regions contracts the liquid, the water of the sea penetrates into the cylinder, which thus becomes a thermometer. The orifice should be disposed a little above the lower extremity of the instrument in such a manner that the water of the sea be retained and the other liquid suffered to escape, when the sound remounts to the ambient atmosphere. The volume of water thus introduced into the cylinder indicates the minimum of the temperature of the regions traversed. In order to make the sound descend two cannon-balls are attached by means of double ropes, the extremities of which being retained by two little moveable pegs, the shaft of one peg descending a little below the balls, repulses the instrument when it touches the bottom, the weights are at the same time detached, and the sound remounts of its own accord. If it is wished to arrest it at a certain depth, a Woltman's windlass, furnished with an index regulated beforehand, is used. The windlass, at the moment wished, looseus the upper peg, the balls are thus detached, and the sound remounts. As to the horizontal movement, it is ascertained by leaving a floating indicator at the point of immersion and measuring the distance from that point to the point of emersion. When there are many currents, the one above the other, a number of sounds are employed, regulated so as to attain various depths, etc. The apparatus, proposed by M. Faye, and uniting so many precious qualities will not cost more than from 300fr. to 400fr. (about from £12 to £16 British), so that the loss of it at any time would not be of much consequence. The manner of using it is simple, and will permit to be made without trouble discoveries which will be of the highest utility towards our knowlege of general physic of the globe.—*Galignani's Messenger.*

Railway from Suez to Alexandria.—Early Communications through Egypt.—We are happy to learn by the last mail that the visit of Mr. Stephenson, the eminent Civil Engineer, to Egypt, has resulted in his recommending a line of Rail from Alexandria to Cairo, and that Abbas Pasha has resolved immediately to commence the construction of it. This must of course be followed at no distant period by another from Cairo to Suez, by which the passage through Egypt will be reduced to a single day.

Mauritius Coolies.—The Mauritius *Commercial Gazette* of the 28th February, contains a very brief summary of the address of the Governor, Mr. Higginson, to the Legislative Council on the 27th of February last, in which his Excellency makes the following important remarks regarding the immigration of our coolies. Although the budget only contained an allowance for 6000 coolies, it was evident that less than 9000 would not suffice; in the previous year, the number introduced into the colony amounted to 8000, and a rate of wages averaging 12*s.* or 6 Rs. a month, exclusive of rations, had been maintained, and there was not the least difficulty in procuring employment. He said that the Mauritius was indebted to immigration for having overcome her difficulties, and there was no doubt that the physical condition of the immigrants was improved; they were well treated and cared for.

The Cape.—We have received a number of Cape journals, full of details of the war now going on in Kaffraria, but we are indebted for the latest intelligence to an Extra Cape Town Mail of the 3rd March, re-published in the *Englishman*. It is on the whole highly encouraging.

SATURDAY MAY, 3.

The Hydrabad correspondent of the *Englishman*, gives a more detailed account of the mutinies which have occurred and are occurring in that city, than that of the

Madras United Service Gazette, which we published last week. The mutineers consisted of Sikhs and Puthans, who occupied the Palace in succession. The Sikhs who had invaded the Palace received a lakh of Rupees, which they refused to share with those who had stayed behind. A battle royal was the consequence, and thirteen lives were lost. Meanwhile, the Puthans are in possession of the Palace, and declare that if the Nizam's attempts to coerce them, they will seize his person. The lesson might be instructive, but the threat is a vain one, as the Puthans stand in great dread of the ultimate interference of the Contingent.—*Friend of India.*

B. C. ORPHANAGE FREE SCHOOLS AND WIDOW'S ASYLUM.

Mr. R. J. Carbery, for April, ...	Rs.	4	0
Mrs. R. J. Carbery, „ „		2	0
Mr. J. F. Bellamy, for March, ...		1	0
Mr. M. Castello, „ „		1	0
Mr. J. Piaggio, for Jan. and Feb.		2	0
Mrs Mendes, for March, ...		2	0
Mr. P. S. D'Rozario, *for April*, ...	Rs.	32	0
Miss D'Rozario, ...		6	0
Messrs. Thos. DeSouza & Co, ...		8	0
Mrs. Laurence DeSouza, ...		2	0
Jas. Cutnin, *for March* 1851, ...		5	0
Dr. McEgan, ...		5	0
Mrs. Spence, ...		10	0
Mr. A. Spence, ...		5	0
Mr. J. Gough, ...		7	0
Mrs. Dowling, ...		2	0
F. Mazaux, ...		5	
W. R. Lackersteen, ...		5	
J. Spence, ...		50	0

BOW-BAZAR

Collection made by Mr. J. Mylan, in aid of 'St. Xavier's Chapel,' for the month of March last.

H. M. of *Burdwan*, ...	Rs.	5	0
Mr. Jas Rideout, ...		5	0
„ F. Pereira, ...		2	0
„ J. Cornelius, Jr.		2	0
„ J. Baptist, ...		2	0
Messrs. Deefholts, ...		2	0
Mr. J. King, ...		1	0
Mr. C. A. Pereira, ...		1	0
„ J. F. Plato, ...		1	0
„ M. T. Lepies, ...		1	0
„ J Leal, ...		1	0
„ Thos. Gregory, Jr.		1	0
„ Savedra, ...		1	0
Mrs. C. R. Belletty, ...		1	0
„ R. DeLallana, ...		1	0
„ Hobson, ...		1	0
„ Speede, ...		1	0
„ W. Salvador, ...		0	8
„ P. Gill, ...		0	8
Mrs. S. Gomes, ...		0	8
„ J. Andrew, ...		0	8
„ Brown, ...		0	8
Mrs. F. Salvador, ...		0	8
„ R. Lepies, ...		0	4
„ E. Martin, ...		0	4
„ J. Francisco, ...		0	4
„ E. Ambrose, ...		0	4
Mr. J. Nicholas, ...		0	4

Expenditure.

Servants' wages, ...	Rs.	12	3
Repairing the Organ, ...		18	6
Matting the Organ Room, ...		6	5
One Cincture for the Priest, ...		1	6
Muslin for Communion Cloth, ...		3	8
Lace for Altar falls, &c. &c.		4	0
Red Saloo, ...		3	8
Washerman and Extra Contingencies, ...		4	0
Wine for the Altar, ...		13	0

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SUMMARY OF INTELLIGENCE.

No. 20] CALCUTTA: SATURDAY, MAY 17, 1851. [VOL. XX.

ARRIVAL OF THE EXPRESS.

THE Hon'ble Company's Steam-Packet *Ajdaha*, Commander W C Parker, with the Overland Mails from London of the 7th ultimo, was signalled as entering the Hubour this morning by six o'clock and the Packets are now in course of Delivery This is the shortest passage on record being only twenty six days and nine hours from St. Martin's le Grand to Bombay Harbour

Numbers of the Clergy of the Church of England continue to go over to the Church of Rome

After the great parliamentary victory by which the Protestant feeling of the country was so fully vindicated as it had been clearly manifested, the great excitement on the subject had subsided, by no means lessened, but less paraded, quite ready to start into vivid existence upon renewed provocation but resting satisfied with its victory for the moment *Within* the Church, however, the struggle continued with as much energy the more remarkable because silently exerted The ultra ritualistic set at Leeds, have in a body gone over to Rome resenting the interference of their bishop to suppress the novelties which they called restorations in the services of the Church These clergy were within the diocese of the Bishop of Ripon These curious facts are thus stated —On Thursday last the Rev F Munster, vicar of St Saviour's Church Leeds the Rev Mr Combs the Rev Mr Rooke curates of his, and the Rev Mr. Lethbridge of Clifford were formally received into the Roman Church at Ann's Church Leeds Some seven or eight lay members including the patron, assistant patron, and secretary of St Saviour's Orphan Establishment in connection with the above church were received on the same evening several relatives and friends of the ministers, and the professors of Christ's Hospital with the cross by means of a wet thumb mark traced that the child would so flee from accustomed service were carried out and left the church without the ceremony unperformed

The letter written by Miss Talbot here is perhaps after all the simplest account of the affair, and we will leave the Lord Chancellor in his judgment which we have quoted at p 207 and to which we refer the reader to tell the rest of the story —*Home News*

The Archbishop of Dublin in a letter to Lord John Russell, says— 'The eyes of all men turned now to parliament, watching to see whether the Irish members kept their posts, No apology can henceforth plead with the people if they do not exert themselves in supporting the present penal enactment Opposition—stern, persevering opposition to your hateful measure, in season and out of season, is the paramount duty of every Irish member of parliament, as well as opposition to every other measure you propose until you abandon the bill which in an evil hour you proposed, or until once more you abandon the helm.

At Dundalk assizes Judge Perrin ordered that the Sisters of Mercy should be admitted to the goal, to visit prisoners on giving them adopted christian names, such as Sister Mary, or Sister Anne They had been previously prohibited visiting the prisoners having refused to use such names

The Association in England for the propagation of the R. C. faith received from the 3d of February to the 3d March inst. £164

NEWFOUNDLAND.

ST JOHN'S—ARRIVAL OF THE GREAT BELL

The Great Bell, cast in the foundry of Mr, Murphy, at Dublin, by order of the late Right Rev. Dr Fleming, for the Roman Catholic Cathedral of this city, arrived here on Wednesday last, by the *Ayrante*, from Liverpool This bell has attracted the notice of Irish and English journals and was exhibited at the late Dublin Exhibition. It has been highly praised as a specimen of casting and is said to be the largest bell before manufactured in Ireland On Monday evening at five o'clock, an immense crowd of persons, numbering some thousands assembled in Water-street for the purpose of removing the bell from the vessel lying at the wharf of Messrs Bowring Brothers, to the Cathedral ground The temperance band was in attendance enlivening the scene by its excellent performances, Soon the tackles were fixed on, and hundred of men lining the wharf and street with the fall rope Upon the word of command, with a loud cheer, walked up the ponderous bell from the *Ayante's* hold where it was soon transferred to a truckle cart prepared for its removal All preliminaries having been adjusted, and the loud cheers of joy being thickly manned away moved the procession led by the band, along Water street up Cochrane and round the Military road, to the Cathedral No accident of any kind occurred, and the bell was safely deposited under the arches of the great towers of the church amidst the cheering of thousands of its congregation —*St John's Courier, Oct* 9,

---

BENGAL CATHOLIC ORPHANAGE.

To the Rev. Mr. McCabe.

REV. SIR —I have much pleasure in sending you a small donation of five Rupees at the request of my son John, it being the anniversary of his 12th Birth day; his Papa gave him this small sum as a token, which he left with me this morning when he was going to school and requested me as a favor to have it sent to you for the Orphan's, trusting His Grace the Archbishop and all the Rev. Gentlemen, yourself, Mr. Prendergast are all quite well, kindly give our united regards to all.

Believe me to be Rev Sir,
Yours obediently,
C DALY.

Calcutta, *House of Correction.*
5th May, 1851.

To the Rev. Mr. McCabe,

MY DEAR REV. SIR,—I shall feel greatly obliged by your kindly forwarding the accompanying five Rupees to His Grace for the Orphanage, kindly inform me how Rev. Mr. Grogan is, I hope much better; trusting you are quite well.

I remain,
Calcutta, Your's very respectfully,
12th May, 1851. JULIA PIAGGIO.

SUBSCRIPTIONS FOR THE NEW DORMITORY AND OUT-OFFICES FOR THE MALE ORPHANAGE

Archbishop Carew, ...	Rs	50	0
Mrs Young, ...		50	0
Mr P S D'Rozario, ...		50	0
Mrs Dr W. B. O'Shaughnessy, ...		25	0

B. C ORPHANAGE FREE SCHOOLS AND WIDOW'S ASYLUM

H. M, *at Burdwan*, thro' Mr Guzman, for April.	Rs	20	0
Capt. J J R Bowman 1st Assistant Master Attendant, ...		10	0
R Hand, Esq, ...		5	0
J Davis, Esq., ...		5	0
G R. Younge, Esq., ...		2	0
W W Laws, Esq, ...		4	0
G Collins, Esq, ...		5	0
W R Stout Esq, ...		3	0
J Battet, Esq, ...		3	0
R S Carter, Sen Esq, ...		3	0
Miss Lackersteen, *for April*, ...		5	0
Mrs H C Lackersteen, ...		5	0
J J Boland, ...		5	0
J Rostan, ...		4	0
J H Rostan, ...		1	0
T Sinaes, ...		1	0
Samuel Jones, for Oct. and November, ...		4	0
Miss Gregory for Dec and January, ...		2	0

CLERGY AID FUND

EASTER SUNDAY

Collections of St *John's* Chapel Circular-Road, ...	Rs	14	0

NOTICE.

The Archbishop, V A W. B. will administer the Sacrament of Confirmation *at the Catholic Cathedral*, on Pentecost Sunday June 8th 1851, immediately after the First Mass, *at the Church of the Sacred Heart*, on Trinity Sunday 15th June, at the same hour and at St Thomas' Church on the 2nd Sunday after Pentecost 22nd June, immediately after the First Mass

No Candidate will be admitted without a written testimonial of fitness signed by an approved Priest of this Vicariate. This early notice is given in order to enable Parents and Guardians to provide for the due religious instruction of the Children under their care, by sending them at stated times each week for that purpose to the Schools at the Cathedral and Bow Bazar, under the direction of the Christian Brothers and of the Sisters of the Loretto Institute.

PRINTING.

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UNDER THE CARE OF THE CHRISTIAN BROTHERS

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☞ Donations and Bequests of approved useful Literary Historical or Religious Books, for the above named Institution, will be thankfully received

CATHOLIC CATHEDRAL FEMALE SCHOOL

Established A D 1829

A day School for young Ladies under the direction of the Ladies who have arrived from the parent house of the Loretto Institute in Ireland.

The course of instruction, besides various kinds of Needle Work, will comprise all those studies which are usually included in a useful and liberal English Education, viz Reading, Writing, Arithmetic, History, Geography, Use of the Globes, &c &c

Terms, to be paid in advance, Six Rupees per month

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SUMMARY OF INTELLIGENCE.

No. 21.] CALCUTTA: SATURDAY, MAY 24, 1851. [VOL. XX.

THE "DRUMMOND OUTRAGE"

This speech is being made pretty good use of to excite the popular fury, if we may judge by the eloquence of the Rev. Dr. Cahill, at the church of St. Michan, who, after confessing that he could understand the vilest blasphemy of a Jew, as being part of his religion, continues:—

"But for a Christian and an Englishman, and a legislator, and it is said, a scholar and a gentleman, to be hurried away by interference so far as to surpass the treachery of Judas—to see the blessed Virgin dragged before the Pharisees of the Senate-house—to convert Parliament into the Jewish rabble—to behold the Speaker sitting in the chair of Pilate—to hear the Premier, like Caiphas, quoting and misinterpreting Scripture to see the scene in the hall of Annas re-enacted on the Treasury benches—to hear a Christian aristocracy re-echo the shout of condemnation against 'Blessed Mary, full of grace' —and to behold the member for Surrey glory in assuming the character of Barabbas, and bowing to the cheers of the Sadducees—all this, oh! Lord of the Universe—all this, oh! God of angels and men—all this, oh! thou Judge of the living and the dead—all this, all this, all this terrifying mockery, this religious ferocity, this wild phrenzy, this delirious extravagance is very like the fatal sign—the mysterious hand writing on the walls of Belshazzar's banquetting-room, predicting that the days of England are numbered, that the God of Justice will soon break open her brazen gates, and in the midst of her delirium and drunkenness, will send an unknown and unexpected enemy to place the sword of vengeance on the throats of this persecuting and anti-Christian people."

During the delivery of this brilliant discourse, adds the *Freeman*, the vast congregation evinced an emotion and an excitement which it would be impossible to describe, and which they with difficulty suppressed. At several passages of the sermon they rocked to and fro (as the reverend preacher proceeded, in a smothered murmuring rage against the insult offered to their religion and their country. There was no mistaking the fixed and universal anger.—*Atlas for India April 6.*

LAW AND POLICE REPORTS.

The arguments of counsel in Miss Talbot's case were resumed on Tuesday morning, before a very crowded court. Mr. Parker, Earl Shrewsbury's advocate remarked on the conduct and motives of Mr. Berkeley with such severity that the Lord Chancellor interposed more than once. The Solicitor-General replied and observed as to the proposed marriage that Mr. Berkeley supposed that it was to be with the duke of Rochefoucault, who was fifty-three years of age, whereas it was with the duke's brother only twenty-three. He cast suspicion upon the circumstance that Dr. Hendren had been kept back; and cited cases to prove that the whole of the property of nuns went to the convent. His lordship then gave judgment, at great length. He dwelt upon the gravity of the charges contained in Mrs Berkeley's petition against Dr. Doyle and the Earl and Countess of Shrewsbury, and pronounced them "answered beyond all doubt." He therefore dismissed Mr. Berkeley's petition; but acquitting him of ill motive, and judging that the young lady had derived incidental benefit from his interference, the costs were to be paid out of her estate.

A woman was tried at the Shrewsbury assizes on a charge of bigamy; but it appeared that she and her first husband had been separated more than ten years ago, and there was no evidence to show that she had known of his being alive after the time of such separation. The Judge directed the jury to acquit the prisoner, on the ground that the statute creating this offence does not extend "to any person marrying a second time whose husband or wife shall have, been continually absent from such person for the space of seven years then last past, and shall not have been known by such person to have been living within that time," and he took that opportunity of correcting a very popular notion that was very prevalent, that in such a case either party might lawfully marry again. Such a notion was a great mistake. It was true that under such circumstances the party marrying a second time was not guilty of bigamy, but it was perfectly clear that such a marriage was void to all intents and purposes and the issue of it illegitimate.—*Ibid.*

CHIEF JUSTICE PEMBERTON AND ARCHBISHOP PLUNKET PRIMATE OF IRELAND.

Of the passages which Lord Campbell has quoted from his pleadings and his judgments, the most remarkable is the sentence which he pronounced on Plunket, the Roman Catholic Archbishop of Armagh,—a man whose conviction is one of the stains on English justice, and whose death was one of the worst crimes of Charles.

"You have done as much as you could to dishonour God in this case; for the bottom of your treason was, your setting up your false religion, than which there is not any thing more displeasing to God or more pernicious to mankind; a religion which is ten times worse than all the heathenish superstitions; the most dishonourable and derogatory to God and his glory, of all religious or pretended religious whatsoever, for it undertakes to dispense with God's laws, and to pardon the breach of them: so that, certainly, a greater crime there cannot be committed against God, than for a man to encourage its propagation. I do now wish you to consider that you are near your end. It seems that you have lived in a false religion hitherto, but it is no

too late at any time to repent. I trust that you may have the grace to do so. In the mean time, there is no room for us to grant you any kind of mercy, though I tell you we are inclined to pity all malefactors."

Archbishop.—"If I were a man such as your lordship conceives me to be, not thinking of God Almighty, or heaven, or hell, I might have saved my life; for it has been offered to me, if I would confess my own guilt and accuse others; but, my Lord, I would sooner die ten thousand deaths."

Chief Justice.—"I am sorry to see you persist in the principles of that false religion which you profess."

That a Chief Justice from the Bench should have thus denounced a religion which, only 150 years before, had been acknowledged by all Christendom, and was then acknowledged by three-fourths of it,—to which we owe our comparative immunity from the cruelties, the superstitions, and the impurities of Paganism—to which More had been a martyr, and which Pascal, Fenelon, and Bossuet then professed and adorned;—that he should have dared to proclaim such a religion ten times worse than the worst heathenism, is a proof of the intolerance of the speaker, and, we must add, of the audience, which nothing but a contemporary record would lead us to credit.—*Edinburgh Review.*

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Mrs. Young, ...	50	0
Mr. P. S. D'Rozario, ...	50	0
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NOTICE TO CORRESPONDENT.

Mr. Thos. Philip Manuel, *Patna*—We have received your *Poem*, on Religion and Morality, it occupies ten closely written manuscript 4to. pages, we would suggest to you to have it printed in Pamphlet form for circulation among your friends. It will not suit the Columns of the *B. C. Herald.*

ACKNOWLEDGMENT.

Received on account of the *Bengal Catholic Herald.*

Very Rev. Dr. Calthels, *Pondichery*, from January to December 1851, ... Rs. 10 0

Printed at the Catholic Orphan Press, No. 5, Moorghyhatta, under the superintendence of Charles A. Serrao, every Saturday morning, price 1 Rupee monthly; or, 10 Rupees a year, if paid in advance.

SUMMARY OF INTELLIGENCE.

No. 22.] CALCUTTA: SATURDAY, MAY 31, 1851. [VOL. XX.

CHINA.

MANILA.—By the *Hottensia* we received, yesterday, Manila papers to the 21st instant. From one of them we give the following translation of an official report to the Lieutenant Governor H. E. the Governor General returned to Manila in the War Steamer *Magellanes* on the 19th instant, being received, on landing, with the most enthusiastic demonstrations. We hear that H. E. to satisfy the inhabitants, mounted a triumphal car, and was so taken to his palace; and that at one place the figure of an angel was made to descend from a triumphal arch, bearing a crown of glory, to decorate the brows of the gallant Marquis de Solano, the conqueror of the Soolonese. The *Diario de Manila*, of the 21st contains some grandiloquent stanzas, the last line of one of them running :—

Gloria al pueblo Espanol !
Gloria á Urbiztando ! ! !

"*Most Excellent Senor*,—I have the pleasure to inform Y. E. that complete satisfaction has been taken of the outrage committed by the Soolonese to our flag on the 13th January. Sixty days after it was committed, we have taken from them eight forts, besides ammunition and other muniments of defence.

Although they obstinately defended themselves, our brave Soldiers took the first forts by assault, and compelled them to abandon the rest, putting them to flight towards the interior of the Island. All the fortifications and part of the populated town which surrounded them (the nucleus of theft and piracy for two hundred years) have been reduced to ashes, in the short space of forty-eight hours, and the Sultan Mahommed has disappeared; giving himself up to the most shameful flight. After having experienced some misfortune, the Corvette *Villa de Bilboa* going on shore on the passage from Zamboanga to Sooloo, we were retarded in our arrival at the Sooloo roads. The attack was commenced on the morning of the February 28th, on which day the principal forts fell into our power, and the following day we took possession of the rest, we have to lament the loss of 34 killed and 84 wounded. The marine, as well as the land troops, demonstrated in this expedition their enthusiasm, their bravery, and endurance, in overcoming the obstacles and dangers consequent to an enterprise of so much consideration, and in such a climate.

With pleasure I communicate these circumstances to Y. E. for your satisfaction, and that of the army, and of the loyal inhabitants of the Philippines, I enclose copies of the speeches which I addressed to the expeditionary troops during the principal operations.—*Friend of China, March* 30.

The *Madras Advertiser*, has received a letter from an individual, signing himself Franck C. Lord Gordon Wilson, who purposes to establish a new mission in Madras. The *Mofussilite* recently published the same letter with some rather severe strictures upon the character of the writer. As we think it possible some charitable persons may be deceived by this personage, and as we have some curiosity to hear if any missionary in India, knows anything of a character whose adventures must have been really singular, we will state what we know of him. He is a very small and totally black man, with an almost negro cast of countenance, and is either unable or unwilling to give any information as to his native place. He speaks English perfectly, without the slightest accent, and has evidently received a considerable amount of instruction. When we saw him, he was begging assistance in Serampore, described himself as Daniel Wilson, and said he was "quite a favourite with the Bishop of Calcutta." Perhaps some of our friends in Bombay may know something of him.—*Friend of India.*

BOW-BAZAR

Collection made by Mr. J. Mylan, in aid of 'St. Xavier's Chapel,' for the month of April last.

H. M. at *Burdwan*,	...	...	Rs.	5	0
Mr. Jas. Rideout,	...	..	...	5	0
,, F. Pereira,	...	...	...	2	0
,, J. Cornelius, Jr.	...	.	...	2	0
,, J. Baptist,	...	...	...	2	0
Messrs Deefholts,	...	...	...	2	0
Mr. J. King,	..	..	...	1	0
Mr. C. A. Pereira,	...	...	...	1	0
,, J. F. Pinto,	...	...	...	1	0
,, M. T. Lepies,	...	...	...	1	0
,, J Leal,	...	...	...	1	0
,, Thos. Gregory, Jr.	...	...	..	1	0
,, P Rebeiro,	...	...	...	1	0
,, Savedra,	...	...	...	1	0
Mrs. C. R. Belletty,	...	...	...	1	0
,, R. DeLallana,	...	...	...	1	0
,, Hobson,	...	...	...	1	0
,, Speede,	...	...	...	1	0
Mr. W. Salvador,	...	...	...	0	8
,, P. Gill,	...	...	...	0	8
Mr. Wm. Martin,	...	...	...	0	8
,, J. Andrew,	...	...	...	0	8
,, J. Brown,	...	...	...	0	8
Mrs. F. Salvador,	...	...	...	0	8
,, R. Lepies,	...	...	...	0	4
,, E. Martin,	...	...	...	0	4
,, J. Francisco,	...	...	...	0	4
,, E Ambrose,	...	...	...	0	4
Mr. J. Nicholas,	...	...	...	0	4

Expenditure.

Paid Servants' wages and Contingencies, ... Rs. 12 14

CATHEDRAL MALE ORPHANAGE.

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Mrs. Young, ...		50 0
Mr. P. S. D'Rozario, ...		50 0
Mrs. Dr. W. B. O'Shaughnessy, ...		25 0
Mrs. O'Brien, *Chowringhee*, thro' Rev. Mr. Kennedy, ...	Rs.	10 0
Rev. Mr. Kennedy, Rector of St. John's College, ...		10 0

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JUST PUBLISHED.

THE Office of the Immaculate Conception of the BLESSED VIRGIN MARY; for the use of the Confraternity of the Scapular and of other Devout Christians: with the approbation of His Grace the Archbishop, V. A. W. Bengal, Second edition, 16mo. cloth bound. Price 8 annas.

The Little Office, &c. &c., 4 annas.

IN THE PRESS.

A Treatise on Indulgences, JUBILEE, &c. &c., By the Right Rev. Dr. Lanigan, Bishop of Ossory, Ireland. With a Prayer for the Whole State of Christ's Church, upon earth, and all the intentions of the Indulgences, 18mo. Price 8 annas.

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ST. XAVIER'S CHAPEL.

BOW-BAZAR.

Native Convert Association.

The Members of this Association are reminded that the plenary Indulgence granted by his late Holiness Gregory XVI., may be granted on to-morrow Sunday, June 1st, by those of the Society who besides Confessing and Communicating shall have complied with the other conditions prescribed by the Sovereign Pontiff.

NOTICE.

To the Members of the General Committee for the Orphanages and Free Schools, the Native Convert Association, &c. &c.

The Members of the above-named Committee are requested to meet at the Cathedral House, on to-morrow Sunday, June 1st, at 10 o'clock A. M.

NOTICE TO CORRESPONDENT.

Due attention shall be paid to "*Reformist*," and proper means adopted to correct the abuse he justly complains of.

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SUMMARY OF INTELLIGENCE.

No. 23.] CALCUTTA. SATURDAY, JUNE 7, 1851. [VOL. XX.

THE CRUSADE FOR ENGLAND- LETTER OF THE ARCHBISHOP OF TUAM TO FATHER IGNATIUS.

St Jarlath's Tuam, April 7, 1851.

Dear Father Ignatius I regret having been so tardy in responding to your most laudable and pious wishes I shall not fail, please God to take an early opportunity of seconding your spiritual crusade in the errors of Paul, fully concurring in your enlightened views, that prayers for her conversion would be the noblest revenge she could take on her manifold calamities as well as the surest force we could raise against the spiritual operation of the old persecutions with which Faith has since triumphed. Wishing you the happiness of seeing your fervent prayers crowned with success, I remain your very faithful servant in Christ,

✠ JOHN, Archbishop of Tuam.

Father Ignatius of St Paul.

THURSDAY, MAY 29

The weather is really becoming so extraordinary that we feel tempted, like our contemporaries of the *Madras Spectator* to chronicle its changes We have felt nothing like the heat of the last two days, since the year 1837, when all the Courts in Calcutta were obliged to close, Judges, Jurors, and Counsel being alike in a permanent vapour bath The thermometer in our office rose at three o'clock on Wednesday to 99 and the wind was positively scorching In many districts the want of rain is beginning to be severely felt, and at Nuddea, the whole population have turned out to dig a tank, Along the line of the Railway, also, particularly on the south side of Burdwan the villagers are suffering severely for want of waters

A correspondent of the *Bombay Times* says, that he has cured a great number of persons of cholera which appears to be raging in that Presidency by administering a few drops of 'Essence of Peppermint' As almost every one in India has some specific for the cure of cholera and as every nostrum that has been successful in a few cases, may be successful in many, we will give our own favourite receipe, which though sufficiently old, has never, that we know of, been formally puffed It is a mixture which Messrs Smith and Stanistreet, the Calcutta Chemists, designate by the not very euphonious title of an "Antispasmodic Cholera Mixture" We are not acquainted either with its components, or the name of its inventor, but we have tried it in from thirty to forty cases, and have seldom, if ever, known it fail.

FRIDAY, MAY 30.

A correspondent of the *Bombay Gazette* draws the following animated picture of the progress of the Bombay Railway, which appears to be advancing with a speed at least equal to that of our own line :—"The hills some three miles beyond Jannah are being vigorously assaulted; a few weeks since where all was solitude and quiet, and where traces of tigers unmistakeably indicated that they had not yet abandoned these haunts, may now be seen hundreds of labourers pioneering a track for civilization By finishing the road beyond Jannah, you at once come upon a workshop, forges, and tents, and alone at hand a chunam mill, and Parsee men, women and children are moulding bricks. Glancing at the hills you see men on the face of the ghaut, clearing off the bushes and invading the grounds, that hundred of monkeys hailing hitherto possessed in undisputed right; on the left the river contributes its freighted boats of lime and building materials." The contractors in the Western Presidency do not appear to have been harassed by any difficulties in the way of obtaining land, nor by any reluctance on the part of the owners to part with their ground

TUESDAY, JUNE 3

The following is the result of the opium sale held yesterday ;

Behar,	Chests 1960	Average 939	Proceeds 18 40,7[illegible]
Benares,	89	" 900	" 8,01,000

—*Friend of India.*

B. C. ORPHANAGE FREE SCHOOLS AND WIDOW'S ASYLUM.

H M. *at Burdwan*, thro' Mr. Guzman, for May, ...	Rs. 20	0
Mr W Barry, *General Hospital*. ...	Rs 2	0
A Friend, thro' Rev Mr. McCabe, ...	25	0
Mr C B Piaggio, ...	2	0
Sergt N O'Brien, ...	23	0
Mr I W Sayers, *Futtypore*, ...	20	0
Mr Connell, ...	20	0
A Friend, through Mrs J. Piaggio, ...	5	0

THROUGH THE LATE MRS. N O'BRIEN.

Mrs Morton, ...	Rs. 35	0
C Morton, Esq, ...	5	0
G. Morton, Esq, ...	5	0

THROUGH MR. N. O'BRIEN.

Holmes and Co, ...	Rs 11	0
Captain Colebrook, ...	10	0
D Osborn, ...	2	0
J L Robertson, ...	2	0
Charles E. S, Esq	4	0
E Teil, Esq..	2	0
W. Ritchie, Esq, ...	10	0

CATHEDRAL MALE ORPHANAGE.

UNDER THE CARE OF THE CHRISTIAN BROTHERS.

The present Dormitory of the Male Orphanage affording accommodation only to forty four Children, and the number of Inmates being now fifty four, whilst applications are almost daily made for the admission of other destitute Orphans, it is proposed to erect by Subscription a second Dormitory and Offices, in order both to meet the existing exigencies of the Institution and to enable the Christian Brothers to extend its Benefits still more widely."

SUBSCRIPTIONS.

Archbishop Carew, ...	Rs. 50	0
Mrs. Young, ...	50	0
Mr P S D'Rozario, ...	50	0
Mrs. D. W. B O'Shaughnessy, ...	25	0
Mrs O'Brien, *Chunchrah*, thro' Rev. Mr. Kennedy, ...	Rs 10	0
Rev. Mr. Kennedy, Rector of St. John's College, ...	10	0
Sergt N. O'Brien, ...	25	0
Mr. P. Daly, *House of Correction*, ...	50	0
Mr. T. W. Sayers, *Futtypore*, ...	10	0
Mr Connell, ...	10	0

LORETTO HOUSE.

No 5 Middleton Row Chowringhee

Established A D 1842.

The Loretto Sisters receive Young Ladies on the following terms —

FOR BOARDERS

Instruction in Reading, Writing Arithmetic, Grammar, Geography Chronology, History, the use of the Globes, French &c , with every branch of useful and ornamental Needle work, Rs 25 per month

EXTRA CHARGES

Drawing and Painting . . . . . Rs. 5 per month
Piano Forte —(the charge for the use, repair and tuning of the Instrument included,) . . . . . „ 12 „ „
Singing, ... „ 8 „ „
Guitar, ... „ 8 „ „
Italian, ... „ 5 „ „

Dancing, (if required) on the terms that may be fixed upon by the Teacher in that Department

For the use of Books, of Table and Bed-room Furniture, Towels, Plate, for Medicines, Washing, &c , Rs 8 per month

The uniform to be worn by the children, (if provided by the institute), will be an Extra Charge.

Besides the appointed Physician, Parents or Guardians are allowed to select any other for their Children, but at their own expense.

DAY BOARDERS.

Per Month, ... Rs 21
Extra Charges the same as for Boarders.

FOR DAY PUPILS

The course of Education is the same as for Boarders Terms (Daily Tiffin included), Rs 13 per month,
Extra Charges the same as for Boarders.

All payments to be made quarterly in advance.

Music Books, Materials for Needle-work and drawing to be provided at the expense of the Parents

The moral conduct of the Young Ladies is watched over with the strictest attention and while every effort is made to expand and adorn the mind, the heart is trained to virtue.

The character of the pupils is carefully studied, they are taught by reasoning to correct their errors, and are gradually formed to habits of regularity and order

The Excellent situation of Loretto House is well known, the utmost attention is paid to the proficiency, health and comfort of the Pupils.

N B —Young Ladies beyond fourteen years of age are not admitted

2 Catholic Pupils only will be required to attend Divine Service and Religious Instruction,

3 It is contrary to the Rules of the Establishment to receive Visitors on Sundays

4. Parents or Guardians may visit the Children on Wednesday from 11 to 2 o'clock, A M, But they are not expected to visit them oftener than once in the month

5 During the Christmas, and other Vacations, the Pupils are permitted to leave the Convent, and remain with their Parents or Guardians only It is however strongly recommended that the Children should not be removed at any season of the year

6 Each month's education being paid for quarterly in advance, no allowance is made for absence, when a month is once entered upon.

7 Previously to the removal of a Child from School, a month's notice, or the payment of a month's pension is required.

8 No reduction is made on account of absence from School during the fixed vacations, and no extra charge is made for the support of such Boarders, as may remain at the Convent during the vacations.

The Annual vacations commences on the 21st day of December next, terminates on the seventeenth of the following June

Each young Lady on entering Loretto House is to come supplied with the clothing and uniform prescribed by the rules of the Institution.

It is particularly requested that Parents or Guardians will deposit with the Lady Superior into the Pocket Money, which they may allow for the use of their Children or Wards. This precaution is necessary, in order to prevent the injudicious or injurious outlay of such money by the Pupils.

Parents or Guardians are requested to appoint an Agent in Calcutta, to procure for their Children, or Wards whatever clothes, &c &c they may require, after admittance into the Establishment

Reference for further information to be made to the Lady Superioress of Loretto House

NOTICE

Much inconvenience to the Community having been frequently occasioned by Visitors calling at unseasonable times it has been arranged, that, for the future, Visitors will be received only at the hours fixed upon by general usage in Calcutta, viz , from Even o clock, A. M., to Two o'clock P. M

N B —The Community will feel greatly obliged, if Parents, Guardians, or others, who may have important business to transact at the Convent, will kindly attend to this regulation, when they can do so without inconvenience.

NOTICE

The Archbishop, V A W B will administer the Sacrament of Confirmation *at the Catholic Cathedral*, on Pentecost Sunday June 8th 1851. immediately after the First Mass, *at the Church of the Sacred Heart*, on Trinity Sunday 15th June, at the same hour and at St Thomas' Church on the 2nd Sunday after Pentecost 22nd June, immediately after the First Mass

No Candidate will be admitted without a written testimonial of fitness signed by an approved Priest of this Vicariate This early notice is given in order to enable Parents and Guardians to provide for the due religious instruction of the Children under their care, by sending them at stated times each week for that purpose to the Schools at the Cathedral and Bow-Bazar, under the direction of the Christian Brothers and of the Sisters of the Loretto Institute.

JUST PUBLISHED.

The Office of the Immaculate Conception of the Blessed Virgin Mary; for the use of the Confraternity of the Scapular and of other Devout Christians: with the approbation of His Grace the Archbishop, V. A. W. Bengal, Second edition, 16mo. cloth bound. Price 8 annas.

The Little Office, &c &c , 4 annas

Just ready for Publication.

A Treatise on Indulgences, Jubilee, &c. &c , By the Right Rev Dr Lantgan, Bishop of Ossory, Ireland. With a Prayer for the Whole State of Christ's Church, upon earth, and all the intentions of the Indulgence 18mo. Price 8 annas.

ACKNOWLEDGMENT.

Received on account of the *Bengal Catholic Herald*:

M Cunningham, Esq , *Bood-Bood*, from July 1851, to June 1852 . . . Rs. 10 0

Printed at the Catholic Orphan Press, No 5, Moorghyhatta, under the superintendence of Charles A Sherao, every Saturday morning, price 1 Rupee monthly, or, 10 Rupees a year, if paid in advance.

SUMMARY OF INTELLIGENCE.

No. 24.] CALCUTTA: SATURDAY, JUNE 14, 1851. [VOL. XX.

STATISTICS OF THE CHURCH.—The Pontifical government has just published a general statistical statement of the Roman Catholic Clergy, from which it appears that of seventy Cardinals' chairs which compose the Sacred College there are three vacant, all of the Order of Deacons, which now consist of only eleven, instead of fourteen. The Order of Bishops and that of Priests is complete, the first having fifty and the last six. The Dean of the Cardinal Priests is the Archbishop of Bologna, Oppizoni; the youngest is the Prince Archbishop of Breslau de Diepenbrok. Eleven Cardinals have not yet received the hat, and are consequently still unfilled. The number of Archbishops in Europe is 104—of whom sixteen in Italy, fifteen in France, thirteen in Germany, eight in Spain, four in Hungary and Dalmatia, four in Ireland, four in Turkey, three in Portugal, three in Russia, one in Greece, one in Belgium, one in England, and one in the Ionian Islands. These 104 Archbishops have 609 Suffragan Bishops—viz., 407 in Europe and 202 on the coast of Africa, in the French colonies, and various Spanish and Portuguese islands. Besides there are seventy-eight others immediately subordinate to the Holy See—viz., sixty-five in Italy, four in Germany, four in Switzerland, two in Spain (those of Leon and Oviedo), one in Volhinia (Russia), one in Malta, and one in Bulgaria (Turkey). The Vicars-Apostolic and the Prefects-Apostolic, who are mostly under the direction of the Congregations of the Propaganda, are forty-seven, of whom thirty-eight are in countries not professing Christianity. In America there are nineteen Archbishops with ninety Suffragans. In Oceana two Archbishops eleven Bishops, and nine Vicars-Apostolic. There are twenty-three Patriarchs, of whom only two are in Europe, those of Lisbon and Venice. The total number of Bishoprics is 889. As to the Archbishops and Bishops *in partibus*, their number is 461, so that in the whole there are 1,360 titled Episcopal Catholics.—*Daily News.*

The *San Francisco Daily Herald* of the 5th February, gives the following picture of the extraordinary progress of that city:—"Our city is rapidly extending over the bay, and soon the major part of the business will be transacted where six months ago the tide flowed uninterrupted. Wharves are shooting out into the bay in every direction, connections are made between them, and buildings of handsome size and substantial character are springing up, and falling into line, gradually defining by uniform rows, the streets that before existed only on paper. Here may be seen two huge projections, connected by a narrow isthmus of timber upon which two dare not meet, for to pass each other is impossible, and one or the other must recede or both go into the bay. There rises the skeleton of a wharf with magic speed. A night is sufficient to give birth to a pier, and each day sees another blow struck at the supremacy of the waves. They are fast receding and the land is gaining apace. Before two years shall have passed, all this section of the city will be built up, the shallow waters rise into terra firma, and regularly defined streets travers in every direction what now are moving waters." The population of the town is estimated by the local journals at 23,000, comprising Anglo Saxons, French, Chinese, Turks, Spaniards, and Kanaka, or South Sea Islanders.—*Friend of India.*

One of the greatest curiosities among the American contributions is an air-exhausted metal coffin, in which a human body could be preserved ages, without undergoing the slightest change towards decomposition. It contains a bouquet of flowers, which is as fresh as when it was first placed there.

A wonderfully large cast-iron plate has just been planed by the Haigh Foundry Company, which is intended for the Sutton Glass Works, to cast a monster sheet of plate-glass for the World's Exhibition. The dimensions are eighteen feet six inches long, and ten feet four inches broad; the plate itself being three inches thick, with plates to strengthen it underneath.

The Paris correspondent of the *Times* states, on what he considers competent authority, that in a recent correspondence between the leaders of the Socialist Committee in London and their brethren in nearly all parts of the Continent the strongest recommendations have been given to send over to London, at the period of the Exposition, as many men of action (*hommes d' action*) as possible.

M. Jeanmerey has fitted up a gas factory for making gas from soap suds or scouring water coming from the cleansing of woollen goods in an establishment at Mulhausen. The residuum from the scouring waters is mixed, after being strained, with quicklime, made into a paste, dried, and distilled in retorts in the same manner as coal.

Of forty-two samples of mustard procured from various whole sale and retail dealers in the metropolis, the whole (says the *Lancet*) were found to be adulterated, and in every case the adulteration consisted in the admixture of genuine mustard with immense quantities of wheaten flour, highly coloured with turmeric. The conclusion to which the writer in the *Lancet* arrives is, that genuine mustard is scarcely ever to be obtained, whatever be the price paid for it.—*Tablet.*

HINTS FOR 'AN AGGREGATE.'—A writer in the *Nation* suggests that an aggregate meeting be called of the Catholics of England, Ireland, and Scotland, to be holden in London, or its immediate vicinity, the first, second, or third week of the Great Exhibition. The Roman Catholic foreigners should be invited by public advertisement to attend the gathering. There would be no necessity of pressing the 700,000 (be the same more or less) Irish Catholics in London to attend, as at least 500,000 or 400,000 of them would be sure to be present. The meeting it is further suggested, could be adjourned from day to day to enable the different speakers to address the assembled multitude. In the event of this demonstration failing to strike terror into the heart of the Premier, and 'should her Most Gracious Majesty abandon her loyal subjects to the tender mercies of the triple-dyed Judas Russel, and his *confreres*, one good would, at least, be achieved: Europe, India, Africa (Caffreland), and America, would have ocular demonstration of how strong England was at home.'—*Dublin Journal.*

On Ash Wednesday the Rev. T. L. Coughlan, late curate of St. John's chapel, Torquay, was received into the Catholic Church, by the Rev. Mr. Power, of Thor Abbey.—*Limerick Chronicle.*

The Rt. Rev. Dr. Cullen (Lord Primate) has addressed a letter from Drogheda, to Dr. Power, of Dublin, announcing a contribution from "A. M." Liverpool, of £300; "D. G." Manchester, £100; and "L. M." do. £100, towards the establishment of a Catholic University in Ireland.—*Ibid.*

Among the arrivals at New Orleans on the 22d ult. from Dublin, were the Rt. Rev. Dr. Byrne and a community of the Sisters of Mercy for his Diocese, at Little Rock.—*Ibid.*

MR. GRANTLEY BERKELEY'S ATTACK OF MR. HENRY DRUMMOND.—Mr. Grantley's Berkeley's allusion to 'the gold knife and fork, &c., was not generally understood. And whether true or know not. But as Mr. Drummond is not only a strong believer in the personal reign, but in our Lord's residence on earth in a more worldly fashion than is consistent with sound theology, it is possible that he observed an ancient custom of the Jews, who, in expectation of the first advent of the Messiah, were accustomed, on one of their grand festivals, to have a place of honor left vacant at their board as if their promised King were instantly expected not only in human form, but with human wants as was the case with our Lord in the days of His humiliation and before His entrance into glory.—*Church and State Gazette.*

THURSDAY, JUNE 5

The Madras journals have received papers from the Cape to the 28th March, announcing that no fewer than 46 men of the Cape Mounted Rifles have deserted to the enemy with their arms and accoutrements The corps is said to be so generally disaffected, that the Governor has found it necessary to disarm them, after declaring them "a disgraced Regiment." This defection, of course, destroys all confidence in the Native troops, and compels Sir H. Smith to rely solely on his Europeans and Burghers.

The *China Mail* of the 17th April, mentions that a cargo of salt lately taken from Hongkong to Calcutta, not only proved a profitable freight, but actually obtained "Fifteen Rupees per hundred maunds more than that from the Western side of India" We wish our contemporary would inform us of the price of salt in China, when under the pressure of the monopoly. It must be very low indeed to enable the merchants at Hongkong to ship it to India, even as ballast, and sell it at a remunerating price How far the English exporters of salt will be pleased with the intelligence, however, is quite another thing

B. C. ORPHANAGE FREE SCHOOLS AND WIDOW'S ASYLUM

James Curnin,	for April '51.	Rs.	5 0
Dr McEgan, ...	,, ...		5 0
Mrs. Spence, ...	,, ...		10 0
,, Dowling, ...	,, ...		2 0
Mr A. Spence, ...	,, ...		5 0
,, F Mazaux, ..	,, ...		5 0
,, W. R Lackersteen,	,, ...		5 0
,, J Spence, .	,, ...		50 0
Miss Gregory, for February, March and April, 1851, ..	... ...		3 0
Mr J. Piaggeo,	for March,... ...		1 0
Mrs. Mendes, for April,..	... ...		2 0
Mr. M. Castello, for ditto,...	...		1 0
,, J F Bellamy, ditto, .	.. ...		1 0
,, N O'Brien, ditto ditto,	... ...		2 0
,, J B Cornelius, March and April,			4 0
A Friend to the Orphange thro' Rev. Mr McCabe, ...	.. ...		10 0
Mr. J M Smaes,	... ...		10 0
Mrs Gregory, ...	.. ..		5 0
Mrs Howard, *Akyab* a Draft for	...		130 0
Mr. P S D'Rozario, for May,	...		32 0
Miss D'Rozario,	,, ...		6 0
Miss Lackersteen,	,, ..		5 0
Mr Bolland, ..	,, ...		5 0

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Mrs. Young, ..	... ...	...	50 0
Mr. P S D'Rozario, ...	...	...	50 0
Mrs. Dr. W. B. O'Shaughnessy, ...		...	25 0
Mrs O'Brien, *Chowringhee*, thro' Rev Mr Kennedy, ...	...	... Rs	10 0
Rev Mr. Kennedy, Rector of St. John's College, ...	..	... ...	10 0
Sergt N O'Brien,	...	... ...	25 0
Mr. P. Daly, *House of Correction*,		...	30 0
Mr T W Sayers, *Futtypore*, ...		...	10 0
Mr. O'Connell, ...	...	... ...	10 0
Mr J M Fleury, ...	...	.. ...	4 0
" L C Fleury, ...	...	... ...	4 0
A CATHOLIC, thro' Mr. Guzman,		...	...100 0
Madame DeSouza, ...	...	...	... 50 0

JUST PUBLISHED.

A Treatise on Indulgences, JUBILEE, &c &c, By the Right Rev Dr. Lanigan, Bishop of Ossory, Ireland With a Prayer for the Whole State of Christ's Church, upon earth, and all the intentions of the Indulgence 18mo Price 6 annas

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Established A. D 1929.

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The course of instruction, besides various kind of Needle Work, will comprise all those studies which are usually included in a useful and liberal English Education, viz Reading, Writing, Arithmetic, History, Geography, Use of the Globes, &c &c.

Terms, to be paid in advance, Six Rupees per month

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NOTICE TO CORRESPONDENTS.

T. P. D'S.—*Backergunge*- A copy of the *Herald* will be regularly despatched to him, provided he favors us with a remittance in advance.

Printed at the CATHOLIC ORPHAN PRESS, No 5 Moorghyhutta, under the superintendence of CHARLES A SERRAO, every Saturday morning, price 1 Rupee monthly, or, 10 Rupees a year, if paid in advance.

SUMMARY OF INTELLIGENCE.

No. 25.] CALCUTTA: SATURDAY, JUNE 21, 1851. [VOL. XX.

Another Secession—Mr John Simeon, M P, for Newport, Isle of Wight, has cast off Protestantism, and embraced Romanism His address to his constituents (as published in the *Portsmouth Times*) explanatory of his conduct in thus abjuring the faith of his country, informs them that up to the present time (the late of the address) he had always professed himself a member of the Church of England but the events of the past year which have in a variety of ways so strongly complicated the position of the establishment, have forced upon him a willingness to consideration and inquiry into the grounds upon which some claims the allegiance of her members The result of that inquiry honestly conducted has been the conviction that it is his duty to seek admittance into the bosom of the one Catholic Church, from which England was severed at the Reformation For the announcement of Mr. Simeon has caused a little surprise and speculation in the Isle of Wight Mr Simeon is reputed to be exceedingly wealthy His politics were liberal He has represented the Isle of Wight since 1847 No candidate for the representation is yet before the public

Secession from the Church at Hull—Another of the curates of the High Church of Hull, the Rev Thomas Dykes, has publicly announced his resignation on the same grounds as those stated by his late coadjutor, Mr Bull Like him, too Mr. Dykes says that he entertains "doubts" and will not again minister until those doubts are removed

The Bibucal (Protestant) Society held its annual meeting in Paris, M Guizot presided He opened the proceedings with a speech, of which at the moment it is difficult to give even a hasty *resume* He said that the society had an advantage which no other possessed, that of laboring in the cause of the same Master and having the whole world for its field of operations He read a letter of the close of his address to what is now passing in England

It is certain said M Guizot that the institution of the Protestants is great in that country There exists a general movement in impassioned zeal in favour of a popular and powerful creed The very Government associates itself with that movement in order to save it English Protestantism is strongly tempted to seek its security and its satisfaction even at the expense of religious liberty as in the Catholics Well, gentlemen, that which there is a desire to do in England in this respect is not however, done in reality No one dares to do it, and he can do it, and at the bottom of their hearts they do not wish to do it In the midst of that Protestant effervescence the religious liberty of the English Catholic persists in exhibiting itself by the hierarchy of its worship Catholic churches remain open, and are even multiplying Public practices exercise without the slightest hindrance their functions The liberty of the Catholic press defends publicly and openly their creed and their doctrines. The liberty of their speeches and their votes in Parliament is not impaired Catholics defend their cause within its walls as without. It is not, gentlemen an admirable spectacle' The trial is certainly a severe one for religious liberty, and I can well understand that it is a severe one Yet it will issue triumphant out of that trial, to the eternal honour of Christianity, and of the Protestant Christians in England and Catholic Christians will not fall unchristian-like passion Let faith and Christian piety then return to us It will bring with it neither injustice nor violence. There will be, no doubt, many things to do, some critical conflicts to support, to enable religious liberty to remain intact in the midst of the excesses of religious fervour But that noble and beautiful harmony will be obtained, and will be the honour of our time. Among Christians of different communions there can no longer be any struggle, except that of faith and piety—but faith and piety at perfect freedom, the only ones permitted by the law of God, and alone worthy of His worshippers. I do not know, gentlemen, from what quarter I should derive a more powerful impulse, or a more consoling encouragement.

The eloquent speech of M Guizot of which the above extract is but a small concluding portion was listened to with the deepest attention, and it appeared to produce a profound impression on the auditory It was long ere silence was broken

The Call the University—The Rev Dr Murphy, who had been distinguished for the moderation of his views, has addressed a long letter to the Secretary of the University Committee, inclosing the handsome sum of £7,000 being part of the first instalment of his Lordship's income

The Limerick Meeting—The great aggregate meeting of the Roman Catholics of Ireland to take into consideration, took place at the Rotunda in Dublin, on Monday, the 26th ult Though the admission was by ticket, the building was overcrowded The chair of the business was 'for the most part very respectable The Mayors of Cork, Limerick, Kilkenny, Drogheda, and Clonmel and Sir Colman O'Loghlen were among the most notable of those on the platform who did not participate in the speaking. The chair was taken by the Honourable Charles Preston, son of Lord Gormanstown Letters of regretful excuse were read from Dr Cullen, the Roman Catholic Primate of Ireland, who promised to 'assist in carrying out any measures' from Archbishop Murray, and from the Bishops of Cloyne, Dromore Derry, Kilkenny, Ross, Clonfert, and Clogher, The first resolution was moved by Mr. Cressmon, Q C, with denunciations of Lord John Russell's afterdinner letter maliciously terming the provisions of the holy Catholic religion as mummeries of superstition 'for those priests every man and woman in that great assembly would be ready if required to lay down their heads upon the scaffold' (Tremendous cheering) Mr Sergeant O'Brien endeavoured to guide the deputation thus avowed he said there is too much reason to fear that this measure will pass into law 'unless the people of Ireland are fixed in their determination to resist it' Mr W Keogh, M P, supported Mr Sergeant Murphy, and those people who call themselves Irish but who will slip out of the ranks when they are not kept up to the mark the other day Mr. Sergeant Murphy had what Mr Keogh would call not the effrontery but the presence of mind to term the Ecclesiastical Titles Bill only a 'brutum fulmen' which, that bill has been introduced deliberately and designedly to trample upon the Catholic religion Mr McCarthy moved this resolution —'That we call upon our representatives in Parliament, and our countrymen in general not only to oppose by every constitutional means the bill itself but also to give an active opposition to any Administration which proposes or supports that or any other similar measure.' Mr J. D Fitzgerald followed up the practical hints given by Mr. Sergeant O Brien. If they did nothing more than give instructions to their representatives the bigoted Ministry of England would only laugh them to scorn 'the greatness of the emergency supersedes all other obligations, dissolves every other tie Mr. Thomas O Hagan moved thanks to Lord Aberdeen and Sir James Graham, and the other English and Irish members who so powerfully advocated the principles of religious liberty and the rights of the Catholic people of the empire.

The opening of the Great Exhibition of the Industry of all Nations is not merely the event of the fortnight—it is the event of the year This solemnity, punctually performed on the 1st of May, all doubts and difficulties notwithstanding went off even more brilliantly than had been anticipated

When the crowd, after the departure of the Queen, began to circulate through the building it was quite evident which side was the favourite Excepting the American model chamber, not a portion of the foreign department attracted any attention whatever The American rooms were deserted, French shawls, gauzes, and jewellery were

almost unvisited: and the Prussian Utensils, ingenious though they were, were scarcely sufficiently striking to be appreciated. Even the foreign sculpture was deserted for our own, nor was the boasted superiority of design anywhere very apparent. The Austrian Hon, the beautiful models of the Marly horses, attracted some gazers; but not a tenth part of those around Osler's noble "crystal fountain," a splendid specimen of glass workmanship, or round the Liverpool model. Even in mirrors, where the the French boast themselves of so much, several English specimens bore away an uncontested palm. The Porcelain department, Tapestry, Cutlery, and Ironmongery of the United Kingdom, attracted immense admiration.

The great diamond, the Koh-i-noor, of course, gathered a vast crowd around it.

B. C. ORPHANAGE FREE SCHOOLS AND WIDOW'S ASYLUM.

Messrs. Thos. DeSouza & Co. for May 1851, ...	Rs.	8	0
Mrs. L. DeSouza, „ „		2	0
Mr. R. J. Carbery, „ „		4	0
Mrs. R. J. Carbery, „ „		2	0
Mr. James Rostan, „ „		4	0
„ J. B. Rostan, „ „		1	0
„ Bently, ...		10	0
A Catholic, thro' Rev. Mr Kennedy, ...		10	0
A Catholic, thro' Mr. David John, ...		6	0
Ditto ditto, thro' Ditto, ...		4	0
A poor widow, thro' Ditto, ...		1	0
Master Patrick Daly, ...		5	0
Mr. Alfred Sinaes, ...		20	0
„ W. Rostan, ...		10	0

THROUGH MR. N. O'BRIEN.

A poor widow's Mite, ...	Rs.	1	0
Mr. T. Doran, ...		6	0

Brother Francis returns his grateful thanks to those Charitable Persons who sent their alms for the Poor Orphans during the Jubilee. As the greater part of the alms was given anonymously, Brother Francis supposes it will be agreeable to all the benefactors merely to state the entire amount received viz., Rs. 303: 4 annas.

Should any of the donors desire their names to be published, of course he will feel happy to comply with their wishes.

CATHEDRAL MALE ORPHANAGE.

UNDER THE CARE OF THE CHRISTIAN BROTHERS.

The present Dormitory of the Male Orphanage affording accommodation only to forty-four Children, and the number of Inmates being now fifty-four, whilst applications are almost daily made for the admission of other destitute Orphans, it is proposed to erect by Subscription a second Dormitory and Offices, in order both to meet the existing exigencies of the Institution and to enable the Christian Brothers to extend its Benefits still more widely.

SUBSCRIPTIONS.

Archbishop Carew, ...	Rs.	50	0
Mrs. Young, ...		50	0
Mr. P. S. D'Rozario, ...		50	0
Mrs. Dr. W. B. O'Shaughnessy, ...		25	0
Mrs. O'Brien, *Chowringhee*, thro' Rev. Mr. Kennedy, ...	Rs.	10	0
Rev. Mr. Kennedy, Rector of St. John's College, ...		10	0
Sergt. N. O'Brien, ...		25	0
Mr. P. Daly, *House of Correction*, ...		30	0
Mr T. W. Sevens, *Futtypore*, ...		10	0
Mr. O'Connell, ...		10	0
Mr. J. M. Fleury, ...		4	0
" L. C. Fleury, ...		4	0
A CATHOLIC; thro' Mr. Guzman, ...		100	0
Madame DeSouza, ...		50	0
Mr. D'Silva, thro' Rev. Mr. Garriga, ...		2	0
A Catholic, thro' Rev. Mr. Tracy, ...		100	0
Rev. Mr. Tracy, ...		20	0
Mr. James Rostan, ...		10	0
Miss Jones, ...		50	0

NOTICE.

CATHOLIC CATHEDRAL.

Sunday next the 22nd instant, being the Sunday within the Octave of Corpus Christi, the Solemn Procession and Benediction of the Most Holy Sacrament will take place at the Catholic Cathedral at 7½ A. M. after which High Mass with Ministers will be celebrated. There will be an Exposition of the Blessed Sacrament during the celebration of the High Mass.

NOTICE.

CHURCH OF THE SACRED HEART, DHURRUMTOLLAH.

The Annual Novena in honor of the Sacred Heart of Jesus, commenced on Friday the 13th, and will conclude on Sunday next the 22nd instant. There will be a solemn High Mass and Benediction; His Grace the Archbishop, will preach on the occasion after the first Mass at 7 o'clock, A. M.

BOOK-BINDING.

Every description of Book-binding executed in the neatest and best manner, and on the most reasonable terms, at the *Bengal Catholic Orphan Press—No. 5, Moorghyhutta St. adjoining the Cathedral House.*

We beg to acknowledge with thanks the following sums for the *Bengal Catholic Herald.*

Rev. Father Bertrand, *Peshawar*, from January to December 1851, ...	Rs.	10	0
Rev. Mr. DeColyar, *Mauritius*, from July 1848, to June, 1851, ...		30	0
Walter Conway, Esq. ditto, from July 1848, to June 1850, ...		24	0
T. Bonnefoy, Esq., June 1848, ...		10	0

Printed at the CATHOLIC ORPHAN PRESS, No. 5, Moorghyhutta, under the superintendence of CHARLES A. SERRAO, every Saturday morning, price 1 Rupee monthly, or 10 Rupees a year, if paid in advance.

SUMMARY OF INTELLIGENCE.

No. 26] CALCUTTA: SATURDAY, JUNE 28, 1851. [VOL. XX.

CATHOLIC CHURCH.—The interesting ceremony of Profession was on Thursday witnessed at the Presentation Convent, Kilkenny, by an overcrowded congregation. The attendance was greater than is usual on such occasions. Miss Ellen Cronin whose term of novitiate had just expired, was received at the altar by the Very Rev Dennis Cotter, in the absence of the Lord Bishop. Miss Cronin has enrolled for two other ladies who, with holy zeal, are desirous to shut themselves out from the world's vanity, but who had not wherewith to enter on the pecuniary terms which the rules of the community require.—*Cork Examiner.*

MORE CONVERSIONS.—Among the numerous conversions this week, I have to mention the names of two of her Majesty's clergy. One is Mr Henry Bedford, curate to Mr. Scott, of Hexton. He was received into the church by Mr Oakeley. The other is Mr Harper, who has been received by Dr Whitty. It is said that several members of his congregation have declared their intention of following him.—*Correspondent of the Tablet.*

We learn by the Rev. J. A. Bergin O. S. F. left the Franciscan Convent Limerick, for St Isidore's College, Rome, of which he has been appointed Rector.—The rev gentleman was accompanied by many clerical and lay friends to the Tipperary junction where they took leave of him with the most sincere wellwishes for his safe and happy voyage to the Eternal City.

The *Messenger* of Modena states that the Holy Father who loves with a peculiar affection the rising church of England, has bestowed upon Lord Fielding the body of Saint Primitive, the name of one of the martyrs found in the catacombs. These sacred relics will be exposed to the veneration of the faithful in a church in a Welsh county, which his lordship has built at his own expense.

The *empona* of Turin states a rumour, well believed, from Rome to the effect, that in the next consistory Monsignor Bavelli, Minister of the Interior, and Monsignor Morichini, will be promoted to the cardinalate.

MALTA.—DEPARTURE OF H. E. OUR EX-GOVERNOR.—The P. and O. Company's steamer *Hydra* having arrived from Alexandria this morning at 7 o'clock, a notice was sent to the constituted authorities and the officers of the civil government, inviting them to meet at the Palace at eleven o'clock, for the purpose of accompanying H. E. to the place of embarkation. At half past eleven H. E. entered the saloon in which his presence was expected by a numerous concourse of persons assembled to do to his departure that honour which his residence among them had so well merited.

On leaving the Palace, H. E. was received with presented arms by a guard of honour consisting of the Grenadier Company of the 3d Buffs, with the Regimental Color and Band under Command of Capt Cobbe.

All along Strada Reale and Strada San. Giovanni he was followed or respectfully saluted by every respectable person he met in his passage. Two of the patriotics, a Dr. B. and his bosom friend, the wax chandler did all in their power by pretending to whistle to a dog or some distant puppy, to create a demonstration to their fancy but in vain.

Arrived at the Custom-house, where a guard of honour similar to that at the Palace from the 68th L. I. commanded by Capt Blount awaited him, he was met by General Ellice and his staff, and on stepping into the Admiral's barge which was to convey him to H. M. Steamer *Merlin*, he was saluted by Fort St Angelo with 17 guns, and enthusiastically cheered by the numerous spectators who thronged the quay and the surrounding bastions.

When he had reached the steamer he was waited upon by Admiral Sir William Parker and the principal officers of the fleet, and when the *Merlin* began to move, the flag-ship saluted his departure, and the salute was immediately continued by a Russian brig of war in port, all the ships manning their yards and forming a spectacle, of which he who has not seen it can form no idea. In a few minutes the steamer was outside the harbour, and we saw the last of a Governor whose name will long be remembered in the Island for the numerous benefits he has conferred upon it.

General Ellice as Senior Officer has assumed the administration of the Civil Government also.—*Times May* 18.

THE SHEFFIELD FEMALE POLITICAL RIGHT ASSOCIATION.

The establishment of the "Sheffield Female Political Right Association" has been celebrated by a soiree and ball. A popular councillor of the Socialist school Mr Ironside, "at the unanimous request of the committee," presided. He was supported on the right and left by the ladies forming the committee each of whom had round her neck a white ribbon as the insignia of her office. After ten the chairman addressed the meeting, and read some very lengthy passages from Mme D'Arusmont's "Eng-

[illegible], the Chairman, also a long letter from a Mrs Anne Knight, congratulating her sisters of the Sheffield Association upon having so nobly banded themselves together for the obtaining of their rights in urging them to pursue the noble course on which they had entered. A poem from the pen of Mrs Mary Hutton, of Sheffield composed for the occasion, was also read. Mrs Bradbury spoke upon the sentiment "The Queen and the Elevation of Woman;" Mrs Ash upon that of "The Enfranchisement of Woman," and Mrs Hinchbottom on "The Industry and Independence of Woman." At nine o'clock the speeches were brought to a close and the ball was opened, Mr. Ironside leading off with one of the ladies of the committee! The husband, the following day, presented a melancholy appearance.—*Weekly News.*

ST. JOHN'S COLLEGE.

The Rector of St John's College begs to return thanks to T. B. Sage Esq, for his very valuable Donation of a large number of Engravings illustrative of the Sciences of Chemistry, Botany, Anatomy, Geology Mechanics, Husbandry &c, together with others devised to facilitate the study of History, Biography, Geography, Arithmetic and Drawing. It is proposed, in connection with the present system to introduce exercises, on those Engravings, in the several classes of the College to which they are adapted, agreeably to the usage which prevails in several Institutions in France; Rev. Mr. Garriga is also thanked for his contribution of shells to the College Museum.

SCHOOL OF INDUSTRY FOR THE MALE ORPHANS OF THE BENGAL CATHOLIC ORPHANAGE.

NOTICE.

The Friends of the Bengal Catholic Orphanage, are respectfully informed that arrangements have been made for the instruction

of a certain number of the Male Orphans in the art of Tailoring, and that a very superior Master, Mr. W. Taylor, has been engaged for that purpose.

Mr. W. Taylor will make it his constant study to afford every satisfaction to those who may kindly patronise the present undertaking. The subjoined table of charges will, it is hoped, recommend the establishment under Mr. Taylor's direction to public support:—

Superfine Cloth Dress Coats,	from	32 to 40
Superfine Cloth frock Coats,	,,	36 ,, 48
Superfine Cloth Jackets,	,,	14 ,, 28
Superfine Woollen Zephyr Cloth Coats in any shape,	,,	23 ,, 27
Superfine Ventilating Cloth Coats in any shape,	,,	23 ,, 27
Zephyr Coats Alpaca or Cobourg, in any shape,	,,	12 ,, 15
Superfine Tweed, Coats in any shape,	,,	14 ,, 22
Brown Holland or white Linen Coats in any shape,	,,	7 ,, 9
Long Cloth Coats,	,,	3 ,, 5
Super. black Cloth Cassimere or Doeskin Trowsers,	,,	14 ,, 23
Super. Fancy Cash. Doeskin or Tweed Trowsers,	,,	12 ,, 20
Linen Drills plain and Fancy Do.	,,	5 ,, 8
Cooderoy Jean plaine or Satin Do.	,,	4 ,, 8
American or English Cotton Drills Do.	,,	30 p.doz.
Superfine Buff, Canary white and black Cashmere Waistcoats,	,,	7 ,, 12
Elegant Silk, Satin, plain and fancy ditto,	,,	7 ,, 12
Handsome Shawl and fancy Woollen or Cashmere Waistcoats,	,,	6 ,, 14
Superfine Alpaca, Lawn Marcella plaid or fancy do	,,	4 ,, 6
Jean plain or Satin, do.	,,	2-8 ,, 4

Parties furnishing their own Materials.

Dress Coats, making and trimming	from	10 to 14
Frock Coats,	,,	12 ,, 16
Cloth Jackets,	,,	8 ,, 12
Woollen Zephyr Cloth,	in any shape.	10 ,, 12
Ventilating Cloth,	,,	10 ,, 12
Alpaca or Cobourg Cloth,	,,	6 ,, 8
Tweed,	,,	8 ,, 10
Linen or Brown Holland,	,,	3 ,, 4
Long Cloth Coats,	,,	2 ,, 3
Cloth Trowsers, making and Trimming,	,,	3 ,, 5
Linen Drills,	,,	2 ,, 4
American or Cotton Drills,	from	1-8 to 2

Making and Trimming

Morning, Evening, or Dress Waistcoats.

Uniforms for Artillery, Cavalry, Infantry, Staff, Civil, Military, and Naval, equally moderate according to pattern required.

*** Dressing Gowns, Cloaks, Fashionable Shirts, Ladies' Riding Habits, and Pelisses and Roy's Clothing, charged according to size, according to pattern required, at moderate prices.

☞ All Orders or Communications will be received by W. Taylor, Manager of the Clothing Department,—*No. 5, Moorghyhutta Street.*

School of Industry, June 27th, 1851.

B. C. ORPHANAGE FREE SCHOOLS. WIDOW'S ASYLUM.

Mr. T. B. [illegible]	...	...	Rs. 10 0
Mrs. D'Cruz, *Serampore*,	...	...	2 0
Miss Ellen Gregory, thro' Rev. Mr. McCabe,	...	...	2 0
Mr. Mack, of the Police,	...	...	4 0

THROUGH MR. N. O'BRIEN.

T. J. Kenny, Esq.,	...	...	20 0
Mrs. Ledlie,	...	...	6 8

In addition to the Rupees 303. 4. 0. acknowledged in last week's *Herald*, Brother Francis has since received Rupees 182, Alms, making the total amount of Alms received for the Orphans since the commencement of the Jubilee Rupees 485. This sum includes Rupees 146 4 received from the Catholics of H. M. 18th Royal Irish Regiment.

NOTICE TO CORRESPONDENTS.

"*Impartial*" is informed that in regulating our judgment in the *B. C. Herald* as to the publication of the communications sent to us, we are guided by general recognised principles. If through inadvertence, we unconsciously publish any article, which contains or implies any thing calumnious either to any Individual or to any class of Individuals, we deem it our duty as Christians, at once to make reparation for it to the injured parties, whatever be their creed or condition in Society.

But we acknowledge no obligation of publishing in the *Bengal Catholic Herald* any general diatribe against Catholicity, which may emanate from this, or that Heretic or Schismatic. The law of the Land takes no cognisance of the frothy effusions of persons, whose intellect is either morally or physically affected, and, in this respect, we desire to show the utmost deference to its dictates.

BOOK-BINDING.

Every description of Book-binding executed in the neatest and best manner, and on the most reasonable terms, at the *Bengal Catholic Orphan Press—No. 5, Moorghyhutta St. adjoining the Cathedral House.*

We beg to acknowledge with thanks the following sums for the *Bengal Catholic Herald*.

Rev. Mr. Doyle, *Bellary*, from Nov. 1850 to October 1851,	...	Rs. 10 0
Most Rev. Vicar Apostolic of *Verapoli*, from January 1848, to December 1850,		30 0
Right Rev. Dr. Bonnand, *Pondicherry*, from March 1847, to February 1848,		10 0

Printed at the CATHOLIC ORPHAN PRESS, No. 5, Moorghyhutta, under the superintendence of CHARLES A. SHARKO, every Saturday morning, price 1 Rupee monthly, or 10 Rupees a year, if paid in advance.

tinue to assert as the constitution allowed them to do, their allegiance in spiritual matters to the Supreme Head of the Roman Catholic Church.

"Dum domus Æneæ Capitoli immobile saxum
Accolet, imperiumque pater Romanus habebit."

Mr. BRIGHT observed that no human being had been able exactly to place his finger upon the wound which it was asserted had been inflicted upon this country, or to point out precisely what was the remedy for it. (Hear.) The noble lord commenced the fray by his celebrated letter. Within less than a week, accompanied by the Lord Chancellor and the Lord Chief Justice, he sat at the festive board of the chief magistrate of London, and speeches were made exceedingly discreditable to the distinguished individuals who made them. ("Oh, oh!" and "Hear.") He (Mr. Bright) was not at all astonished at anything that took place on this question in the Mansion house of London; for it was built out of funds, extorted from non-jurors, from Protestant Dissenters, to a large extent from members of the society of which he was a member—(laughter)—penalties extorted between the passing of the Act of Uniformity and the Act of Toleration. The Earl of Burlington of that day presented to the Common Council a very admirable design for the building by an Italian architect; but the Common Council having a vague notion that Palladio was an Italian name, asked if he was not a Roman Catholic, and though he had been dead one hundred and fifty years, rejected the best design, because he was a Roman Catholic. ("Hear," and a laugh.) He (Mr. Bright) knew not what ingredients the Lord Mayor had mixed up in his "loving cup" on the recent occasion; but it was only five minutes after it had passed round that these distinguished individuals indulged in language calculated to create discord and animosity among the various religious classes in this country. ("Hear, hear," and "Oh!") There had been thirty county meetings upon this question, some of them very miserable affairs; at York there were but about two thousand five hundred present; but nowhere had there been any tangible grievance or injury indicated upon the strength of which there had been an agreement to any form of remedy which parliament could propose. After three months' deliberation, the noble lord made a speech. The noble lord had found his culprit guilty. He could not withdraw Ireland from the bill unless he withdrew his whole speech. The noble lord admitted that the law of 1829 had not been broken in respect to the creation of titles, so that he had the worst of reasons for asking a more stringent law to put down an offence which he admitted had never been committed. (Hear, hear.) There was one part of the law which had been broken—namely, the importation of Italian Bulls; but the noble lord did not propose to interfere with that infraction of the law. The noble lord said that an attack had been made by a foreign power upon the supremacy of the crown and the independence of the nation. The supremacy of which the noble lord spoke was nothing but a fiction. There was the supremacy of the crown up to the time of James II., so long as monarchs were absolute, but at this moment there was no supremacy but that of the three estates of the realm, and that of the law. The Queen had not power to make Roman Catholic Bishops, and the making of Roman Catholic Bishops by the only power on earth that could make them, could be no invasion of the supremacy of the crown. He was no friend of the Bishops of any Church—("Hear, hear," from the Opposition benches)—but it would be presumptuous to dictate to a Church that Bishops were not necessary for it, and, if Bishops were necessary for the Anglican Church, how dared any one say they were not equally necessary for the Church of Rome? He had recieved a letter from a learned Roman Catholic Divine, which showed that the alteration from Vicars-Apostolic, to Bishops in ordinary went far to liberate the Roman Catholic Church from the arbitrary supremacy of the Pope, and to place them under a regularly organised code of laws, to render them subject only to such portions of the canon law as could be exercised in any country in accordance with the permission, or in obedience to the civil law of that country. The noble lord had widened and deepened the gulf between this country and Ireland. Another Synod of Thurles would be unanimous. The noble lord knew it only needed his finger to be lifted up to suppress for ever the Church of Ireland which, in the preamble, he declared inviolable. The Lord Bishop of St. James's-square was pitted against the Lord Archbishop of Golden square. The noble lord could not have a more unsafe councellor than the Bishop of London. From what had appeared of the proceedings at Appenbirgs, the Bishop seemed to be an amphibious creature whom nobody could understand. One said he was a Puseyite, another that he was on the high road to Rome. In one case the Bishop when a deputation waited on him, shed tears, a scene with 20,000 persons for doing so—(a laugh)—reminding one of a Syrian Monk, of whom it was said that to him tears were as

natural as perspiration." He had risen for the purpose of making the proposition that it would be infinitely better for all parties, for the crown, the government, the union between the three kingdoms, and for Christianity itself that this bill should be withdrawn. (Hear hear.) There was nobody for the bill except the noble lord. (A laugh.) None of his colleagues made a fight for it, and when they spoke they gave different accounts of it. (Hear, hear.) Gentlemen on the opposite side of the house repudiated the bill; they knew that the noble lord was practising a cheat on the people of England. (Hear, hear.) The people clamoured for something real, something stringent, not a mere picture of a measure like this. He did not think the holy men of that house were, for the bill, he meant those who declared most strongly their attachment to Protestantism and the Church of England. The hon. baronet the member for the University of Oxford, the member for Midhurst, the member for Kent, and the Solicitor-General, all differed as to this matter—

"Multæ linguæ terricolis cœlestibus una."

But the celestials in that house could not agree as to the merits of this measure for the defence of Protestantism and religion. (Hear, hear.) The course the noble lord had taken had been fruitful in discord, hatred, and religious animosities. It had separated Ireland from this country, withdrawn her sympathies from it, and done an amount of mischief which it would take ten years' speeches and legislation in that house entirely to obviate. (Hear, hear.) He was sure that if the noble lord had foreseen all the difficulties that lay before him he would not have touched this bill. First of all, the noble lord's ministry was broken up; but he believed the noble lord himself was patriotic enough not to think that that was any calamity to the country. (A laugh.) Then they had lost one-half the session, and were not yet near the end of the bill; for, in addition to the motion before the house, there were various clauses to be proposed by an honourable member opposite, for the purpose of making the measure more stringent. (Hear, hear.) In conclusion, he begged to say that he would on every opportunity that presented itself, raise his voice against this measure of the noble lord. (Hear, hear.)—*Ibid.*

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ARRIVAL OF THE OVERLAND MAIL.

Mr. Dyce Sombre has petitioned the Court of Chancery which has directed to his being again examined.

Scotland enjoys her usual tranquillity, but the Highlands suffer from threatened famine. Ireland is still in a state of agitation against the Ecclesiastical Titles Bill.

In France uncertainty still reigns, and alarm in some measure governs.

In Spain, it has been officially declared that the Queen again is in a condition to promise an heir to the throne the greatest precautions are taken to prevent accident c alarm.

In Portugal, the revolution effected by Saldanha, for th overthrow of the Ministry of the Conde de Thomar, h completely succeeded:

At a Court held on the 14th of May, Lieut.-General Si Richard Armstrong, C. B., was appointed to succeed S George Berkeley, K. C. B., in the command of the force on the Madras Establishment. Sir Richard has been elected Second Member of Council at Fort St. George.—*Allen's Indian Mail for India May 24th.*

—ooo—

SHIPPING INTELLIGENCE.

ARRIVED.

May 14th.—General Hewett,——,Sydney Downs, and Summer, White, Calcutta, Downs

15th.—Marlborough, Webb, Calcutta Downs, and Gratitude, ——, Ceylon, Downs.

20th.—Tasmania, Tucker, Sydney, Downs West, Jones, Batavia, Downs; Fatima, Ray, Calcutta, Downs; Eliza, Daniell, Bombay, Downs; Imperial, Alexander, Adelaide, Downs; William Penn, M'Leod, Bombay Downs; Mary Imrie, Bassett, Mauritius, Downs; Spectator, Robertson, Calcutta Downs; Kestrel, Innes, Ceylon, Downs; Maidstone, Nash, Calcutta, Downs; Bucephalus, Bell, Calcutta, Downs; Commodore Broadfoot, Sydney, Downs; Candahar, Goss, Sydney, Downs; Russell Glover, Smith, Calcutta, Downs; and Neptune, Henderson, Bombay, Downs.

21st—Henry Pratt, Mulvey, Calcutta, Downs, and Serem, Duncan, Ceylon, Downs.

22nd.—Alvarado, Henly, Mauritius, Downs; Seringapatam, Lovell, Sydney, Downs, and Waterloo, Neuthy, Sydney, Downs.

SAILED.

May 8th.—Electric, Douglas, Calcutta, Downs; Devonshire, Dixon, Mauritius, Downs, and Anna Henderson, Coull, Calcutta, Downs.

9th.—Dalhousie, Butterworth, Calcutta, Liverpool.

12th.—Berhampore, Smith, Calcutta, Clyde, Edward Bousted, Kilgour, Singapore, Clyde, and Sylph, Primrose, Cape, Clyde.

14th.—Mary Studdert, Thompson, Calcutta, Downs; Mahanna, Liddel, Sydney, Downs, and Robert Barbour, ——, Calcutta, Downs.

16th.—Joseph Stoppard, Wycherley, Chi-na, Downs; Zarah, Langlois, Singapore, Downs; Rajasthan, Anderson, Bombay, Downs; Nicolina, Vollerin, Calcutta, Liverpool, and Hebridian, Fergusson, Calcutta, Liverpool.

Printed at the Corrective Oriental Press, No. 3, Mirzapore, under the superintendence of CHARLES A. SERRAO.

SUMMARY OF INTELLIGENCE.

No. 1.] CALCUTTA: SATURDAY, JULY 5, 1851. [VOL. XXI.

BOMBAY,—SUPREME COURT.—13TH JUNE, 1851.

NINTH DAY OF TERM.

(Before a full Bench)

Immediately after coming into Court, the Chief Justice, Sir Erskine Perry, delivered the following Judgment on the bill filed by

The Wardens of Nossa Senhora de Salvacao,

versus

Bishop Hartmann and others.

'This bill is filed by the Fabriquiero and Wardens of the Church of N. S. de Salvacao at Mahim, in which they pray that the Church property may be vested in trustees for the benefit of the parish, that the Reverend Braz Fernandez may be declared by the Court to be their lawful vicar, and that Bishop Hartmann may be restrained from intruding another Vicar, into the parish, or intermeddling with the Church property, and from deposing the said Braz Fernandez without the consent of the majority of the parishioners.

'The bill states that the Church in question was built about the year 1551, by subscription among the Roman Catholics residing at Mahim, and that it has been always served by a Priest in Holy Orders, who by virtue of his Office becomes entitled to the fees payable on performance of the Sacraments and other rites of the Roman Catholic Church. The Church has also been endowed with divers gifts of lands and monies, applicable for religious and charitable purposes to the use of the Church, and for benefit of the Roman Catholics residing in its neighbourhood.

'The Bill then states that while the island of Bombay belonged to the Crown of Portugal, all Roman Catholic Priests were appointed by the Archbishop of Goa, as Primate of the East, but subjects to the approbation of the majorty of the Parishioners, and that on the cession of the island of Bombay to the English, the articles of convention reserved to the Crown of Portugal the right of patronage to all the Churches of the Island for ever. (I may here observe that in all discussions as to the rights of Portuguese in this Court, we hear allusions to a convention of this kind, the legal existence or validity of which has never been established, and which certainly has never been recognised in this Court)

'The Bill proceeds to state that spiritual jurisdiction and episcopal government being thus exercised in Bombay by the Archbishop of Goa, about the commencement of the last century, a mission of Carmelite Friars, sent out from Rome by the Propaganda, established themselves in the island, under the government of a Vicar-Apostolic, who after a time succeeded in ingratiating himself with several of the Roman Catholic Communions, and thereupon appointed vicars to their Churches as vacancies occurred. The Crown of Portugal having been moved by remonstrances from the Archbishop of Goa to apply to the British Government on this subject, the Court of Directors wrote out to the Bombay Government in 1766, stating that the jurisdiction of the Archbishop of Goa had been interfered with, and that it was the desire of H. M's Secretary of State that it should be restored, and the Honorable Court accordingly ordered the Local Government to restore this jurisdiction, but to reserve to themselves as heretofore the power of rejecting all improper persons appointed by the Archbishop.

'The execution of these orders proving very distasteful to the Roman Catholics who recognized the Carmelite jurisdiction, the Honorable Court, on application being made to them, wrote again on 19th September, 1790, stating their regret to find that their orders of 1766 had given great uneasiness to the Roman Catholics, and that as they found they were uniformly averse to the jurisdiction of the Archbishop, they were disposed to comply with their unanimous wishes, and to allow them to recognise the jurisdiction of the Carmelites

'A proclamation was accordingly made by the Governor in 1791, by which he ordered all the Catholic inhabitants of Bombay to pay due obedience in spiritual matters to the Carmelite Bishop, under pain of incurring the severe displeasure of Government.

'This order proving to be as distasteful to the Archbishop's party as the previous one had been to the Carmelites, the Court of Directors wrote again on the 15th December, 1793, stating that they had made their previous order under the erroneous idea that the Catholics were almost unanimous on the subject, but as a large and respectable patty adhere to the Archbishop, and it was immaterial to the Court who officiated in the Churches, provided that the inhabitants were satisfied and that the Pastors conducted themselves as good citizens, they direct that steps be taken to divide equitably the Churches of Bombay between the Carmelites and the Archbishop's priests. Under these orders a division accordingly was made, and the Church of N. S de Salvacao at Mahim fell under the Goa jurisdiction.

'But in the year 1818 the Archbishop of Goa attempting to remove the Vicar of the Church against the wishes of the Parishioners, the latter petitioned Government against the interference, and the Junior Magistrate of Police was thereupon directed to take the votes of the Parish, and ascertain on whom the choice of the Parishioners fell The Parish re-electing their old vicar, the Government recognized the election, and authorized an application to be made to the rival Carmelite Bishop, for the episcopal confirmation, or induction which is admitted to be necessary.

'The Parish being thus transferred to the Carmelite jurisdiction, it is stated that in the year 1838 the Vicar Apostolic Bishop Fortini, procured himself to be appointed Vicar of the Church, and so continued to officiate till his death in 1846. On his death a dispute arose between the new Carmelite Bishop, Fra Miguel, and the Parishioners, as to the right to appoint a new Vicar, the Parishioners being desirous to elect the Revd. Braz Fernandez who had been curate of the Church for some years, and the Bishop claiming to nominate an Italian Friar. The Parishioners thereupon addressed a letter to government, and received a reply from Mr. Lumsden, the Secretary to Government, the effect of which is stated to be, that the question as to the spiritual jurisdiction of the Carmelites was entirely for the parishioners' own consideration, that the right of pastoral election was vested in that Parishioners, and that the Government would confirm any unexceptionable appointment made by the majorty, without reference to whether the induction was made by the Carmelite Bishop or by the Archbishop of Goa. The Local Government thereupon appointed the Junior Magistrate to take the votes of the parishioners. Braz Fernandez having then obtained the votes of a great majorty, the Government confirmed the election by a letter dated 18th October, 1848, and Braz Fernandez has since performed the duties and is still, the bill alleges, lawful vicar of the parish.

'The Bill then alleges that in October last, Bishop Hartmann, who is now the superior of the Carmelite Mission, in combination with six of the Parishioners, (who are made defendants,) assumed to deprive Braz Fernandez of his vicarage against the will of the majorty of the Parishioners and to appoint two other priest to the charge of the Church; and on the 31st October, Bishop Hartmann delivered to Braz Fernandez, at the Church, a Latin letter of deprivation, and accompanied by a large police force, proceeded to the Church, with the view of taking forcible possession of the Church, and property; whereupon the Parishioners, on the 1st November, 1850, petitioned the then Vicar-Apostolic representing the Archbishop of Goa, praying to be admitted again within his jurisdiction, a prayer to which that prelate of course acceded.

'The Bill then states that the priests appointed by Bishop Hartmann seek to take possession of the Church, assume to act as Vicars, and claim to take the fees and emoluments, and under these circumstances the relief is prayed which I have already stated.

(To be continued.)

B. C. ORPHANAGE FREE SCHOOLS AND WIDOW'S ASYLUM.

Mr. G. H. Madge, through Rev. Mr. Mascarenhas, ... Rs. 20 0
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THROUGH MR. N. O'BRIEN.

Colonel Forbes, ... Rs. 20 0

SCHOOL OF INDUSTRY FOR THE MALE ORPHANS OF THE BENGAL CATHOLIC ORPHANAGE.

NOTICE.

The Friends of the Bengal Catholic Orphanage, are respectfully informed that arrangements have been made for the instruction of a certain number of the Male Orphan in the art of Tailoring, and that a very superior Master, Mr. W. Taylor, has been engaged for that purpose.

Mr. W. Taylor will make it his constant study to afford every satisfaction to those who may kindly patronise the present undertaking. The subjoined table of charges will, it is hoped, recommend the establishment under Mr. Taylor's direction to public support:—

Style and workmanship equal to any in India, at the following low and reduced prices for Nett Cash.

Superfine Cloth Dress Coats, ...	from	22	to 40
Superfine Cloth frock Coats,	,,	28	,, 48
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Superfine Woollen Zephyr Cloth Coats in any shape, ...	,,	23	,, 27
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Zephyr Coats Alpaca or Cobourg, in any shape,	,,	12	,, 15
Superfine Tweed, Coats in any shape,	,,	14	,, 22
Brown Holland or white Linen Coats in any shape,	,,	7	,, 9
Long Cloth Coats, ...	,,	4	,, 5
Super. black Cloth Cassimere or Doeskin Trowsers,		14	,, 18
Super. Fancy Cash. Doeskin or Tweed Trowsers,		12	,, 20
Linen Drills plain and Fancy Do.	,,	5	,, 8
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Superfine Buff, Canary white and black Cashmere Waistcoats, ...		7	,, 12
Elegant Silk, Satin, plain and fancy ditto, ...		7	,, 12
Handsome Shawl and fancy Woollen or Cashmere Waistcoats, ...		8	,, 14
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Alpaca or Cobourg Cloth, ...	,,	6	,, 2
Tweed, ...	,,	8	,, 18
Lince or Brown Holland.	,,	3	,, 0
Long Cloth Coats.	,,	2	,, 4
Cloth Trowsers, making and Trimming. ..	,,	3	,, 5
Lince Drills. .. .	,,	2	,, 4
American or Cotton Drills, ..	from	1-8	to 2

Making and Trimming:

Morning, Evening, or Dress Waistcoats.

Uniforms for Artillery, Cavalry, Infantry, Staff, Civil, Military, and Naval, equally moderate according to pattern required.

*** Dressing Gowns, Cloaks, Fashionable Shirts, Ladies Riding Habits, and Pelisses and Boy's Clothing, charged according to size, according to pattern required, at moderate prices.

☞ All Orders or Communications will be recieved by W. Taylor, Manager of the Clothing Department,—*No. 5. Moorghyhutta Street.*

School of Industry, June 27th, 1851.

ST. XAVIER'S CHAPEL.
BOW BAZAR.

Native Convert Association

The *M*embers of this Association are reminded that the plenary Indulgence granted by his late Holiness Gregory XVI., may be gained on to-morrow Sunday, July 6th by those of the Society who besides Confessing and Communicating shall have complied with the other conditions prescribed by the Sovereign Pontiff.

NOTICE.

To the Members of the General Committee, for the Orphanages and Free Schools, the Native Convert Association, &c. &c.

The Members of the above-named Committee are requested to meet at the Cathedral House, on to-morrow Sunday, July 6th at 10 o'clock A. M.

NOTICE TO CORRESPONDENTS.

"*A Catholic*" on the District Charitable Society in our next.

Our *Patna Correspondent* must give way for the present to an earlier communication than his.

BOOK-BINDING.

Every description of Book-binding executed at the neatest and best manner, and on the most reasonable terms, at the *Bengal Catholic Orphan Press—No. 5, Moorghyhutta St. adjoining the Cathedral House.*

ERRATUM.

In our last Issue, St. John's College: for T. B. Sage Esq read *T. R. Sage Esq.*

Printed at the CATHOLIC ORPHAN PRESS, No. 5, Moorghyhutta, under the superintendence of CHARLES A. SEBRAO every Saturday morning, price 1 Rupee monthly, or 10 Rupees a year, if paid in advance.

SUMMARY OF INTELLIGENCE.

No. 2.] CALCUTTA: SATURDAY, JULY 12, 1851. [VOL. XXI.

BOMBAY,—SUPREME COURT 13TH JUNE, 1851.

(Concluded from our last.)

'The Bishop and the other Defendants have demurred to the Plaintiffs' claim principally, for want of equity and the Court was occupied for the better part of three days in hearing the elaborate arguments of the Advocate-General and Mr Jenkins of Counsel for the Bishop, and of Messrs. Howard and Dickinson for the Church Wardens.

'But before we proceed to the arguments on the demurrer, we must notice a preliminary objection brought forward by the Advocate-General, not as Counsel for the Bishop, but in his own rights as Advocate-General representing the Crown with respect to charities.

'He argues that the present suit respects a public charity, and that it is the prerogative of the Crown, represented by its Attorney-General, and in this country by the Advocate General, to bring on all suits of such nature by way of information, and that the entire control of such suits rests with the Advocate-General, and that as the parties had declined to observe the suggestions of the Advocate-General, they had no right to bring their bill, for the decision of the Advocate-General was binding upon them, and not subject to any control of this Court. He therefore moved that the bill should be taken off the file.

'Now on a question of exercising any extraordinary powers, as the stopping of a Plaintiff's suit *in limine* unquestionably is, the wise rule for a Colonial Court to follow is to do nothing without express precedent, and the absence of any precedent for the course suggested by the Advocate-General would be sufficient to ground a refusal of his motion.

'But on the merits of the question it seems very doubtful whether this suit ought to be an information Lord Eldon has laid down in a case not dissimilar from the present, Davis. Jenkins 3 V and B 154. that 'the question what is that species of suit that must be maintained by information and cannot proceed upon a Bill, is a point of great difficulty, and that case as well as numerous others show that where the right of parochial election is the object of the suit, and the charity funds are only incidental matters, as to which no scheme or regulation is prayed, the Attorney-General is not a necessary party.

'At all events, if he is a necessary party, and I am inclined to think that in this suit he would prove to be so at the hearing, it is sufficient to make him a defendant, and at the present advised I wholly repudiate the doctrine that the right of the plaintiffs to sue in a Court or Justice can be restrained by the *fiat* of the Advocate-General, or of any other individual. And the decision of Lord Eldon in a very analogous case, (Crowder v, Tinkler 19 Ves.) where he allowed private parties to sue for the purpose of abating a public nuisance although the Attorney-General had refused to file an information, convinces me that the claim set up is opposed to the first principles of English Law.

'It is necessary therefore to pass on to the arguments of the Advocate-General as Counsel for the Bishop, in the favour of the suit being dismissed even on the facts set out by the complainants.

'These arguments are principally based on want of jurisdiction in the Court to entertain the suit; first of all on the ground that the Court has no power to pronounce on a question of ecclesiastical jurisdiction, and secondly, that by the law or usage which has prevailed in this island, the Government of the East India Company is the proper authority for deciding the disputes which have arisen.

'But on the first point the case Hughes v. Porrol 4 Moore's Privy Council Cases, furnishes a clear authority. Bishop Hughes in that case, in answer to the claim of the Parishioners to manage their own parochial affairs, without interference by the Vicar or Bishop, affirmed that by virtue of his Office, he had in himself full right, power, and authority, to manage, govern, and direct all the concerns and affairs of the said Church, and to administer the revenues thereof, according to the established rules and regulations of the Roman Catholic Church, and that no assembly of laymen had or ought to have any right to interfere in the management and government of the said Church, *but that the same did wholly appertain to ecclesiastical control and jurisdiction*. The Court below however overruled this claim' affirmed the right of the Parishioners, and the Privy Council in substance confirmed the decision. It is quite true that this Court has not power, any more than any other lay tribunal, to pronounce for or against spiritual dominion asserted by a Roman Catholic Prelate; but if this spiritual dominion is exercised so as to interfere with temporalities, and thereby to cause disputes as to the right of enjoyment to property, the jurisdiction of the Court, on a proper case being presented, immediately arises.

'The position of a Roman Catholic Communion in this Island, as well as of other voluntarily associated bodies possessed of property, very much resembles the case of dissenting congregations in England, who, when they differ among themselves as to the enjoyment of the property, the mode of electing the minister, or the doctrines which ought to be propounded, resort to the Court of Chancery and compose their differences, and however difficult the matter may be, the Court is compelled to undertake the task

'In the case before cited, of Davis v. Jenkins, Lord Eldon observed 'it is very difficult to know what to do with these dissenting Societies. The Court will certainly enforce their rights; but they must first inquire what they are; and he bases the jurisdiction of the Court on the inability of a Court of Law to supply a remedy.

'But it is said that the proper tribunal in a case like this is the Local Government, which has always interposed, successfully hitherto, to compose differences like the present. I should have thought *a priori* that a wise Government would eschew being mixed up in any parochial controversies between a Bishop and his flock professing a Faith different from that of the Government, and on perusing the eminently judicious state papers of the Executive Authorities which are set out in this case, and which denote the mode in which the interference of Government has been exerted, I am satisfied that the view I take is that of the Bombay Government, But even if Government desired to take the jurisdiction in question entirely into their own hands, I am at a loss to perceive how they can exercise it. If the Parishioners on the one hand claim to elect their Vicar, to manage the Church property, and to recognize any spiritual superior they please, and a Roman Catholic Bishop on the other hand claims to be their spiritual head, to appoint the Vicar, and to administer the funds without control, the Local Government is equally impotent with this Court to decide on the spiritual question, and has none of the machinery incidental to a Court of Justice for determining the rights of porperty.

'These are the general grounds which have been alleged as to the want of equity, or want of jurisdiction in the Court to entertain the suit, but it has been further contended espicially that the suit is defective for want of parties,—first, because the East India Company should have been joined, and secondly, the Advocate-General, as representing the Crown. It has also been contended that, as no relief has been prayed against the six Parishioners who are Defendants, the suit must at all events be dismissed as against them.

'With respect to the East India Company, we can see no ground whatever why they should be represented in the suit. No claim is set up for them as a Corporation to any private rights, their interference in this parish has been solely as a Government and any rights which may belong to Government in a visitorial capacity belong to the Crown and may be exerted by the officers of the East India Com-

pany representing the Crown in this capacity, viz, the Advocate-General.

'To the objection that the Advocate-General ought to be a party, the reply is that he appears by the record to be a party. The Bill prays that on being served with a Copy of the Bill, the Advocate-General may be bound by all the proceedings in the cause; on which service it unquestionably is competent to the Advocate-General to appear and answer, and set up any case in respect of the public interests that it may be necessary to make. A recent case in England certainly shews that the new rules for proceeding against a nominal party in this compendious and economic form, do not apply to an Advocate-General, but on demurer this objective for an irregularity in the mode of service would not seem to be open to any one but the actual party as to whom the irregularity occurred, for *non constat* on this record, but that the Aavocate-General had waived the irregularity and has actually appeared and answered.

'We think that the objection as to the six parishioners has more weight in it than any of the other objections which we have noticed, for certainly their interference in the parish dispute and their amount of participation in the acts of the Bishop, are stated so generally, and in such vague terms as to leave it doubtful whether any case is made out against them which calls for an answer.

'But it is unnecessary to decide this question, for a defect appears on the face of the Plaintiff's Bill, which it appears to the Court to be impossible to get over, and although this defect was not pointed out by the counsel for the Bishops, we can well understand why silence should have been observed upon it and why it should have been desired to get a favorable decision on other points in the case.

'The facts stated by the Plaintiffs' bill being admitted by the demurrer to be true, it appears that the legal right of electing a vicar belongs to the Parishioners, and that the majority of the Parishioners have elected Braz Farnandes, who has entered upon his office, and who has been confirmed by Government. It also appears that the Parish funds are vested in Trustees, and are in no danger; and it appears clearly that the Bishop's nominees are out of possession, and that no part of the Church property has come into the hands of the Bishop.

'If this is the case, the complainants do not require the protection of this Court. *Beati sunt possidentes* in the language of the Civil Law. If they disclaim the spiritual jurisdiction of the Bishop, his spiritual thunders may be disregarded by them, and his letters and claims whether in Latin or English furnish no ground for the interposition of a Court of Equity. It is stated that the Bishop made use of a large Police force with a view of asserting his rights, but it is not stated that the Police force did any thing in infringement of the rights of possession, and it is evident that with the views expressed by the Government, and in deference to the general law, the executive would never lend the constabulary force of the country to determine a disputed right.

'The jurisdiction of this Court to interpose at all, is manifestly based on the want of power in a Court of Law to afford relief. If the Office in dispute were a Corporate Office, or involved any franchise of the Crown, the mode of determining any controversy as to the right of election would be by *Mandamus*, if the Office were vacant, and by *Quo Warranto* if the Office were full. The Office is full in this case by the election of Mr. Fernandes; and if the complainants' seek relief on the ground that the Bishop has appointed another person to the Office the law is quite distinct on the point that they cannot come to the Court unless they shew not only that the new appointee has accepted the Office, but also the specific acts constituting acceptance, and possession. A mere claim to the Office, an asserted right to take the fees, demand to administer the parish funds, does not give the party in possession any right to come to the Court; see Rex. V. Whitwell, 5 T. R. 85 which has been confirmed in many modern cases.

'The consequence is, this demurrer must be allowed.'
—*Bombay Gazette, June* 16.

B. C. ORPHANAGE FREE SCHOOLS AND WIDOW'S ASYLUM.

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H. M., *Burdwan*,	.....	5 0
Mr. Jas. Rideout,	.....	5 0
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Expenditure.

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SUMMARY OF INTELLIGENCE.

No. 3.] CALCUTTA: SATURDAY, JULY 19, 1851. [VOL. XXI.

SMALL CAUSE COURT.—JULY 2, 1851.

(Before J. Reddie, Esq.)

Judgment in the case of "W. T. Law vs. Dr. J. P. Smith" was delivered by the Chief Judge this morning in the following words:—When on Saturday last, at half past 3 o'clock, I reserved giving Judgment in this action until to-day, it was not (as I then intimated) that I had any doubt of the application of the law to the facts as they were then in evidence before me, but because I had more than thirty causes at the role of that day still remaining to dispose of, and I was unwilling at that hour to detain the parties to those suits in Court, until I could have stated the law, and delivered the reasons for my decision with that accuracy, and in those well-weighed and measured terms, which are doubly necessary when a Judge has occasion to give a decision like the present, effecting not merely the parties immediately before him, but indirectly indicating the rule to be observed by a whole community.

This is an action brought by the plaintiff for damage done to his horse and buggy, and harness, by the defendant's coachman, on the evening of the 3rd of May last.

There is little or no difficulty or discrepancy as to the main fact.

It appeared in evidence that the plaintiff was in his buggy driving down Wellesly Place, about 7 o'clock in the evening, on his own (the left) side of the street nearly opposite the dispensary of the Hon'ble Company.

The defendant's carriage and horses, coming from the post-office, also in a trot, appear to have advanced nearly on the same line as the buggy, consequently on the wrong side of the road: both parties appear to have have each other, and both pulled up, but both had continued on their course, until til a collision took place, which occasioned the injury for which compensation is now sought.

The evening it appears was so dark that the parties hardly saw each other, before they came in contact, and the collision took place, not at the turn into Wellesly Place, but on the place itself. Such was the position of the two carriages as sworn to by Mr Chick—an impartial witness, who was a close spectator.

It is also proved that, when the carriages came close upon each other, so close as to render the collision inevitable (as the result proved) the plaintiff attempted to escape from the crash by turning his horse to the right, and the direction of the injury done to the plaintiff's horse, by the pole of the defendant's carriage, shews such to have been the case. But this attempt of the plaintiff in a buggy to escape the grave and imminent danger and consequences, attendant on such a collision with a four-wheeled carriage at the critical moment of collision, does not exonerate the defendant, from his liability for his coachman's negligence in being on his wrong side of the road in a dark night, nor effect the real question before the Court.

It only remains for me to state the law as it has been laid down in similar cases in England,

It has been held by the Judges to be the duty of each party to keep the regular—his own side of the road, although a person riding or driving is not always *bound* to do so; but if he does not do so, he must use more care, and keep a more watchful look out to avoid accidents, than is necessary when he is on his own proper side of the road.

It has also been decided that, if a person, riding or driving a gig on the proper side of the road sees another gig coming down on the wrong side of the road, he must not allow himself to be run down, but if he have time and room, he must get out of the way; for if he does not, he cannot bring an action to recover damages.

But it is also a settled law, that if a person, driving on the wrong side of the road in the *dark accidentally* injures another carriage, he is answerable for the damage done.

It is also a settled law, that, in cases like the present—when parties meet on the sudden, without either blame being imputable to either party, and an injury results, the party on the wrong side is answerable, unless it could be shewn clearly that the party on the right side had ample means and opportunity, to avoid the collision.

Now this was manifestly not so in the present case. No man in a buggy will risk rushing into collision with a four-wheeled carriage, with a pole and horses, if by any possibility he can escape from it; and it is to the knowledge that he could suffer small injury compared to that, which he would inflict, and to the expectation that all smaller vehicles would fly before him, that the defendant's coachman was probably led into a neglect and indifference as to keeping the proper—his own side of the road on the present occasion.

In this instance there is combined both "*in the dark*" and "*a collision on the sudden*" on the wrong side of the road; for the exact position of the blood found on the road is not distinctly spoken to, and is of doubtful inference after such a shock as the buggy and horse must have sustained, whilst the position of the carriage when they met, is clearly established by the generally concurrent testimony of these observant witnesses; and, although I am perfectly satisfied that the evidence given by Mrs. Smith is strictly correct that when she stood up in the carriage, after the collisions had taken place, she saw the horse and buggy across the road where the shock had hurled them, it is not to be supposed that the testimony of any party in the carriage, would be so accurate as that of a person standing close to both vehicles.

It is on this evidence that I am bound to hold the plaintiff, entitled to recover, for I attach no weight to any admissions or promise, subsequently made, that the damage would be paid for, by the defendant, who was himself not in the carriage; it having been decided (4 C. and Payne, page 556. Beaman *vs.* Ellice) that, although the address given by a person in the carriage is admissible in evidence, a statement that any damage will be paid for is not so.

Nor am I at liberty, even in estimating the damages to take into consideration the fact which was stated in evidence, that the defendant's own horses were injured in the collision. *That* was the result of his entrusting them to a coachman who was not sufficiently cautious and careful; and it might be well if, only for their own sakes, masters would insist on their coachman driving more carefully in the thronged thoroughfares of this crowded city. The competition and struggles between the Native coachmen, are often not less dangerous than disgraceful.

It has been held by Mr. Justice Coleridge (in Hughes *vs.* Quinton, 8 C. and P. page 703) that the proper measure of damages, as regards injury to a horse, is, the keeping of the horse at the veterinary surgeon's or livery stables, and the amount of his bill, and the difference between the value of the horse, at the time of the accident and at the period of recovery; but that the hire of another horse, during the interval, ought not to be allowed.

Apportioning the damages in accordance with this rule, I think, in fixing the amount at 161-2-9 with costs on the amount sued for, I am doing substantial justice, according to law, between the parties.

B. C. ORPHANAGE FREE SCHOOLS AND WIDOW'S ASYLUM.

Mr. J. Piaggio, for April and May,	...	2	0
Mrs. McClelland, for 2nd quarter,	...	10	0
Mr. R. J. Carbery, for June,	...	Rs.	4	0
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Mr. Jas. Rostan,	,,	,,	...	...	1	0
Mr. J. H. Rostan,	,,	,,	...	...	1	0
Mr. T. Sinnes,	,,	,,	...	...	1	0

Miss Gregory, for June,	...	...	...	1 0
Messrs. J. L. and P. Fleury,	...	...		10 0
Mrs. M A. Quinn, through Rev. Mr. Mascarenhas,	...	...	...	5 0

THROUGH MR. N. O'BRIEN.

E. J. Curran,	...	...	... Rs.	2 0
A Poor man's mite,	...	...	...	1 0
T. Hughes,	..	...	...	1 0
J. O. Beckett,	...	...	...	2 0
James R.,	...	...	...	1 0
J. J.,	...	...	...	5 0
Captain Mayhew,	...	...	...	5 0
J. T.,	...	...	...	2 0
A Friend to the poor,	...	...	...	1 0

SCHOOL OF INDUSTRY FOR THE MALE ORPHANS OF THE BENGAL CATHOLIC ORPHANAGE.

NOTICE.

The Friends of the Bengal Catholic Orphanage, are respectfully informed that arrangements have been made for the instruction of a certain number of the Male Orphan in the art of Tailoring, and that a very superior Master, Mr. W. Taylor, has been engaged for that purpose.

Mr. W. Taylor will make it his constant study to afford every satisfaction to those who may kindly patronise the present undertaking. The subjoined table of charges will, it is hoped, recommend the establishment under Mr. Taylor's direction to public support:—

Style and workmanship equal to any in India, at the following low and reduced prices for Nett Cash.

Superfine Cloth Dress Coats,	..	from	22	to 40
Superfine Cloth frock Coats,		,,	28	,, 48
Superfine Cloth Jackets,	.. .. ..	,,	14	,, 28
Superfine Woollen Zephyr Cloth Coats in any shape,	....	,,	23	,, 27
Superfine Ventilating Cloth Coats in any shape,		,,	23	,, 27
Zephyr Coats Alpaca or Cobourg, in any shape,		,,	12	,, 15
Superfine Tweed, Coats in any shape,		,,	14	,, 22
Brown Holland or white Linen Coats in any shape,		7	,,	9
Long Cloth Coats,	.. ..	,,	3	,, 5
Super. black Cloth Cassimere or Doeskin Trowsers,		14	,,	23
Super. Fancy Cloth, Doeskin or Tweed Trowsers,		12	,,	20
Linen Drills plain and Fancy Do.	.. ..	,,	5	,, 8
Corderoy Jean plain or Satin Do.	.. ..	,,	4	,, 8
American or English Cotton Drills Do.,	..	,,	30	p.doz.
Superfine Buff, Canary white and black Cashmere Waistcoats,	.. ..		7	,, 12
Elegant Silk, Satin, plain and fancy ditto,	.. ..		7	,, 12
Manchester Shawl and fancy Woollen or Cashmere Waistcoats,	.. ..		8	,, 14
Superfine Alpaca, Lawn Marcella plain or fancy do.		4	,,	6
Jean plain or Satin, do.	.. ..	2-8	,,	4

Parties furnishing their own Materials.

Dress Coats, making and trimming	..	from	10	to 13
Frock Coats,	.. .. ..	,,	12	,, 14
Cloth Jackets,	.. .. ..	,,	8	,, 16
Woollen Zephyr Cloth,	in any shape.		10	,, 12
Ventilating Cloth,	.. ..	,,	10	,, 12
Alpaca or Cobourg Cloth,	.. ..	,,	6	,, 8
Tweed,	.. ..	,,	8	,, 12
Linen or Brown Holland,	.. ..	,,	3	,, 5
Long Cloth Coats,	.. ..	,,	2	,, 4
Cloth Trowsers, making and Trimming,	.. ..	,,	3	,, 5
Linen Drills,	.. .	,,	2	,, 4
American or Cotton Drills,	..	from	1-8	to 2

Making and Trimming:

Morning, Evening, or Dress Waistcoats.

Uniforms for Artillery, Cavalry, Infantry, Staff, Civil, Military, and Naval, equally moderate according to pattern required.

*** Dressing Gowns, Cloaks, Fashionable Shirts, Ladies Riding Habits, and Pelisses and Boy's Clothing, charged according to size, according to pattern required, at moderate prices.

☞ All Orders or Communications will be recieved by W. Taylor, Manager of the Clothing Department,—*No. 5. Moorghyhutta Street.*

School of Industry, June 27th, 1851.

NOTICE

CATHOLIC CATHEDRAL.

On next Sunday the 20th Inst. The Novena of the Confraternity of the B. V. M. of Mount Carmel will terminate with a Solemn High Mass, with Ministers, and the Benediction of the Most Holy Sacrament.

The Archbishop will preach immediately after the first Mass, and the High Mass will begin at 7½ o'Clock.

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NOTICE TO CORRESPONDENTS.

The Letter of "Justice" on the District Charitable Society, will appear in our next issue.

We beg to acknowledge with thanks the following sum for the *Bengal Catholic Herald.*

J. Marques Esq., *Pabna*, from July 1850, to June 1851,	... ...	10 0

Printed at the CATHOLIC ORPHAN PRESS, No. 5, Moorghyhutta, under the superintendence of CHARLES A. SERRAO, every Saturday morning, price 1 Rupee monthly, or, 10 Rupees a year, if paid in advance.

SUMMARY OF INTELLIGENCE.

No. 4.] CALCUTTA: SATURDAY, JULY 26, 1851. [VOL. XXI.

BIBLES AND TESTAMENTS.

A return now laid before the Commons shows that during three years ending December 31st, 1850, the Queen's printer, printed 1,157,500 Bibles and 752,000 Testaments. For the same period there were printed at the Oxford Press 875,730 Bibles and 750.000 Testaments; whilst at the Cambridge Press the numbers were 138,500 Bibles and 204,000 Testaments.—*Naval and Military Gazette, June 7.*

EXTRAORDINARY QUESTION OF IDENTITY.—In the Vice-Chancellor's Court a few days since, a singular case was heard.

The plaintiff, named Hutchins, was a cripple and an inmate of the Brighton workhouse. He had, however, represented himself as being, and was ultimately found by the master to be, the son, of a Mr. Charles Hutchins, who died of cholera in India, in 1828 and was entitled to £2,184 on the death of his two brothers and a sister and his father's relative. The father, Mr. Charles Hutchins, was the son of a respectable Sussex gentleman; he had been at Oxford for his education until 1818, when he enlisted in the Company's service. He afterwards obtained the appointment of head-master in a grammar-school at Calcutta, and married a Miss White, whose family on the maternal side were of a dark race. He and his wife having died, the plaintiff and his two brothers and his sister remained under the care of Mr. White, the maternal uncle, who, on the request of the Rev. J. Hutchins, their uncle, sent them to England in 1831. The children had been described to their uncle in this country as being of a very fair complexion, but, in consequence of their being of very dark complexion, their relations in this country concluded that there was some mistake in their identity, and refused to recognise them as the children of Mr. Charles Hutchins. The two brothers of the plaintiff were sent back to India, the plaintiff being maintained here at the expense of his uncles, two clergymen, who allowed him a few shillings weekly until the legal proceedings were instituted. The matter was carefully investigated in 1832 by a commission named by the Governor-General and the Bishop of Calcutta, and the report was favourable to the plaintiff's identity. His two uncles, the defendants, and another gentleman, had been appointed trustees of the fund in question under a deed, and the object of the suit was to make these parties liable for their conduct, and for the interest of the fund. His honour (Sir L. K. Bruce) said, he had seldom met with a case more deserving of deep apprehension. One of the parties had been guilty of a breach of trust, by placing the fund in the hands of those who were interested in disputing the title of the party to whom it really belonged. The conduct of the other defendants had been without any pretext that could be urged by any reasonable being. They must pay the whole costs of the suit from the beginning to the end of the present time with the money, and interest of £5 per cent. The defendants to be allowed all that they had expended for maintenance and education of the plaintiff, and his brothers and sister. The cash must be paid immediately to the plaintiff.—*Sun.*

ARTIFICIAL FLOWERS.—The imitation of natural flowers is now attempted by aid of half-a-dozen devices and materials. Brazilian nuns copy them in Macaw feathers; Berlin ladies, knit them in tinged wools; and, as the glorious collection of Mr Mintern, in the gallery hard by the transept, is our witness, the simulation of Nature by wax-work has been carried to such a perfection, that only the bees appealed to by King Solomon to test the Queen of Sheba's wreaths, could decide if simulation there is in his case—and not the real *Orchid*, or *Datura*, or *Amaryllis*. All wax-flowers, however, are perishable; therefore, in a botanical point of view, apart from toilet purposes, we cannot but feel that the specimens exhibition by M. Constantin—first of the Parisian *fleuristes*, though not, it is said, a native of France—carry away the palm. His "Garden," in the nave of the Crystal Palace, may well, as it does, divide the attention of visitors with the Queen of Spain's diamonds, or the velvety wood mosaic table from Barcelona, or the Portuguese robe of embroidered lace. As peices of art, and of nature, it is impossible to exceed the specimens exhibited by M. Constantin. They are of all forms, all orders, all countries all seasons. Large or small, rare or common, deciduous or herbaceous papillionaceous or umbelliferous,—nothing comes amiss to M. Constantin. There is not a flower in this case, which, if studied apart, might not deceive the eye of the most experienced florist; and among the many and varied illustrations of human ingenuity lavished throughout the Crystal Palace, there are few, if any, in which the end proposed is so full attained as an M. Constantin's. "Garden."—The artistic eye has gone to its production, as well as the delicate hand of the artificer, and the minute knowledge of the botanist.—*Ladies' Companion.*

THE CONVERTS TO ROME.

To the Editor of the Friend of India.

SIR,—You have from time to time mentioned in your paper, that the Converts to Rome are chiefly from Oxford and Cambridge, and that few or none of the middle classes have joined the Catholic Church Your information is not correct. Battersby's Catholic Directory for 1851, contains a "Register of Converts," from October 1849, to September 1851. Under the date of October 1849, it enumerates a list of 266 Converts, among which, are such names as the following:—

Mr. Thos. Nixon, of Stafford Place, Pimlico.
Mrs. John Malcolm, Upper Gower Street.
Mr. Pike and Mr. Norton, of Cambrone.
Miss Braine, of Buckfast Abbey, Devon.
Miss H. S. Clack, daughter of Edward Clack, Esq., late of London.
Miss Anderson, of Edinburgh.
Miss Catherine O'Donnell niece to Dennis Potter, Esq., Solicitor.
W. R. Gawthorn, Esq. and family.
Mr. and Mrs. Pinlayson, cousins of Mr. Gawthorn.

I believe these, and many others in the list, are all of the middle classes. There are only two Clergymen among the 266.—*Friend of India.*

NOTICE.

To the Donors and Subscribers for the purchase of the Intally Premises for the B. C. Female Orphanage and Asylum for Poor Widows, &c. &c.

The Subscribers and Donors for the abovenamed most useful CHARITY, are respectfully reminded, that the payment of the second-half yearly instalment and 4th Quarter's Subscription for the purchase of the Intally Premises, will be due on the 1st day August next, A. D. 1851.

C. R. LACKERSTEEN & Co.
Treasurers & Secretaries,
No. 5, Clive Street.

B. C. ORPHANAGE FREE SCHOOLS AND WIDOW'S ASYLUM.

Aga Kurbolai Mahomed, Esq.....	Rs.	50 0
A Friend thro' W. Olliffe, Esq.		20 0
Edmond O'Brien, Esq. from March to July,.....		25 0
Mr. Charles Cornelius, from January to June last,.....		12 0

BOWBAZAR.

Collection made by Mr. Jas. Mylan, in aid of 'St. Xavier's Chapel.' for the Month of June last.

Mr. Jas. Rideout, ...	5	0
H. M., *Burdwan*, ...	5	0
Mr. F. Pereira, ...	2	0
,, J. Cornelius Jr.	2	0
,, J. Baptist, ...	2	0
Messrs. Deefholts, ...	2	0
Mr. J. King, ...	1	0
,, Chas A. Pereira, ...	1	0
,, J. F. Pinto, ...	1	0
,, M. T. Lepies, ...	1	0
,, J Leal, ...	1	0
,, Thomas Gregory Jr.	1	0
Mrs. C. R. Belletty, ...	1	0
,, R. DeLallana, ...	1	0
,, Hobson, ...	1	0
,, Speede, ...	1	0
Mr. Wm. Salgador, ...	0	8
,, P. Gill, ...	0	8
,, W. Martin, ...	0	8
,, J. Andrew, ...	0	8
,, J. Brown, ...	0	8
,, J. Nicholas, ...	0	4
Mrs. R. Lepies, ...	0	4
,, E. Martin, ...	0	4
,, J. Francisco, ...	0	4
,, E Ambrose, ...	0	4

Expenditure.

Paid Servants' wages and necessary expences &c.	24	3

CATHEDRAL MALE ORPHANAGE.

UNDER THE CARE OF THE CHRISTIAN BROTHERS.

The present Dormitory of the Male Orphanage affording accommodation only to forty-four Children, and the number of Inmates being now fifty-four whilst application are almost daily made for the admission of other destitute Orphans, it is proposed to erect by Subscription a second Dormitory and Offices, in order both to meet the existing exigencies of the Institution and to enable the Christian Brothers to extend its Benefits still more widely.

SUBSCRIPTIONS.

Archbishop Carew, ...	Rs.	50 0
Mrs. Young, ...		50 0
Mr. P. S. D'Rozario, ...		50 0
Mrs. Dr. W. B. O'Shaughnessy,... ...		25 0
Mrs. O'Brien, *Chowringhee*, thro' Rev. Mr. Kennedy, ...		10 0
Rev. Mr. Kennedy, Rector of St. John's College, ...		10 0
Sergt. N. O'Brien, ...		25 0
Mr. P. Daly, *House of Correction*, ...		30 0
Mr. T. W. Seyers, *Futtypore*, ...		10 0
Mr. O'Connell, ...		10 0
Mr. J. M. Fleury, ...		4 0
,, L. C. Fleury, ...		4 0
A Catholic, thro, Mr. Guzman, ...100		0
Madame De Souza, ...		50 0
Mr. De'Silva, thro' Rev. Mr. Garriga,...		2 0
A Catholic thro' Rev. Mr. Tracy, ... 100		0
Rev. M. Tracy, ...		20 0
Mr. James Rostan, ...		10 0
Mrs. P. Jones, ...		50 0
Rev. P. P. Formoza, ...		20 0
Miss Teresa Mack, ...		4 0
A Catholic thro' Rev. Mr. Tracy, ...		13 0
Mrs. Philips, do. do.		8 0
A Widow and her Orphans, do. ...		8 0
A Friend to the Orphans, do.		5 0
Mr. J. Cornelius, ...		10 0
Mr. T. B. McNamara, ...		20 0

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SUMMARY OF INTELLIGENCE.

No. 5.] CALCUTTA: SATURDAY, AUGUST 2, 1851. [VOL. XXI.

The Church of Rome has recently gained two more converts from amongst the clergy of the Church of England. The Rev J. H. Woodward, incumbent of St. Jame's Church, Bristol, has intimated to his diocesan his intention to resign his benefice, with a view of joining the communion of the Church of Rome. Mr. Woodward was on intimate terms with Dr Pusey. The other seceder is the Rev. T. B. Parkinson, M. P., incumbent of St. Mary's Church, Wakefield. The reverend gentleman has resigned his benefice "in consequence of continuing doubts upon certain matters which unfortunately at present are leading many of the most devoted members of the Church of England to join the Roman Catholic communion."

The *Tablet* laughs at Mr. Walpole. The hon. member attempted to alarm the House of Commons with the prospect of "another brief, next autumn, if his amendments of the Ecclesiastical Titles Bill were rejected." Why (says the *Tablet*), there will be half-a-dozen before Parliament rises,—one for the bishopric of Killaloe—four for English bishoprics already filled up (one being Southwark)—and "two hundred misdemeanants" will be "the minimum for every one" of the bishoprics.—*Atlas for India.*

While one episcopal folly is allowed its full swing, another is not quite so fortunate. A large number of the clergy of the diocese of Exeter have already protested in strong terms against Dr. Phipott's synod, because "it is opposed to the spirit and intention of the laws and constitution of the Church of England; because the Bishop himself is to decide the matters to be brought under the notice of the synod; because it is an unbecoming and injurious, if not schismatical, opposition to the Archbishop of the province and the constituted authorities, by which the whole Church of England is governed." The Bishop of Exeter hinted at as a schismatic by his own clergy! The document is signed by thirty-three beneficed clergymen, besides ministers and curates of district churches.

Mr. Whitney's gigantic scheme for constructing a railway from the Atlantic to the Pacific has excited the greatest attention in America. It has been unanimously reported upon by different committees of the two Houses of Congress at different sessions, and has also been sanctioned by legislative votes in about 20 of the individual States. His scheme is, to build a railway 2,936 miles in length, not only without a shilling of government money, but also without raising any contributions from the public, and, when completed, it would be the property of the nation, the value of whose territorial possessions would also be incalculably augmented.

"GALLOWS LITERATURE."

The extent to which the sale of 'gallows literature' is pushed, appears scarcely credible. Mr. Mayhew, in his excellent work on 'London Labour and the London Poor,' states that no less than 6,276*l.* is expended annually on 'broadsheets' supplied by street-sellers, in the metropolis alone. He adds:—'I obtained returns of the number of copies relating to the principal executions of late that had been sold':—Of Rush, 2,500,000; of the Manning, 2,500,000; of Courvoisier, 1,666,000; of Good, 1,650,000; of Corder, 1,650,000; of Greenacre, 1,666,000; but I could obtain no account—'it was so long ago;' but the sale was enormous. Reckoning that each copy was sold for a penny (the regular price in the country, where the great sale is) the money expended for such things amounts to upwards of 48,500*l.* in the case of the six murderers above given. All these numbers were printed and got up in London, a few 'broadsheets' concerning Rush were printed also in Norwhich.'—*Patriot, June* 5.

ICE PRODUCED BY STEAM AND STEAM CONVERTED INTO SNOW.

That Ice can be produced by mechanical means many may have heard, but that steam may be used as an auxiliary for the purpose will seem hardly credible to anybody; and that *steam*, itself may be converted into *snow* by the aid of steam, is a phenomenon of which but very few have heard. Yet these are facts and are now being daily demonstrated at the Great Exhibition, in the Refreshment Room, adjoining the department of machinery in motion.

M. T. Masters, of the Polytechinic Institution, Regent-street, the inventor of various ingenious machines for freezing, has adapted several of them for being put in action by steam power; and he has now in operation daily, in the Western Refreshment Room, an apparatus capable of freezing nearly 100 quarts of dessert ices every fifteen minutes. An unlimited supply of dessert ices can thus be obtained, and of a perfectly smooth quality. The economy of time, labour, and expense thus ensured must be immense; in fact we may now have ices as articles of luxury for the million? A more perfect contrivance for producing a perennial supply of these deliacies in a crowded place like the Exhibition could not be conceived, and their production is undoubtedly one of the most ingenious novelties in the section devoted to the machinery in motion. The machines, however, are not limited to making dessert ices, they can be made to produce cylinders of *solid ice*, sufficiently large to hold a decanter of water and several bottles of wine. These cylinders are made in the form of castellated towers, and not only cool the wine and water placed in the centre, but diffuse a most agreeable coolness to the atmosphere. The converting steam or vapour into snow is effected by forcing vapour, steam, or air through the machine, and thus a room may be easily cooled down in the hottest weather. These are very singular effects. They are, however, easily to be understood by an examination of some of the smaller machines of which there are several exhibited, and which are calculated for use in a small family or bachelor's chambers. The cost of turning pure water into ice sherry cobbler, cooling wine, and other purposes, is less than what it can be purchased for at the ice stores. —*Britannia, May* 25.

The Herries Peerage.—This was a claim to a peerage which had been in abeyance ever since the year 1744, when the last Earl of Nithsdale, Lord Herries, who was attainted for high treason, died abroad. The peerage was now claimed by William Constable Maxwell, a gentleman of the Roman Catholic religion, who possessed large estates in England and Scotland, and in whose favour an act of Parliament had been passed, restoring the blood of the descendants of the last earl in like manner as if their ancestor had never been attainted. Mr. Maxwell now claimed as 'Lord Herries, of Terrigle.' No charter or instrument of creation could be discovered; but there was proof of a sitting in the Scotch Parliament, as Baron Herries, as early as 1491. In 1543, the then holder of the peerage died, leaving three daughters but no sons. The eldest daughter married Sir John Maxwell, of the Maxwells, Earls of Nithsdale, and her two sisters made a grant of their claims to the barony in favour of her and her husband; the latter of whom accordingly sat in the Scotch Parliament of 1587 as Lord Herries. The succession then went on uninterruptedly till 1667, when the then

holder of the title succeeded to the earldom of Nithsdale. His discendants held the two title till the attainder of the then earl in 1716. The descendants of that earl failed in the male line, and the female married into the family of Haggerston. Her husband took the name of Constable, and from thence the present claimant was descended.

Mr. Stuart Wortley and Mr. Fleming appeared for Mr. Constable Maxwell, the original claimant, and Mr. Bethell for Mr. W. Maxwell, of Carruchan.

The Solicitor-General appeared to represent the Lord Advocate, who was in Edinburgh, where he was to be sworn into office this day.

The claim had been heard in May, 1849, and adjourned for further evidence. Some further evidence was now adduced, and the hearing of the claim was again adjourned.—*Chronicle.*

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Mr. Charles Cornelius, ...		10 0
Mr. T. B. McNamara, ...		20 0

ST. XAVIER'S CHAPEL.

BOW BAZAR.

Native Convert Association

The Members of this Association are reminded that the plenary Indulgence granted by his late Holiness Gregory XVI., may be gained on to-morrow Sunday, August 2nd by those of the Society, who besides Confessing and Communicating shall have complied with the other conditions prescribed by the Sovereign Pontiff.

NOTICE.

To the Members of the General Committee, for the *Orphanages and Free Schools, the Native Convert Association, &c. &c.*

The Members of the above-named Committee are requested to meet at the Cathedral House, on to-morrow Sunday, August 2nd at 10 o'clock A. M.

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Capt. Bong, *Mauimain*, from Jan. to Dec. 1850, including postage, ... Rs. 12 0

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SUMMARY OF INTELLIGENCE.

No. 6.] CALCUTTA: SATURDAY, AUGUST 9, 1851. [VOL. XXI.

CATHOLICITY IN CANADA.—A respected correspondent from Quebec informs us that the Catholic religion is most rapidly progressing in that city, and that from one to six conversions take place every week.—*Tablet.*

THURSDAY, JULY 31.

The *Madras Spectator* has received intelligence from New South Wales of the highest importance. The "gold diggins," reported to exist near Sydney, have really been discovered, and already a mania has seized upon the people. The Governor has issued a proclamation, declaring that all gold found in deposit, is the property of the crown, but he is, of course, powerless in the presence of an immense convict population. There is some hope, however, that the supply of gold may be very limited.

The rebellion in the Southern provinces of China, appears to have completely exhausted the financial resources of the Tartar officials in those territories. A decree published in the *Pekin Gazette* of the 5th May, orders that a remittance of one million of taels, (£300 000) should be made from Pekin, and the same sum from the Imperial Privy Purse. According to the *Friend of China*, the strength of the Tartar dynasty consists entirely in the swords of three hundred thousand Tartar troops, in the support of the official Tartars, and in the prestige of the Tartar name, which is rapidly dying out. The militia consists exclusively of native Chinese, who cannot be depended upon in a political struggle. From a private letter from one of Tien teh's followers, it appears, that his party are determined to "fight on the mountains and the rivers," until they are successful, and China can "manage her own affairs."

FRIDAY, AUGUST 1.

An action was tried in the Supreme Court, on the 31st July, which suggests to us a course of statistical inquiry, we should much like to see pursued. Rasmoney Dabee brought an action against Madhub Chunder Banerjea to recover possession of an idol "an old established family idol," *and* the jewels thereto belonging. In the course of trial, the defendants produced some images in Court, the identity of which was immediately denied, and a sharp discussion arose as to the value of the deity and jewels. The plaintiff's valued them at Rs. 1400, while the defendants thought Rs. 150 quite enough. The Court assessed the value at Rs. 700. We should like to know, how many of the suits brought before the various Courts in Bengal turn upon questions of disputed right to idol property.

The latest Australian journals inform us, that an uniform two penny postage would come into operation in New Zealand on the 1st April, 1851. The extreme distance between stations in New Zealand is nearly 900 miles.

MONDAY, AUGUST 4.

The *Madras United Service Gazette* says, that the rumour of the discovery of a vein of gold at Wellington is perfectly true, as the Commander of the *Maseppa* had seen a piece of that metal weighing 46 ounces. 11 The sailors in the port were deserting in crowds, and seaman's wages had risen to £30 a month.

We have received Cape Journals to the 12th June, but they contain little news of interest, in regard to the war. Another body of Hottentots, known as the Hottentots of Theopolis, have gone over to the enemy; and an effort made to overtake and punish them was successful. The removal of the seat of Government to Graham's Town, has given great delight to the inhabitants of the Eastern Province; who have declared their entire disapproval of the movement of the "democratic party" in Cape Town. They also pledge themselves to support the Colonial Government, and express their disgust at the proceedings of Mr. Fairbairn and Sir Andries Stockenstrom. It will be interesting to observe, how long this loyalty will last, after the inhabitants of the Province are brought into direct contact with the Colonial office.

The *Hurkaru* mentions, that the site of the Railway terminus at Howrah, has been fixed upon. The property belonging to Captain Oakes, near the Howrah Ghaut is the place selected.

TUESDAY, AUGUST 5.

The following is the result of the Ninth Opium sale of the season:

Behar,	Chests	1,945	Average	1,005	Proceeds 19,56475
Benares,	,,	885	,,	957	,, 8,47,750

The Nizamut Adawlut of the North West Provinces have circulated among their subordinates, the following remarkable "opinion" of the Advocate General.—"I am of opinion that a Justice of the Peace, acting in this office only has no judicial power where a charge for an assault is preferred by one British Subject against another British Subject, and that he can only commit the party, if he thinks fit so to do, for trial by the Supreme Court."—That is to say, a European who strikes another European at Peshawur can only be punished for the offence by the Supreme Court at Calcutta, Fifteen hundred miles off. We wonder what a Londoner bullied by a cabman would say, if he were told, that the only Court in which he could obtain redress was at Constantinople.—*Friend of India.*

BELGIUM.

After seventeen days of trial, the case of the Count and Countess de Bocarmé was brought to a conclusion at the Assize Court of Mons on Friday. After considering their verdict for an hour and a half the jury returned into Court, and the foreman, in a somewhat tremulous but firm voice, declaring the finding of the jury to be, "*on my honour* and conscience, and in the presence of God and man," a verdict of Guilty against the Count, and Not Guilty against his wife, Madame de Bocarmé;—

"The President then ordered the accused to be brought into Court. This time the Count was admitted first. His appearance was calm and collected. Madame de Bocarmé had her veil down, but her step was firm.

"On hearing the verdict of Guilty a slight momentary flush passed over the Count's face, but he evinced no other sign of emotion. On hearing Not Guilty on his wife, an expression of internal satisfaction animated his features. He looked affectionately towards his wife, who gave no visible signs of emotion. She left the dock with a firm step, without speaking to her husband.

"The Procureur du Roi, having asked the prisoner if he had anything to say, he replied—'No, except that I am perfectly innocent.' He then entered calmly into conversation with counsel.

"At eleven o'clock the Court pronounced sentence of death upon Hippolyte Visart de Bocarmé, and decreed that the execution should take place in one of the squares of Mons.

"The prisoner left the Court under guard with a firm step."—*Atlas for India.*

ITALY.

The *Conservatore* of Florence quotes a letter from Leghorn of the 9th, giving the particulars of the domiciliary visit which we mentioned as having taken place at a villa near the Condotti, inhabited by the family of the late Lord Aldborough. Notwithstanding the precautions taken, a person attempted to escape over the garden wall, but was arrested, and was at once identified as a native of Lucca, who had formerly served in the police corps. When the inmates of the villa were summoned to open the doors in the name of the law, they answered that the house was inhabited by

English subjects, and consequently inviolable. A long parley ensued, after which the authorities, suspecting that advantage was taken of the delay to burn papers and other articles, ordered the doors to be broken open, and a similar question had to be put up stairs, where they found a door secured with iron bars; two persons were arrested in the act of burning a mass of papers. The police found, besides a voluminous correspondence in English, a complete set of printing materials, several clandestine publications printed on the premises, and a quantity of arms. The three sons of Lord Aldborough, and the individual who had attempted to escape, were arrested and secured in the Fortezza Vecchia. The articles seized were put into two chests, and sealed up in the presence of the British Consul. Fourteen more persons connected with this affair have been since arrested.—*Ibid.*

B. C. ORPHANAGE FREE SCHOOLS AND WIDOW'S ASYLUM.

Miss Lackersteen,	for July 1851.,	Rs.	5 0
Mrs. H. C. Lackersteen,	„ „	....	5 0
Messrs Thos. D'Souza, and Co.,	„	.....	8 0
Mrs. Lawrence D'Souza,	„ „	...	2 0
Mr. P. S. D'Rozario,	„ „	...	32 0
Miss D'Rozario,	....	.....	6 0
Mr. J. F. Bellamy, for June,		.....	1 0

THROUGH MR. H. M. JOAKIM.

Meoberjee Lapoonjee,	.....	....Rs.	4 0

NOTICE.

To the Donors and Subscribers for the purchase of the Intally Premises for the B. C. Female Orphanage and Asylum for Poor Widows, &c. &c.

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C. R. LACKERSTEEN & Co.
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CATHEDRAL MALE ORPHANAGE.

UNDER THE CARE OF THE CHRISTIAN BROTHERS.

The present Dormitory of the Male Orphanage affording accommodation only to forty-four Children, and the number of Inmates being now fifty-four, whilst application are almost daily made for the admission of other destitute Orphans, it is proposed to erect by Subscription a second Dormitory and Offices, in order both to meet the existing exigencies of the Institution and to enable the Christian Brothers to extend its Benefits still more widely.

SUBSCRIPTIONS.

Archbishop Carew,	... ...	Rs.	50 0
Mrs. Young,	... .	...	50 0
Mr P. S. D'Rozario,	... ...	...	50 0
Mrs. Dr. W B. O'Shaughnessy,	...	...	25 0
Mrs. O'Brien, *Chowringhee*, thro' Rev. Mr. Kennedy,	... ...	...	10 0
Rev. Mr. Kennedy, Rector of St John's College,	... ...	...	10 0
Sergt. N O'Brien,	... ...	...	25 0
Mr. P. Daly, *House of Correction*,		...	30 0
Mr T W. Sayers, *Futtypore*,	... ...		10 0
Mr. O'Connell,	... ...	...	10 0
Mr. J. M. Fleury,	... ...	...	4 0
„ L. C. Fleury,	... ...	.. ...	4 0
A Catholic, thro, Mr. Guzman,	...	...100	0
Madame De Souza,	... ...	... 50	0
Mr DeSilva, thro' Rev. Mr. Garriga,	...	2	0
A Catholic thro' Rev. Mr. Tracy,	...	100	0
Rev. Mr Tracy,	... ...	... 20	0
Mr James Rostan,	... ...	... 10	0
Mrs. P. Jones,	... ...	... 50	0
Rev. P. P. Formoza,	... ...	... 20	0
Miss Teresa Mack,	... ...	... 4	0
A Catholic thro' Rev. Mr. Tracy,	...	16	0
Mrs Philips, do. do.	... ...	8	0
A Widow and her Orphans, do.	...	8	0
A Friend to the Orphans,	... ...	5	0
Mr. Charles Cornelius,	... ...	... 10	0
Mr. T. B. McNamara,	. .. ..	... 20	0

THE BENGAL CATHOLIC HERALD.

Terms of Subscriptions.

Annually in advance, ... Rs. 7(
Half Yearly, ...
Monthly, ...

Broken periods will be charged as for a Month' Subscription.
Extra Nos to Subscribers, each, ... As.
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☞ *Annual and Half Yearly Subscribers to the Catholic Herald are reminded that their subscriptions are now due and we shall feel thankful by their remitting the same to Charles A. Serrao, Superintendent of the Bengal Catholic Orphan Press, No. 5. Moorghyhutta Street Calcutta.*

We beg to acknowledge with thanks the following sums for the *Bengal Catholic Herald.*

J. C. O'Halloran, Esq., *Colombo*, from March 1847, to February 1852, Rs. 60
J. F. Moran, Esq., *Sarajgunge*, from March 1850, to February 1852, ... 20
Major Crispin, *Bombay*, from April 1850, to June 1851, ... 15

Printed at the CATHOLIC ORPHAN PRESS, No. 5, Moorghutta, under the superintendence of CHARLES A. SERRA

SUMMARY OF INTELLIGENCE.

No. 7.] CALCUTTA: SATURDAY, AUGUST 16, 1851. [VOL. XXI.

ARRIVAL OF THE EXPRESS.

THE Bombay Express arrived this morning at four o'clock bringing London news to the 7th July. This is very little more than forty-four complete days from Post Office to Post Office, and is one of the quickest mails which we have yet had.

The proverb *Timeo Danaos*, &c, was never more rigidly interpreted than it is just now against the Bishop of Exeter. Any other prelate of the Established Church might have summoned his clergy to meet him in Synod without occasioning either excitement or apprehension. Other sects have their Conventions and their Synods with a result of perfect harmlessness, at all events; then why not the clergy of Exeter? There are many points of practice, and a few of doctrine, that might be usefully discussed and settled in such a gathering. But, unhappily, the public have learned to distrust the man. It is feared that old habits are too strong with him to be overcome, that he cannot keep his hands off topics which it is dangerous to touch, or his tongue from uttering anathemas regarding mysteries that are unfathomable to human intellect. Henry of Exeter is moreover, essentially a politician, and discusses even the most abstract points of theology, with an eye to Parliament, the Statute-book, and the Judicial Committee. All disclaimers notwithstanding, we cannot quite convince ourselves that the proceedings of the Exeter Synod will not be somehow used to "bind the consciences of the Church." By his account, however, his principal object is to revive friendly and confidential communication between himself and his clergy. The meeting commenced on Wednesday. The Bishop managed to collect a most respectable synod. All his rural deaneries but two sent delegates, and most of his own diocesan dignitaries attended. In all, above eighty clergymen were present. They proceeded to business on the 16th ult, when the Bishop pronounced a long discourse in favour of synods, and the meeting adopted a trio of resolutions, one for baptismal regeneration, another declaring all secessions from the Anglican Church in itself an act of schism, and as such perilous to salvation, and a third declaring the Church of Rome in general, and its bishopric of Plymouth in particular, to be essentially schismatical, irregular, and void. There was a mob about the doors, but the people in general looked at the whole proceedings with utter indifference.—*Home News.*

RELIGIOUS BIGOTRY.

We have had some good fun here lately about St. Peter's Church (Roman Catholic.) Our Parson is furious at his own flock, (Anglicans) as also some Presbyterians, not over bigotted, for having aided the poor Roman Catholics in building St. Peter's. Government gave 2,000 Rupees: and I do not see why individuals, if so inclined, shall not give a little. Roman Catholic Soldiers serve their country well, whatever else may be said against them.—*Bombay Gazette, July* 22.

The population of the earth amounts to one thousand millions. Then, reckoning a generation at 33 years, in that space of time a thousand millions must die throughout the world. Each year about 63,300,000; each week 381,000; each day, 83,300; each hour, 3,400; each minute, 57.

During last week twice as many Frenchmen landed in England as Napoleon ever intended to bring here. The Grand Army was never likely to have exceeded 150,000 on the shores of Kent, whereas 270,000 passports are said to have been issued to the departments alone, Paris being a separate contributor.

Mr. J. R. Hind, the astronomer, writes from the Observatory, in Regent's-park, dating Tuesday morning, announcing the discovery of another new planet in the constellation Scorpio, about 8 deg. north of the ecliptic, and forming at the time an equilateral triangle with the stars Scorpii and Libra. It is of a pale bluish colour, and its light is about equal to that of a star of the ninth magnitude.

Miss Sellon and the Sisters of Mercy have left Plymouth, and taken a house in Lower Green, Bristol.

The aggregate of the donations and subscriptions received towards the Roman Catholic University fund is announced to be 19,000*l*. Measures have been adopted for sending out collectors from England, France, Belgium, and America, to solicit subscriptions towards the fund.—*Atlas for India.*

The most important fact, perhaps in the history of the fortnight, is the publication of the census of Ireland. The decrease which was mentioned as a rumour in the last Mail, now turns out to be a real fact. The population of Ireland, which in 1841 amounted to 8,175,125, is now only 6,515,795, being a decrease of 1,659,330, or more than twenty per cent!

Meanwhile, the Pope has granted an indulgence of one hundred days to all Italians who will subscribe to the erection of the great Roman Catholic Cathedral in London.

The armies of the Czar have been again beaten in the Caucasus, the number of Russians killed being estimated at 5000, which is an obvious exaggeration. The city of Archangel has been visited by a severe conflagration, which has burnt the merchant's quarter to the ground.

The news from America is rather important. San Francisco has been again reduced to ashes, by one of those fearful conflagrations so frequent in California.

THE PACHA.—We expressed a few week ago our fear that something had occured to delay the P. and O. Company's steamer *Pacha*, and we learn to-day that our fears were only too well founded. The *Erin* bound from Calcutta to China, came into collision with the *Pacha* on her return voyage off Cape Formosa, at midnight on the 21st July. The *Pacha* went down with five minutes after the shock, in 25 fathoms water, carrying with her the Surgeon Dr. Briscoe, the 3rd Officer, and fifteen of the crew. The *Pacha* had Fifteen lakhs of Rupees in specie on board, the whole of which is irrecoverably lost. The *Erin* also was severely damaged by the accident, and private letters say that all the opium on board has been damaged. We hope the latter statement is exaggerated, as she carried about 1000 Chests. She has been beached at Singapore for repairs. This is a most disastrous event, both for the P. and O. Company, and also for the public, as it interrupts that monthly communication with the Straits and China which had been established with so much spirit.

—The following sentence from a little Madras journal called the *Eastern Guardian*, may possibly be of importance: —"In addition to what we have stated in our weekly notes about the Caffre rebellion and war, we have learnt from unquestionable sources affairs are far more serious than the papers have represented. Despatches have been received by this Government which will cause sundry rapid changes in our Military strength. Matters have said to be in a very bad state at the Cape." As no orders on the subject have been issued by the Military Authorities of Madras, we hope our contemporary has been misinformed.—*Friend of India.*

CURE FOR LEPROSY.

TO THE EDITOR OF THE ENGLISHMAN.

DEAR SIR.—I find from "Johnson's Notes on North America," vol. 2. p. 25, (in the Public Library,) that a disease, very much resembling the leprosy of the worst sort, if not that disease itself, is prevalent among the French Canadians of Lower Canada, and that a French-born

Canadian doctor, (whose name is not, but ought to have been mentioned, to his honour,) has succeeded in curing it! Here is an extract: "He (the doctor) maintained that the disease was a chronic form of syphilis, and that by a judicious and prolonged use of the ordinary remedies for this disease, an alleviation, if not a perfect cure might be effected. By the use of mercury, and prolonged, slowly induced, mild salivation he had if the patients themselves were to be believed, produced results of a remarkably beneficial kind, &c." At the end of the paragraph the author adds this note, "I have had the satisfaction of recently hearing from New Brunswick, that the doctor's anticipations of success had been fully realised. Some of the afflicted, who had been separated from their friends and families, and kept in confinement (at Tracadi, in an Hospital appropriated for such patients,) for nearly twenty years, have been allowed at last to return."

I send you this information in the hope that it may through your paper reach some of the authorities connected with the Lepar Hospital here, and induce them to try the remedy so successfully applied by the Canadian doctor.

Yours faithfully,
HOPE.

5th August, 1851.

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Treasurers & Secretaries
No. 5, Clive Street.

B. C. ORPHANAGE FREE SCHOOLS AND WIDOW'S ASYLUM.

Mr. C. Seton, ...		20	0
H. M., *Burdwan*, thro' Mr. Guzman, for the Month of July last, ...		20	0
Mr. Jas. Curnin, for June 1851,	Rs.	5	0
Dr. McEgan, ...		5	0
Mrs. Spence, ...		10	0
Mr. A. Spence, ...		5	0
Mrs. Dowling, ...		2	0
Mr. F. Mazaux, ...		5	0
Mr. W. R. Lackersteen, ...		5	0
Mr. J. Spence, ...		50	0
Mr. M. Castello, for June and July,...		2	0
Mrs. Mendes, " " " ...		4	0
Mr. N. O'Brien, " " " ...		4	0
Mr. R J. Carbery, for July, ...		4	0
Mrs. R. J. Carbery, " "		2	0
Messrs. J. L. and P. Fleury, ...		8	0

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UNDER THE CARE OF THE CHRISTIAN BROTHERS.

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Mr. P. S. D'Rozario, ...		50	0
Mrs. Dr. W. B. O'Shaughnessy,... ...		25	0
Mrs. O'Brien, *Chowringhee*, thro' Rev. Mr. Kennedy, ...		10	0
Rev. Mr. Kennedy, Rector of St. John's College, ...		10	0
Sergt. N. O'Brien, ...		25	0
Mr. P. Daly, *House of Correction*, ...		30	0
Mr. T. W. Seyers, *Futtypore*, ...		10	0
Mr. O'Connell, ...		10	0
Mr. J. M. Fleury, ...		4	0
" L. C. Fleury, ...		4	0
A Catholic, thro, Mr. Guzman, ...100		0	
Madame De Souza, ...		50	0
Mr. DeSilva, thro' Rev. Mr. Garriga, ...		2	0
A Catholic thro' Rev. Mr. Tracy, ...		100	0
Rev. Mr. Tracy, ...		20	0
Mr. James Rostan, ...		10	0
Mrs. P. Jones, ...		50	0
Rev. P. P. Formoza, ...		20	0
Miss Teresa Mack, ...		4	0
A Catholic thro' Rev. Mr. Tracy, ...		16	0
Mrs. Philips, do. do.		8	0
A Widow and her Orphans, do. ...		8	0
A Friend to the Orphans, ...		5	0
Mr. Charles Cornelius, ...		10	0
Mr. T. B. McNamara, ...		20	0
Misses Carbery, thro' Rev. Mr. McCabe,		16	0

We beg to acknowledge with thanks the following sums for the *Bengal Catholic Herald.*

Capt. F. Filose, *Gwalior*, from May 1851, to April 1852, ...	Rs.	10	0
J. P. Dessa, Esq., *Purneah*, from May 1851, to April 1852, ...		10	0

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SUMMARY OF INTELLIGENCE.

No. 8.] CALCUTTA: SATURDAY, AUGUST 23, 1851. [VOL. XXI.

CIRCULAR.

No. 1376.

Adjutant General's Office, Head Quarters.

Simla, 7th July, 1851.

Sir.—I am directed by His Excellency the Commander-in-Chief to annex a copy of a document describing certain treatment for "Bursattee," which Captain W. W. Apperley, of the 4th Light Cavalry (Lancers), and Assistant in the Stud, has for a series of years adopted with such success as to have completely eradicated the disease from the Poosah depôt, of which he is in charge; and to request you will be good enough to communicate a transcript of the same to all officers commanding mounted corps and troops of horse-artillery stationed within the division under your command, for trial when deemed expedient, and for the more general diffusion of so valuable a recipe.

I have the honour to be,
Sir,
Your most obedient servant,
H. T. TUCKER, LT-COL.
Adjutant General of the Army.

TREATMENT OF BURSATTEE.

On the first appearance of a Bursattee sore, stop all grain, and fell on cooling diet; give 2 or 3 grains of Calomel, made into a small ball, morning and evening, till salivation takes place, which in general shows itself about the 7th or 8th day. when a dose of purgative physic should be administered. In course of a week or ten days after the physic has set, should the sores not appear healthy, repeat the salivation and physic. Sometimes in obstinate cases a third salivation is necessary; and it is advisable after all sores are well healed, to slightly touch the mouth again, to guard against disease breaking out in future.

I have never found any bad effects arise from salivating a horse, beyond his being unable to eat dry food for a few days; the healthiness of the gums and breath are soon restored, by syringing the mouth occasionally with alum and water.

The treatment of the sores is simple, but requires cleanliness and care: on the first appearance of those dark-colored ulcers with echorous discharge, that cannot be mistaken, they should be dressed with black wash, applied on clean lint every four or five hours, which will assist the operation of the Calomel pills. About the 3d or 4th day, by sponging the sores, small kunkur stones will show themselves, which must be carefully scooped out with the finger, and the sore dressed with green ointment, applied warm, and covered with clear lint, which will cause all diseased parts to separate or slough off. The sores must be washed and dressed twice or three times a day, and searched for kunkur; if one bit remains, the sore will not heal till the cold weather sets in, and then the seed of the disease is left behind.

If the edges of the sores require eating down, a powder composed of equal parts of sulphate of zinc and blue vitrol finely powdered, should be rubbed in; but when they begin to look healthy they may be healed like any other sore with Ægyptiacum,' tincture of aloes, calamine ointment, &c, &c.; but great care must be taken to secure the horse, or he will rub or knaw any sore he can get at.

Green ointment is made as follows:

Hog's Lard,.....	2 lbs.
Common Turpentine,.....	2 lbs.
Verdigris, pounded, ...	1 Ounce.
Spirits of Turpentine, ...	1 Ounce.

Warm the Lard and Turpentine together, and stir in the Verdigris over the fire; and the spirits of Turpentine, when nearly cool.

N. B.—Salivation as described above, and black wash applied with slight pressure to the coronets, is the best of all cures for the troublesome disease called Quittor, if restored to in the early stage of the complaint.

THE METHODIST DISRUPTION.—The *Patriot* states that "The returns of twelve out of the thirty-two Wesleyan districts into which the kingdom is divided, exhibit a decrease, as compared with those of 1850, of 34,000 members. The probability, therefore, is, that the decrease throughout the Connexion will not be less than 50,000. It appears that the dominant party show neither surprise nor regret at this startling result of their arbitrary proceedings. One of the mildest of them is reported to have said, they are quite prepared for the loss of a hundred thousand members, although, according to calculation, the stated contributions of that number should be equivalent to the maintenance of not fewer than three hundred travelling preachers. Dr. Bunting himself is represented as having avowed before the London District Meeting, that he was 'prepared, at whatever cost in point of numbers, to maintain the great fundamental principles of the Methodist Constitution;' in other words, to withstand the smallest concession to popular demands.' As one indication that this defiance is deliberate, it may be mentioned, that Dr. Beaumont, who, instead of going to either extreme, has done his utmost to mediate between parties, and restore peace, has been rewarded by the adoption of a resolution recommending to the Conference, that he be degraded from the rank of a Superintendent, and be declared unfit to hold office among his brethern."—*Tablet.*

The Church of England, meanwhile, does not appear to have gained that strength and unity from its contests with the Romanists, which might have been expected. The Bishop of Exeter has held his Synod, which was attended by Seventeen Dignitaries, Five Bishops' Chaplains, Twenty-nine rural deans, Two Officials of the Archdeacons, and Fifty-eight representative Clergy, in all one hundred and eleven. Some communications received from Government appear, however, to have checked the Bishop's ardour, and the meeting was carefully divested of even the semblance of Synodical action. The assembled Clergy, in fact, did nothing beyond expressing their entire adherence to the doctrine of Baptismal Regeneration in its most unqualified form. The following sentence, extracted from the Declaration, is a clear, and definite enunciation of the doctrine:—"Acknowledging one baptism for the remission of sins," we hold as of faith that all persons, duly baptized (and being adults, with fit qualifications,) are not only baptized once for all, but also are baptized with the one true baptism of Him, 'who baptized with the Holy Ghost,' and who, thus making us to 'be born again of water and of the Spirit,' delivers us thereby from the guilt and bondage of all our sins, of original and past sin absolutely and at once, of sins committed after baptism conditionally, when with hearty repentance and true faith we turn unto God." This of course implies, that if a man postpones his baptism to the hour of his death, he becomes absolutely cleansed from all sin, a doctrine which goes far beyond the Romish practice of absolution. Mr. M'Neile has addressed a letter to the Bishop upon this declaration, in which he declares, that the "agitation must go on until some revision of our book of Common Prayer shall be forced on the Church, and one or other of the contending parties be driven from her pale." To this, however, the Low Church organ, the *Record* objects, and we think with reason, first, because both parties will never consent to a revision of the Prayer book, and secondly, because the people of England, will never leave £5,000,000 a year in the hands of the remaining section of a disrupted Church.

He said, that he had selected 131 parishes in England and Wales, containing a population of 3,972,850 persons, with only 548 Churches, which would contain perhaps 1 629,000 people, but, after deducting 450,000 as the number of dissenters, there were *still* 1,893,850 persons unprovided for. Now, not to mention that the proportion of dissenters, particularly in Wales, appears to be formed upon too low an estimate, and that no mention is made of the thousands, who though not dissenters, frequent dissenting places of worship, there is no proof that the Churches which do exist are half filled. We are acquainted with a parish in England, which with a population of 6000 has only accommodation for 1500, while the congregation never reaches 500. According to the Marquis of Blandford, this parish would be in immediate need of new Churches. He continued to urge an increase in the episcopate, and made the remarkable statement, that the influence of the Church in the Colonies had been immensely increased by the appointment of Colonial Bishops. The facts of the case do not exactly warrant this conclusion, inasmuch as Canada is about to deprive, or has actually deprived the Church of all State provision, and is determined to follow the example of the United States, and the first Act of the Australasian Legislature will in all probability be of the same tendency. In fact, all the young Saxon empires, as soon as they obtain the right of legislating for themselves, appear to be determined to repudiate the idea of an Establishment, and to place all denominations upon an equality. Mr. Hume, who rose after the Marquis, moved for a return of the property of the Church of England, and corrected some of the statistics of the Mover, particularly with regard to Dissenters, and was followed by Sir B. Hall, who made some severe exposures of the mode in which Episcopal revenues were mismanaged. He attacked particularly the system of taking fines upon the property of the Church, which not only led to extraordinary abuses, but also deprived the House of the power of ascertaining the real revenue of any prelate. Even, however, without those fines, the see of Canterbury had received in seven years £210,134, of York £100,468, of London £123,985, of Durham £207,562, and of Winchester £101,120. In all £643,279, for five sees in seven years. The Bishop of Winchester alone received £20,000 in 1850, for fines upon leases.—*Friend of India.*

CANADA.

CATHOLIC SYMPATHY IN CANADA.—The *Montreal True Witness* announces the organization of a society in that city, bearing, for the present, the name of the "Montreal Branch of the Catholic Defence Association." The society is organised for the purpose of manifesting the attachment of Catholics to their Church, and their detestation of the persecuting measures of the British government. The members desire to resist any attacks which may be made upon the Catholic Church in Canada, and to encourage the resistance of their bretheren in England and Ireland. Their intention is to act with the already existing organization in Ireland. They further purpose to assist, by means of pecuniary contributions, in the efforts which are being made for the erection of an Irish Catholic University, and the subversion of the government scheme of Godless education.—*Tablet.*

B. C. ORPHANAGE FREE SCHOOLS AND WIDOW'S ASYLUM.

A Catholic, thro' Rev. Mr. Kennedy,	Rs.	50	0
Anonymous, through the Archbishop, ..		25	0
Sergt. James Higgins, ...		10	0
Mrs. Fleury, thro' Mr. David John, ...		5	0
A Friend to the Orphans, thro' Rev. Mr. Mascarenhas, ...		10	0
A Friend to the Orphanage, thro' Mrs. J. Piaggio, ...		10	0
Mr. C. B. Piaggio, ...		3	0
Miss Gregory, thro' Rev. Mr. McCabe,...		2	0
Mr. S. Jones, for Feb. and March, ...		4	0
Mr. A. Snider, for 2 quarters, ending with June last, ...		6	0
Mr. G. B. Cornelius, for July, ...		2	0

THROUGH MR. N. O'BRIEN.

Mr. T. Doran, ...	Rs.	3	0
Baboo J. N Chowdry, ...		8	0

Miss Brown, one bundle of Clothes.

Mrs. George Daly, *Medical College*, one bundle of Clothes.

CATHOLIC CATHEDRAL FEMALE SCHOOL.

Established A. D. 1829.

A day School for young Ladies under the direction of the Ladies who have arrived from the parent house of the Loretto Institute in Ireland.

The course of instruction, besides various kind of Needle Work, will comprise all those studies which are usually included in a useful and liberal English Education, viz. Reading, Writing, Arithmetic, History, Geography, Use of the Globes, &c. &c.

Terms, to be paid in advance, Six Rupees per month.

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SUMMARY OF INTELLIGENCE.

No. 9] CALCUTTA: SATURDAY, AUGUST 30, 1851. [VOL. XXI.

TO WATER DRINKERS.

To the Editor of the Englishman,

SIR —The a companying extract from the *Quarterly Review* will give a lesson to those not well read in natural history, and shew that putting lime into a tank for the purpose of purifying the water is erroneous as the lime kills the snails, which are numerous in all the Calcutta tanks and then the 'green mantle' or 'slimy mucus increases without let or hindrance, and the water becomes bad as the slime rots and sinks.

Yours obediently,
McEVE

"NATURAL WATER PURIFIERS"

"Mr Warrington has for a year past kept 12 gallons of water in a state of admirably balanced purity by the action of two gold fishes six water snails and two or three specimens of that elegant aquatic plant, known as vallisneria Spiralis

Before the water snails were introduced, the decayed leaves of the vallisneria caused a growth of slimy mucus, which made the water turbid and threatened to destroy both plants and fish But under the improved arrangement, the slime as fast as it is engendered, is consumed by the water-snails whose tender bodies again furnish a succulent food to the fish, while the vallisneria plants absorb the carbonic acid exhaled by the respiration of their companions fixing the carbon in their growing stems and luxuriant blossoms, and refreshing the oxygen (during sunshine in vivid little streams) for the respiration of the snails and the fish The spectacle of perfect equilibrium thus simply maintained between animal, vegetable, and inorganic activity, is striking and beautiful and such means may possibly hereafter be made available on a large scale for keeping tanked water clean and sweet —*Quarterly Review*

At Florence three young Englishmen, sons of the late Lord Alborough and claiming to be his legitimate heirs, were detected by the police who made a sudden and forcible entry, on the evening of the 10th, into the villa of their mother, near Leghorn, in the very act of destroying some incendiary and treasonable papers, with concealed fire arms in their possession a printing press the third number of a republican journal and the new-fashioned infernal machine of walking canes containing a reservoir from which vitriolic acid may be ejected on the dresses of ladies seen with Austrian officers, or wearing Austrian colours. A correspondence was further laid hold of implicating fourteen persons in the vicinity who were at once arrested, and bringing the whole party into immediate contact with the party of "La Jeune Italie" Much of the correspondence was in English, and coming from London, and these young men were not only dupes but the agents of the central committee Had the so-called Lord Aldborough and his brothers, or, as they are better known, Messrs Stratford, been Tuscan or Austrian subjects they would have been tried at the drumhead and shot within an hour. But the interference of Mr Machean, the British consul, induced the Commander-in-Chief to give them every fair chance, and they are now in prison waiting until, "the instruction," as it is called, be finished, when they will be brought before a court-martial and allowed the fullest privilege of defence —*Atlas for India, July 7*

The Feast of the Humming-Birds —Certain insects are coloured by their food; taking the various tints of the various seasons Looking upon Mr. Gould's hundreds of humming-birds—but now flashed upon the public at the Zoological Gardens—we are almost made to believe that the winged wonders have fed upon emerald, sapphire, diamond, topaz, all the precious jewels of the earth. These birds are the most marvellous development of natural beauty and natural brilliancy, the most wonderful embodiment of the things of fairy-land! We would as soon attempt to give the colours of a rainbow with japan ink as hope to give the faintest notion of the feast of beauty that awaits the eyes—yes, and the hearts of the beholders of these wonderful creatures. So magnificent—so graceful—so strange, and yet so harmonious in their thousand gradations of form and colour The hippopotamus—whose London life seems to have given it a more knowing look, a better sense of the influence of society than when we first saw it—the hippopotamus is a marvel, the baby elephant—so grave in its infancy, showing a seriousness far in advance of its teeth—the sucking elephant is a marvel; —but the marvels of marvels are Mr Gould's humming-birds And with what a timely beneficence they come to cheer, and—we should hope—to satisfy the lady-world for the loss of the glories of the Crystal Palace! There is one humming bird—the only known specimen—caught on the top of Chimborazo, that we can confidently produce as a worthy rival to the Mountain of Light. One! There are hundreds of Koh-i-noors in feathers.—*Punch.*

THE CONVENT CELLS.

The bug-a boo story of Mr Spooner, in the House of Commons, of the subterranean cells preparing in the building now erecting at Edgbaston, has been put an end to by a letter from the architect, showing that these ominous dungeons are simply the laundry, the bakehouse, the brew house the coal cellar, &c, all communicating with the kitchen and that for half of their height they are above the level of the ground —*Birmingham Journal.*

The *Advocate* has the following reference to the prospects of the newly established company for the manufacture of beet-root in Ireland —

'The above named company has now obtained its charter of incorporation the object appearing to the Board of Trade to be such that every facility was afforded to the promoters of the company in carrying out their objects. Previous to the allotment of shares, the number of applications was about three times the number to be disposed of, and among the applicants were some of the most eminent commercial men of the great metropolis —*Atlas for India, June 24*

Wine from New South Wales —The cultivation of vine having steadily increased since 1843 the number of acres in 1849 was 1 120 producing 101,063 gallons of wine and 1,781 gallons of brandy It now appears that the colonists have commenced exporting it a first consignment of 950 dozen having recently arrived by the ship *Waterloo*. The qualities are described as "Australian white wine" and "Australian red hermitage," and it will be interesting to learn the judgment pronounced upon them in the London market —*Times*

The *Englishman* of Saturday evening has commenced a discussion as to the possibility of the Iliad having been recited by rote He appears to doubt in some degree the possibility of such an achievement, but he is we think, mistaken, There is a man now living at Santipore, who has been blind from his birth and who can repeat the greater portion of the Ramayun while there are men in Calcutta, who can, we believe go through the whole work without a mistake We have ourselves seen one of the Bengalee "kothoks" go on for six evenings together from the Mahabharut without once looking at a paper. Who has not heard that Macaulay has been said to be so perfectly familiar with Paradise Lost that he could restore it from memory, if it were to disappear.—*Friend of India.*

Birkenhead Rly.—At the last Chester assizes, Thomas Smith, J Feehan, James Haggarty, and Matthew Griffin,

with another prisoner since discharged, were convicted of a riot at Birkenhead, and sentenced to twelve months' imprisonment A petition praying for a mitigation of the sentence received 17,000 signatures in one day, it was presented to Sir G Grey by J. A Roebuck, Esq, Sir George Stephen, and the Earl of Arundel and Surrey Upon consideration of the whole facts of the case, her Majesty the Queen ordered the immediate discharge of the prisoners, and they arrived in Birkenhead on Friday morning — *Liverpool Mercury.*

NOTICE.

To the Pious Catholics of Western Bengal under the sanction of the Archbishop, V. A. B. W.

DONATIONS of Money, Sacred Pictures, Vestments and other requisites for the erection and furnishing of a Chapel at Nowgong, will be gratefully received by any of the Catholic Clergymen of Calcutta.

CIRCULAR.

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DONATIONS of Clothes are respectfully solicited from the Friends of B C Orphanages, in order, to provide for the health and comfort of the Wards of these Institutions, during the next cold season. The number of Male and Female Orphans in them at present is one hundred and fifty.

Benefactions will be gratefully received by the Clergymen at the Catholic Cathedral House, Moorghyhutta Street, by the Rev Mr. Mascarenhas, Vicar of the Durrumtollah Church; and the Rev. Gentleman of St. John's College 10, *Park Street.*

Aug 15, 1851.

SUBSCRIPTIONS FOR CLOTHES.

Madame De Souza, ...	Rs.	25	0

B. C. ORPHANAGE FREE SCHOOLS AND WIDOW'S ASYLUM.

Late Mrs McClelland, for 21 Quarterly,		10	0
Mrs. DeBruyn, ...		1	0

BOWBAZAR.

Collection made by Mrs Jas Mylan, in aid of 'St Xavier's Chapel,' for the Month of July last

Mrs. M., *Burdwan*, ...	Rs	5	0
Mr Jas Rideout, ...		5	0
,, F. Pereira, ...		2	0
,, J. Cornelius Jr.		2	0
,, J. Baptist, ...		2	0
Messrs. Doefholts, ...		2	0
Mr. J. King, ...		1	0
,, Chas. A. Pereira, ...		1	0
,, J. F. Pinto, ...		1	0
,, M. T. Lepies, ...		1	0
,, J Leal, ...		1	0
,, Thomas Gregory Jr.....		1	0
Mrs. C R Belletty, ...		1	0
,, R. DeLallana, ...		1	0
,, Hobson, ...		1	0
,, Speede, ...		1	0
Mr. Wm Salvador, ...		0	8
,, P Gill, ...		0	8
,, J. Andrew, ...		0	8
,, J Brown, ...		0	8
,, J Nicholas, ...		0	4
Mrs. R. Lepies, ...		0	4
,, E. Martin, ...		0	4
,, J. Francisco, ...		0	4
,, E. Amrose		0	4

Expenditure

Paid Servants' wages and Contingencies, ...	...Rs.	10	5 6

CONVENT SCHOOL OF ST FRANCIS XAVIER, BOW-BAZAR.

Established A. D 1844.

A day School for young Ladies under the direction of the Ladies who have arrived from the parent house of the Loretto Institute in Ireland.

The course of instruction, besides various kinds of Needle Work, will comprise all those studies, which are usually included in a useful and liberal English Education, viz Reading, Writing, Arithmetic, History, Geography, Use of the Globes, &c &c.

Terms to be paid in advance, Six Rupees per month.

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Extra Nos to Subscribers, each, ...	As.	4
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☞ *Annual and Half Yearly Subscribers to the Catholic Herald are reminded, that their subscriptions are now due and we shall feel thankful by their remitting the same to Charles. A. Serrao, Superintendent of the Bengal Catholic Orphan Press, No. 5. Moorghyhutta Street, Calcutta.*

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SUMMARY OF INTELLIGENCE.

No. 10.] CALCUTTA · SATURDAY, SEPTEMBER 6, 1851. [VOL. XXI.

ARRIVAL OF THE EXPRESS

The Great Exhibition still continues to attract crowds of visitors The numbers admitted have reached in one day upwards of 70 000

We have had a choice proof this week of the freedom of election —the Reform Bill notwithstanding Lord Arundel and Surry has resigned his seat at Arundel because his father and brother hold situations about the court which are not quite compatible with very violent opposition to a bill introduced by the Government Mr. Strutt took his place as a matter of course

On the 11th their lordships discussed the propriety of restoring Convocation which the Prime opposed against the opinions of the Archbishop of Dublin and the Bishops of London and Oxford It was as usual in this House a merely verbal discussion leading to nothing definite

Nearly half of the present week has been taken up with debates chiefly discussing relative to the case of Mr Sheridan but every attempt to procure his admission into the House has hitherto broken down There is no means of getting over the words of the Oath Lord John Russell deplores the state of the law but says of course that it is necessary to abide by it —*Atlas for India*

On Tuesday the marriage of Miss Talbot with Lord Edward Howard was solemnized in the Roman Catholic chapel Warwick street Among those present were the Lord Chancellor and Lady Truro the Marquis of Westminster the Duke and Duchess of Norfolk, the Duchess of Sutherland the Countess of Newburgh the Earl and Countess of Arundel and Surrey Mr J A Smith, M P, Mr A Stafford M P, and a whole host of distinguished personages Lord Edward Howard arrived simultaniously with his bride, who was attended by six bridesmaids The Lord Chancellor as the legal guardian of the bride gave her away After leaving the chapel the happy couple took their departure for Arundel Castle the distinguished persons present being entertained at the mansion of the Duke of Norfolk, in St James's square —*Ibid*

The political atmosphere is chiefly compused in Aldermen Solomon's resolute attempt to take his seat in the House of Commons in defiance of the Upper House who have for the fifth time thrown out the Jew Bill by a majority of 144 to 108 On Friday the 15th August the Alderman appeared and repeated the oath on the Old Testament until it came to the phrase, 'upon the true oath of a Christian man,' and this of course he omitted He then demanded to be allowed to subscribe the oath of abjuration and to describe his property qualification, which he had and a storm of cries from every part of the House The Speaker of course decided, that the omission of a portion of the oath was in fact tantamount to not taking it at all, and ordered the Hon Member for Greenwich to retire The honourable Member however, refused to do any thing of the kind, and it was not until the Sergeant at Arms made his appearance and touched his shoulder, that he retreated to the back seats under the gallery. On the following Monday, the scene was repeated, and the Alderman took his seat and voted six times, thereby braving all the penalties attached to such an act Indeed, he distinctly stated, that he was desirous of forcing the Government into a prosecution in order that the great question might be fairly tried before the Judges The Ministry, however, declared, that they would not prosecute, and the question for the present stands abjourned It appears to be agreed on all sides, that the Alderman behaved exceedingly well throughout the affair, never displaying more than the precise amount of obstinacy requisite to secure what he deemed his rights There is no doubt he will be defeated, but he has secured his seat for the next Parliament, which may possibly be of a different temper,—*Friend of India*

MONDAY, SEPTEMBER 1

The *Englishman* has received papers from the Cape to the 7th July, and the reports of the progress of the war are most unfavourable It is true, the Europeans have neither been beaten nor checked, but the Kafirs appear determined to fight on till they have exhausted the resources of their opponents The country across the North Eastern Frontier has been devastated by the enemy, and many of the settlers in Albany, are seriously contemplating a second emigration to Australia The Hottentot Levies have grown weary of the war, and with the exception of those under Major General Somerset, have expressed their determination to return home. One hundred thousand pounds in specie have already reached Cape Town on account of the Commissariat This war will soon relieve the Whig Ministry of the surplus under which they are groaning

The same journal has also received papers from Sydney, full of news from the gold districts. The precious metal had been discovered at Turon, near Bathurst and the diggings there appear to be even more profitable than those first discovered The journals express their apprehensions that the mining population of South Australia, and the stockmen will all desert their occupations, for the more profitable labour of the diggings,—*Ibid*

Extraordinary Occurrence —A few days ago an empty puncheon, from which whiskey had been just drawn off, was placed outside the door of a spirit dealer in Leominster and at about two o'clock in the afternoon as the sun had attained its greatest heat, the puncheon exploded, causing a reverberation of the atmosphere to an extent that was truly terrific, and causing as much damage in its neighbourhood as if it was charged with gunpowder Some of the stones that were not blown away appeared in flames on the instant and the clothes of a young lad of some seven or eight years of age, who was near it at the time caught fire, his body was so injured before necessary assistance could be rendered him, that he died the following day —*Waterford News*

The French authorities have forbidden for the future any balloon ascent with animals of any kind or any passengers except those who go for scientific purposes. The order was made immediately after M Poitevin's ascent with two horses —*Tablet*

DISTURBANCE AT RATHKEALE WORK HOUSE

'A violent riot and emeutè took place in the work-house of Rathkeale on Sunday last.' The dietary, as it is called, of that house is on the most reduced scale for breakfast, to able-bodied men, 8 ounces of Indian meal in stirabout, and 12 ounces of Egyptian corn and barley-meal mixed in equal proportions for dinner, and one ounce less, both at breakfast and dinner, for full-grown women. The riot was at one time extremely violent In the main work-house grown men are but a small minority—that class are quickly transferred to the hospital, the infirm ward, or the two shilling coffin. The active rioters were mostly women and young boys, who kept up a continuous shower of stones on all who approached the work-house gate, which they had locked and barricaded. Mr Collins, stipendiary magistrate, having ventured in, was detained, and on his attempting to get out by

opening the gate he was severely pelted, and would, it is not unlikely, have been seriously injured, but for the intervention of Mr. Leahy, the master of the establishment. Mr. Fitgibbon, the clerk, who is greatly respected, Archdeacon Fitzgerald, etc., endeavoured in vain to restore order, and at length the police and military (52d Foot) forced their way, under a tremendous shower of stones, about two o'clock, into the yard of the work-house. The captain commanding the detachment of the 52d showed no less determination than humanity. He deemed it unnecessary to load, and was the first to enter at the gate, which had been forced open with the greatest intrepidity, under a tremendous showers of stones, by sub-constable Jasper. The moment the gate was forced, all resistance ceased, and the soldiers showed the greatest forbearance. Not so, I am sorry to say, the police-constables, some of whom were seen to beat the unhappy paupers in the most brutal and unwarranted manner. A boy named Kean, an assistant in the hospital, who, being a sort of an official, and wholly unconnected with the riot, sat on a wall thinking himself quite secure, was dragged down and brutally beaten by policemen, in spite of the earnest remonstrances of Mr. Collins, who was on the spot and who asked them in vain not to ill-treat a prisoner. Another policeman was, on the investigation to-day, called up to prosecute a supposed rioter. His whole evidence consisted in stating that he had knocked down the prisoner in the hall. The clerk of the union, Mr. Fitzgibbon, described, the man so knocked down as his ablest assistant in trying to restore order, and this policeman, who had thus confessed before the *bench* that he had committed an outrage on an unarmed and unoffending person, then walked off, highly proud of his achievement. It is but fair to say that some of the police had been pelted severely, but that formed no justification of the brutal violence to prisoners and innocent persons.—*Dublin Journal.*

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Aug. 15, 1851.

Subscriptions for Clothes.

Madame De Souza, ..	...	Rs.	25 0

A Donation of useful clothing has been received for the Male Orphans from two Officers of H. M. 18th Royal Irish Regt., and also from W. Olliffe Esqr. for which grateful thanks are returned.

NOTICE.

Loretto Convent, Intally.

As much inconvenience has arisen from the interruption of the regular School duties and of the prescribed order of the Institutions by useless unnecessary visits, the Archbishop Vicar Apostolic directs, that for the future, Visitors be not admitted without His Grace's permission, and then only at the times fixed upon for receiving them unless when urgent important business may require a deviation from the established usage.

Visitors having the prescribed permission will be received on Thursday in each week form Eleven o'clock, A. M. to Two o'clock, P.M.

The Parents or Guardians of pupils in the Boarding School or Orphanage are allowed to visit, at the same hours, on the First Thursday in each Month.

ST. XAVIER'S CHAPEL.

Bow Bazar.

Native Convert Association.

The Members of this Association are reminded that the plenary Indulgence granted by his late Holiness Gregory XVI., may be gained on to-morrow Sunday, September 7th by those of the Society, who besides Confessing and Communicating shall have complied with the other conditions prescribed by the Sovereign Pontiff.

NOTICE.

To the Members of the General Committee for the *Orphanages* and *Free Schools, the Native Convert Association, &c. &c.*

The Members of the above-named Committee are requested to meet at the Cathedral House, on to-morrow Sunday, September 7th at 10 o'clock A. M.

NOTICE TO CORRESPONDENTS.

J. M.'s Poetry is expressive of piety, but not otherwise entitled to notice. J. M. can get it printed for the edification of private Friends.

Printed at the Catholic Orphan Press, No. 5, Moorghyhutta, under the superintendence of Charles A. Serrao.

SUMMARY OF INTELLIGENCE.

No. 11.] CALCUTTA: SATURDAY, SEPTEMBER 13, 1851. [VOL. XXI.

CONVERSIONS IN LIVERPOOL.—The correspondent of the *Freeman's Journal* writes—"I have been informed upon what I consider good authority that a large number of the Protestant people—reasoners who do not close their eyes to the influence of truth—who recently attended Dr. Cahill's lectures in Liverpool, are about to abjure their former error, and seek Faith in the Catholic Church of Christ. Report says that the number of converts who are to be received at one offering to the Throne of Grace amounts to about eighty, amongst whom, in addition to the Rev. Gentleman already converted, there are a great many parties of high respectability. I understand that the profession of Faith will take place in St. Mary's Edmond-street, the recent scene of the Rev. Doctor's labours."—*Tablet.*

ARRIVAL OF THE OVERLAND MAIL.

Ten Peers, Lord Monteagle, Lord Vaux of Harrowby, Lord Lovat, Lord Camoys, the Marquis of Sligo, Lord Kinnaird, the Earl of Fingal, the Earl of Charlemont, the Earl of Leitrim, and Lord Petre, have signed a protest against the reception by the House of Lords of the Report of the Ecclesiastical Titles Bill. The protest assigns eleven reasons against the Bill, and it sums up the whole in these words:—

'We consider the bill ill-adapted to protect either the prerogative of the Crown or the independence of our country, while calculated to revive civil strife and sectarian dissensions. We protest against it likewise as a departure from those high principles of religious liberty to which our greatest statemen have devoted their intellect, their genius, and their noblest exertions.'

The Queen was to prorogue Parliament in person, on the 8th ultimo.

A deputation of the Lord Mayor, Aldermen, and other Citizens of London had been to Paris on a visit, and were received with distinguished consideration.

Ecclesiastical Titles Bill become Law.—*Bombay Gazette Extra, Sept.* 1.

A well-known London clergyman, Mr. Harding, of Blackfriars is appointed to the Bishopric of Bombay. Mr. Harding is, we believe, a highly respectable specimen of a school which has, unhappily, given more than one bishop to our eastern empire.—*Guardian.*

The Prince de Joinville has entered the lists as a candidate with Louis Napoleon for the Presidentship of the Republic.

On Tuesday the Lords negatived a proposition of Lord Monteagle's to explain fully the meaning of the penalties of the Ecclesiastical Titles Bill. The Commons, after disposing of several matters of routine, were counted out at an early hour.

Lord Arundel and Surrey took the oaths and his seat for the borough of Limerick.

The *Lancet* has extended its valuable inquiries into the adulterations practised in articles of food, to that of tea, and the inquiry resolves itself into two questions:—1st, the state in which it is imported; and 2dly, that in which it reaches the consumer:—

"Thirty-five samples of black, on importation, were examined, and contained no other leaf than that of the tea-plant, and twenty-three of these, consisting of congous and souchongs, were in a genuine state, and twelve, consisting of the scented kinds of pekoe, caper, and others, had received a facing of black lead, to improve its appearance. Of twenty-four samples of black purchased of tea-dealers and grocers in various parts of the metropolis, twenty were found to be genuine, and four to be adulterated, the former also being congous and souchong, and the latter the scented kind of pekoe, caper, &c.; but there is reason to believe that these adulterations are not to be charged upon the retail dealers, and that they are unaware of the circumstance. Spurious tea is made up from British leaves, and exhausted leaves purchased from large consumers and re-dried, and made up with gum and black lead and other ingredients, to give bloom or face, and sulphate of lead to give a stringency, and these are used for mixing with genuine tea.—*Home News.*

THE REVEREND DOCTOR LANG.—The trial of this gentleman before a full bench of Judges at Sydney, on a criminal prosecution for libel, has ended in his being sentenced to four months' imprisonment in H. M. Jail at Paramatta, with a fine of £100, and to be further imprisoned until the fine be paid. As the address of the Chief Justice on passing sentence contains a very lucid exposition of the law of libel, and is applicable to all places in which British Law is administered, we insert it in another column. It seems to be the practice in Queen's colonies to proceed by indictment in all libel cases in which public men are concerned, and as the prosecutor has the gratuitous assistance of the law officers of the Crown, he is put to no expense or trouble beyond that of furnishing the Attorney-General with proof of the libellous nature of the accusation. This sentence is likely to prove a heavy blow and great discouragement to the emancipated convict party, represented in the Council by Dr. Lang, and as this party consists only of a few wealthy individuals in and about Sydney, where they possess unbounded influence over the keepers of Public Houses (in fact are proprietors of the greater number,) it will soon cease to exist as a party. We perceive that the electoral regulations for the New Council provide that no debts incurred by treating at Public Houses during the course of an election shall be recoverable at law, which will effectually prevent the recurrence of scenes similar to those which disgraced Sydney at the last election. The proceedings at the Sydney Police Court, when the information against Dr. Lang was laid, which we extract from the *Maitland Mercury*, will furnish an outline of the case, which was evidently looked on by the Colonists as one of great social importance.—*Singapore Free Press, August* 8.

B. C. ORPHANAGE FREE SCHOOLS AND WIDOWS' ASYLUM.

Mr and Mrs. N. O'Brien, ...	20	0
Messrs J L and P. Fleury, ...	8	0
Sergt. Ryan, ...	6	0

For July 1851.

Mr. James Curnin, ...	Rs	5	0
Mrs. Spence, ...	Rs.	10	0
Mr. A. Spence, ...		5	0
Mrs. Dowling, ...		2	0
Mr. W. R Lackersteen, ...		5	0
Mr. J Spence, ...		50	0
Mr. F. Mazaux, ...		5	0

For August 1851.

Miss Lackersteen, ...	Rs.	5	0
Mrs. H. C Lackersteen, ...		5	0
Mr P S D'Rozario, ...		32	0
Miss D'Rozario, ...		6	0
Messrs. Thos DeSouza & Co, ...		8	0
Mrs. Laurence DeSouza, ...		2	0
Mr R J Carbery, ...		4	0
Mrs R. J. Carbery, ...		2	0
Mrs Mendes, ...		2	0
Mr. N. O'Brien, ...		2	0
Mr. G B. Cornelius, ...		2	0

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Aug 15, 1851.

SUBSCRIPTIONS FOR CLOTHES.

Madame De Souza, ...	Rs.	25	0

A Donation of useful clothing has been received for the Male Orphans from two Officers of H M. 18th Royal Irish Regt., and also from W. Olliffe Esqr. for which grateful thanks are returned.

NOTICE.

Loretto Convent, Intally.

As much inconvenience has arisen from the interruption of the regular School duties and of the prescribed order of the Institutions by useless unnecessary visits the Archbishop Vicar Apostolic directs, that for the future, Visitors be not admitted without His Grace's permission, and then only at the times fixed upon for receiving them unless when urgent important business may require a deviation from the established usage.

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☞ *Annual and Half Yearly Subscribers to the Catholic Herald are reminded, that their subscriptions are now due and we shall feel thankful by their remitting the same to Charles A. Serrao, Superintendent of the Bengal Catholic Orphan Press, No. 5. Moorghyhutta Street, Calcutta.*

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SUMMARY OF INTELLIGENCE.

No. 12.] CALCUTTA: SATURDAY, SEPTEMBER 20, 1851. [VOL. XXI.

CRIMINAL INFORMATION.

The case of the Rev Mr Daly v the proprietor of *Punch* was resumed on Monday, when

Mr Baddeley moved that the rule be made absolute

Mr Wells appeared to show cause against the rule The learned gentleman then referred to facts stated in the affidavit of the Rev Mr Daly and to the expressions made use of by Mr Blake at the meeting in question, and said as it appeared clearly that an unfortunate mistake had been made by the publishers of *Punch* as to the person who uttered these words they thought that the best course they could take was at once to admit that mistake It appeared that several reports of the speeches that took place at that dinner appeared in different newspapers in Ireland, and he might state that the report which appeared in *Punch* was copied from a newspaper published in Dublin The speech made by Mr Blake was not unfortunately reported in his own newspaper, the *Galway Vindicator*. He (Mr Wells) had only to say that Messrs Bradbury and Evans, who were very respectable gentlemen and the proprietors of *Punch* regretted much that this mistake had occurred. It was certainly no fabrication on their part—though this was no justification—to have attributed to this Reverend gentleman the sentiments which had been uttered by another It was a novel position for them to occupy in that court and he trusted that they would never again be called into court to answer such a charge

Mr. Baddeley, on behalf of the Rev Peter Daly said that he entertained not a particle of ill-feeling against those persons and had certainly no wish to push the matter further He felt that the libel was one which compelled him to come forward for the vindication of his character and openly and promptly to call for the interference of the court His learned friend said that the defendants had fallen into a mistake in respect to this statement They had come forward openly, manfully, and in a proper spirit to express their regret for having done so They had tendered their apology to the Rev Mr Daly, and vindicated his character It was therefore, not his client's wish to press the matter any further having done that which, in justice to his own character and in justice to those who were under his spiritual care and superintendence he was bound [illegible] His character was now openly vindicated before the world His learned friend said it was the first time the defendants were before the court He concurred with him in the wish that it would be the last It was to be hoped that charges of this sort would not be lightly and wantonly made, but that the maxim would be constantly kept in view—

"——ridentem dicere verum
Quid vetat"

He (Mr Baddeley) consented to the rule being discharged, of course in the usual way, upon payment of costs.

Rule discharged accordingly —*Tablet*.

CEYLON.

WARS AND RUMOURS OF WARS —The general belief is that the world is at peace and that so long as the restless spirit of France remains quiet, Peace may be expected to continue. It is very true there is no *great* war anywhere, but as to *little* wars, the intelligence that continues to reach us from every point of the Globe tells a different tale Insurrection is making head in China, and rebels are decapitated wholesale in Burmah. The Russians are catching something like a "Tartar" in the Caucasus. Africa has strife at all points. Fighting continues in Algiers The King of Dahomey has been defeated in one of his Slave-hunting expeditions, 1,200 of his warriors having fallen, the majority of these being *Females!* And as if the miserable business at the Cape was not enough, the British are going to send an expedition to coerce the Sultan of Lahedge This is the Potentate from whom we rented Aden and whose people murdered Capt Myine and the shipwrecked mariners of the *Sons of Commerce*. The Arab Chief declares himself unable to detect and deliver up the Robbers and the British with their usual generosity and absence of selfishness are going to send a united Naval and Military expedition to aid him in governing his country Particulars will be found below But this is not all The Americans repudiate Colonies having a Continent to go upon, but they are straining every nerve to extend their Commerce, and they are more ready than the British to revenge an insult offered to one of their Merchants The Ship *Coldstream*, which arrived at Madras on the 13th instant, reported the following —

Intelligence —The U S Frigate *Portsmouth* Commodore Gregory U S Brig of War *Porpoise*, and U S Sloop of War *Dale*, Capt Pearson left Porto Praya on the 6th May For the Comoro Islands, to demand from the King of Johanna reparation for some injury done to an American Commander of a Ship.

Of course no resistance will be offered in this latter case. But from the Arabs who surround Aden the British may expect a stand, equal, if not superior to that made by the Kaffirs at the southern end of the Continent —*Colombo Observer, Aug 25*

Rev Dr Forbes a convert from the Protestant Church, lecturing in the Catholic Church of St Charles Borromeo, Sydney Place, Brooklyn on Sunday evening on the subject of miracles —*Boston Pilot*

Why are we not Ichthyophagous? —"Might not our water companies farm fish in their great reservoirs to the improvement of their water? Might not the Board of Health animate their projected "gathering grounds" with spawn, and supply the Metropolis, not only with pure water, but with wholesome fish? Throw little fishes into the great pool, and they become Big fishes gradually. What then do they grow big upon? Not upon the water only but upon things—some of them very impure things—in the water obviously They themselves can add to the water nothing that they have not taken out. By as much, therefore, as the fishes have increased in bulk, deducting the increase due to water merely, by so much will the reservoir have been purified by its inhabitants and that which is unsavoury to look at in a water bottle will be very welcome to us in another form produced at table hot under a dish-cover —*Household Words*

DISCOVERY OF A REAL LONG RANGE.

During the progress of some experiments recently made at the Gutta Percha Company's Works, it was accidently discovered that this electric spark, preserving its powerful igniting properties, could be conveyed under water to a considerable distance when the wire was covered with a coating of gutta percha, and that it was capable of firing powder the moment the covered wire was touched by another wire connected with a battery. A series of experiments were afterwards made with this new application of gutta percha tubing, and they proved very successful in every instance On Saturday last the experiments were repeated with wires joined together and making an entire length of 23 miles and 718 yards covered with gutta percha, and a quantity of powder was instantaneously exploded on the application of the wire from the battery to the covered wire, although the latter was immersed under the water of the canal at the rear of the works The perfectness of the electrical current was also repeatedly rendered evident to the sight at the extremity of the coiled and insulated wire, although it was upwards of 23 miles long The certainty of effect, and the simplicity with which the discovery can be applied, renders it invaluable and perfectly safe for mining purposes, or for blasting rocks above or under water, at any depth, as those employed in either of these often dangerous operations, would, by the adoption of this simple means be

able to retire to a great distance where they would be free from all chance or danger when the explosions took place. Captain Warner required the guarantee of a large sum before he would divulge a plan, he said, he had discovered, which would ensure a range of five or six miles, and in some cases a greater distance ; but by the discovery of the application of gutta percha to covering wire when used under water, Government may attain for a greater range at a comparatively trifling expense. Fortifications may, by the aid of this discovery, be rendered impregnable, as the largest Armies might be destroyed before they could take them if mines were charged at some distance outside the walls, and exploded by the electric spark at the requisite moment without the slightest risk of failure. The discovery is also applicable to Naval purposes, as it explodes powder under water at any depth, and would be admirably adapted to the protection of harbours, as cases of powder, sufficiently large to blow up the largest ship of war, might be sunk sufficient for concealment, and fired at the time they would be sure to have effect. A small steamer like the *Monkey*, might, by the aid of this discovery, contend with the largest ships of war, with every prospect that she would be able to destroy her large opponent, as there would not be much difficulty in having a steamer employed to throw overboard several cases of powder, to each of which covered wire was attached, and then allow them to drift with the tide, supported at a short distance under water until they came in contact with the object they were intended to destroy, and then be exploded with every certainty of accomplishing the work they were intended to perform. It will be owing to such discoveries as have now been made that peace will prevail, at it would be the greatest infatuation to engage in war when so many means of destruction on a large scale can be brought into operation. The discovery, has been communicated to the Select Committee at Woolwich, with an invitation to the Members to witness a repetition of the experiments, and they will no doubt avail themselves of the opportunity of testing the new long range."—*Woolwich Gazette July 26.*

B. C. ORPHANAGE FREE SCHOOLS AND WIDOWS' ASYLUM.

Mr. W. Barry, ...	Rs.	2 0
A Friend to the Orphanage, thro' Mrs. J. Piaggio, ...		5 0
Mr. C. B. Piaggio, ...		2 0
Mr. N. C. Beale, thro' Rev. Mr. Mascarenhas, ...		5 0
„ P. Bonneaud, ...		5 0
„ J. Piaggio, for June and July,... ...		2 0
For August 1851.		
Mr. J. Rostan, ...	Rs.	4 0
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„ J. F. Bellamy, ...		1 0
Miss Gregory,...		1 0

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We beg to acknowledge with thanks the following sum for the *Bengal Catholic Herald.*

Jas. Murray, Esq., from Sept. 1851, to January 1852, ...	Rs.	14 0

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SUMMARY OF INTELLIGENCE.

No. 13.] CALCUTTA: SATURDAY, SEPTEMBER 27, 1851. [VOL. XXI.

CONVERSIONS TO CATHOLICITY

PROSELYTISM AT MADRAS.—The *Examiner* states, that three converts from Protestantism to Romanism were received into the bosom of the Catholic Church on Tuesday last, at Vepery our contemporary does not give the name of the sect from which they have seceded, though from the number of discontents that swarm about the locality, in consequence of the late bishop's fulminations against caste, we imagine they formerly belonged to anglicanism. Two of them it seems are intelligent men in government employ, and the *Examiner* trusts they will not be persecuted for having embraced the religion of our ancestors and the faith of ages. When converts are made to our Church, the hope of their friends is that they will be well taken care of and obtain bread and butter and tea in the place of rice and congee water, the trust of Romanism for her converts is that they may not be subjected to persecution. If the hope and trust are fair opponents to the circumstances under which the proselytism is effected, the one having to expect reward the other to apprehend persecution it is not difficult to judge on which side the sincerity of the conversion lies.

The same paper contains, as usual, a continuation register of what the English call perverts to Rome, in the old country, together with rumours of very many others ready for the start, including duchesses much on chess statesmen and clergy but the most threatening part of the business is, that the influenza has seized upon the evangelicals, a party whose cordial hatred for popery has hitherto been so distinctly defined with the proselytes, regularly trained to the dogmata of the fathers and the papacy, the transfer was deemed the effect of educational delusion, but with those who have been trained to the clean contrary way, how is the change to be accounted for, except on the supposition of the purest faith, and most satisfactory conviction!—*Crescent, Sept.* 3

MODEL LODGING HOUSES. THE SISTERS OF ST. VINCENT OF PAUL

A committee of ladies Sisters of St Vincent of Paul determined not to be outdone by the men, have also undertaken what will, I fear, be a more difficult task—viz., the gradual improvement of the dwellings of the poorest classes of Catholics in London. Prince Albert's lodging-houses are too expensive for our very poor, who are crowded together in a way which is fatal to all decency and morality, two, three, or even four families being often lodged together in the same apartment. I am afraid that Mr Bennett's model lodging-house in Tooley-street is not even yet supported by those for whose benefit it was set up, to such an extent as to warrant the hope of its being permanent. Still the necessity for such places is so manifest and so pressing, that it is good that experiment after experiment should be tried, and that failure in one or two instances should be no discouragement to persevering in a work which must eventually succeed. This committee, which consists of Lady Arundel, Lady Dormer, Lady Petre, Lady Georgiana Fullerton, and others, proposes to erect upon an economical plan a building capable of containing *fifty poor families*, each family to have a distinct and separate lodging, with separate sleeping rooms for the parents and children of each sex, together with a scullery, meat-safe and other domestic conveniences, and a storehouse where costermongers may keep their goods and deposit their barrows during the night. It is proposed that the lodging-house should adjoin the ragged school, and be, like it, under the superintendence of the Fathers of the Oratory. It is estimated that the undertaking may be safely commenced when 1,000*l.* has been raised. The additional amount required may be borrowed upon the security of the property, and gradually paid off out of the rents of the inmates. The committee hope that a hundred Catholic ladies will be found who will undertake to collect for them various sums, from 10*l.* to 12*l.*, so as to make up the 1,000*l.* required.—*Tablet.*

MADRAS.

THE MANUFACTURE OF SUGAR.—A pamphlet has been published by M Monclar, a French gentleman recently engaged in the Sugar factories of Messrs Arbuthnot at Rajamundry and Bimlipatam, on certain discoveries in the manufacture of sugar, M Monclar having shown these gentlemen, how to obtain a vast, increased amount of sugar from a given quantity of jaggery, as they have duly testified his now improved upon his latest methods. He is enabled by the use of a simple substance which exists in the greatest abundance, to save fifty per cent. in the amount of animal charcoal employed, and at the same time extract a much larger quantity of crystallisable sugar. He has also invented a plan by which the open furnaces used at most Indian establishments, may be made to produce a granulated sugar, equal in appearance to that made by Howard's Vacuum pan, and yielding within 4 per cent of the amount turned out by that expensive apparatus. We must recur to this topic again which is far too interesting to be disposed of in a few words.—*Athenæum, Sept* 11

MARRYING A WIFE'S SISTER.—At Lambeth yesterday, John Williams, a coach-painter and wheelwright, was brought up on a summons charging him with neglecting to maintain his three children. The case was one of considerable injustice towards the complainant, as well as cruelty towards her unfortunate children. It appeared that about 15 years ago the defendant had married her sister who did not long survive, and two years after her death he made proposals to and married her. From the time of their marriage, and down to February 1849, the defendant lived with her and treated her very well, but that year he left her and went to Morden, in Surrey where he got employment, and used to allow her money for the support of herself and children. He soon, however went to live at the house of a female who had a wheeler's shop there, and with whom he carried on an improper connection, and two months ago on her applying for her usual stipend, he told her she had no further claim on him; that their marriage was not legal. In conclusion, the complainant said that the defendant had left her with three children, aged seven, four and two years. The poor woman stated that she had not the slightest notion that the marriage was illegal.—The defendant, when asked why he had to say, replied that he could not deny that the children were his, and it was his wish to contribute to their support.—Mr Norton considered the conduct of the defendant exceedingly disreputable, and directed that an order for the payment of 7s. 6d a week together with the expenses attending the present proceeding should be made out against the defendant.—*The Herald, August* 5.

Malta.—We have heard it publicly talked of, that the Neapolitan Government have it in contemplation to extinguish the fires of Mount Vesuvius, by digging a large trench or canal from the sea to the crater, which it is supposed, must be several thousand feet below the level of the sea. It is calculated that the expence will not exceed 2,000,000 dollars, and thus extinguish the fires which have been burning for thousand of years. It is said that the fine lands thus to be reclaimed will more than ten times day the expence of executing the grand design.

SOCIALISM IN THE ANGLICAN CHURCH.—The *Daily News* says—"Whilst the Bishop of London is considering whether the Rev Dr. Merle d'Aubigne is a 'mere layman,' and, as such, liable to the three months' imprisonment with hard labour in the House of Correction, for having preached in an Episcopal chapel in St. Pancras—his attention might, perhaps, be further occupied with the proceedings of some fully ordained Ecclesiastics in the

district Church of St. John the Evangelist, in the same parish whereof the Rev, G J Drew is incumbent, and the Rev Thomas Dale patron. On Trinity Sunday, the 15th inst., the Rev F. Robertson, a popular preacher of Brighton, lectured in a strain in which democratic politics, were queerly and unpleasantly intermingled with High Church pretensions, and on Sunday last the Rev Charles Kingsley, the author of "Yeast," undertook the duty. On this occasion the Reverend gentleman took for the subject of his discourse the whole of the 16th chapter of St Luke's Gospel; and the burthen of the lessons he extracted thence were 'Liberty, Equality, and Brotherhood,' that being the formula which he and his friends have adopted wherewith to enforce and expound the revolutionary nonsense which they term Christian Socialism. An hour's explanation of this new Christianity not only astonished, but wearied the congregation, and as the blessing drew on, the great majority were only too happy to be released from the painful and irreverent infliction. Ere, however, Mr. Kingsley had time to proceed so far, Mr Drew, the incumbent, hastily and eagerly proceeded from the communion table to the reading desk, and there lifted up his hands to arrest any benediction from the lecturer Nor was he content with this; but, addressing the congregation, told them that, as their Minister, he was bound to warn them the Gospel had not been preached in the discourse just delivered; that he protested against the sentiments that had been uttered in his pulpit, and warned them to dismiss the instruction and Chartism they had heard from their minds and then, the two regularly-ordained Clergymen having taken a defiant look at each other, one down from the pulpit, the other up from the reading desk the congregation were, in disgust and amazement, sent away, to their homes, there to digest what they had heard of 'The Voice of the Church to the labouring classes,' that being the theme on which Mr. Kingsley, as well as Mr. Robertson, had poured forth."

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Mr. J H Agnher, from Jan. to June, *Rs*	48	0
Mr. D. O'Brien, ...	30	0
Mr. F. Greenway, through Rev Mr. Mascarenhas, ...	50	0
Capt McLean, *Ship Malabar*, ...	20	0
Mr. Sweeny, ...	2	0

A useful Donation of Clothing from a Catholic is gratefully acknowledged.

THROUGH MR. N. O'BRIEN.

J. Kenny, Esq., ...	20	0

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PRINTING.

BOOK and JOB-WORK of every description executed at the *Catholic Orphan Press*, with neatness, correctness, and despatch, on moderate terms.

We beg to acknowledge with thanks the following sum for the *Bengal Catholic Herald.*

J. F. Pingault, Esq, from July 1851 to June 1852,...	Rs. 10	0

Printed at the CATHOLIC ORPHAN PRESS, No. 5, Moorghyhutta, under the superintendence of CHARLES A. SERRAO.

SUMMARY OF INTELLIGENCE.

No. 14.] CALCUTTA: SATURDAY, OCTOBER 4, 1851. [VOL. XXI.

ARRIVAL OF THE OVERLAND EXPRESS.

The Express Overland via bombay, arrived in Calcutta this morning at 7 o'clock, bringing London news to the 25th August, thus beating the Steamer, and performing the journey in thirty-six days from England The news is as was expected unimportant, so no one will be disappointed. Parliament has closed the Queen and Royal family are gone to Balmoral in Scotland the Houses of Parliament to shoot grouse in the highlands London is deserted, and the great exhibition is to expire in fifteen days from the moment in which we now write On the Continent all is profoundly tranquil

On the 8th instant the ceremony of prorogation took place The following is the speech delivered on the occasion —

My Lords and Gentlemen,

"I am glad to be able to release you from your attendance in Parliament, and I thank you for the diligence with which you have performed your laborious duties

'I continue to maintain the most friendly relations with Foreign Powers

"I am happy to be able to congratulate you on the very considerable diminution which has taken place in the African and Brazilian Slave Trade The exertions of my squadrons on the coasts of Africa and Brazil, assisted by the vigilance of the cruizers of France and of the United States, and aided by the co operation of the Brazilian Government, have mainly contributed to this result.

"*Gentlemen of the House of Commons*,

"I thank you for the readiness with which you have granted the supplies necessary for the service of the year

"*My Lords and Gentlemen*

'It is satisfactory to observe that, notwithstanding very large reductions of taxes, the revenue for the past year considerably exceeded the public expenditure for the same period,

"I am rejoiced to find that you have thereby been enabled to relieve my people from an impost which restricted the enjoyment of light and air in their dwellings. I trust that this enactment, with others to which your attention has been and will be directed will contribute to the health and comfort of my subjects

"I thank you for the assiduity with which you have applied yourselves to the consideration of a measure framed for the purpose of checking the undue assumption of Ecclesiastical Titles conferred by a Foreign Power

"It gives me the highest satisfaction to find that, while repelling unfounded claims, you have maintained inviolate the great principles of religious liberty, so happily established among us.

"The attention you have bestowed on the Administration of Justice in the Courts of Law and Equity, will, I trust, prove beneficial and lead to further improvements.

"I have willingly given my consent to a Bill relating to the Administration of the Land Revenues of the Crown, which will, I hope, conduce to the better management of that department, and at the same time tend to the promotion of works of public utility

"It has been very gratifying to me, on an occasion which has brought many foreigners to this country, to observe the spirit of kindness and good-will which so generally prevailed.

"It is my anxious desire to promote among nations, the cultivation of all those arts which are fostered by peace, and which in their turn contribute to maintain the peace, of the world.

"In closing the present Session, it is with feelings of gratitude to Almighty God that I acknowledge the general spirit of loyalty and willing obedience to the law which animates my people. Such a spirit is the best security at once for the progress and at the stability of our free and happy institutions"

Mr Mechi writes to the *Times* saying that M'Cormick's American reaping machine has been at work on his farm at Kelvedon, Essex, "cutting a heavy crop of wheat, very long in the straw, partially laid, and estimated at five quarters per acre" He concludes that it will cut from ten to fifteen acres per day, and feels "a conviction that all our reaping will soon be done by horse or steam machines." A model of the machine is in the Exhibition.

A number of Mormons are about to quit Brighton and other towns in the vicinity and to emigrate to Nauvoo, a territory in California almost as large as all England, and where no less than 300 000 of them have taken their abode, on or near the banks of the Great Salt Lake Some of them are busy in this town at present in circulating tracts and in endeavouring to make converts. They are plain, simple uneducated men, but very zealous in their views.—*Atlas for India*,

The *Ceylon Times* records the opening of a new Catholic Church on the Mutwall road, capable of containing three thousand persons, at a cost of thirty thousand rupees, the contribution of the natives of the locality, This is their second church in the same location, another large one having been consecrated only two years ago When will our Protestant missionaries boast of flocks as numerous, and endued with the same liberal spirit? Wherever they set about building in Madras, they begin by placing under contribution, the wealthiest of the European inhabitants, while those of the natives, if there happen to be any, are like a drop in the bucket Why! the Catholic missionaries are ever among their people, heart and soul; in the city, in the jungle, in their wants, in their sicknesses; while our fine gentlemen of the satin vests live for themselves, making bread and butter converts by the help of official patronage While they talk, the Romanists act; and the result is what might be expected, where the competition is between the idle and the diligent—*Madras Crescent, September 6*,

B. C. ORPHANAGE FREE SCHOOLS AND WIDOWS' ASYLUM.

THROUGH MR N. O'BRIEN.

John Dowling, ... Rs. 5 0

NOTICE.

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CIRCULAR.

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Donations of Clothes are respectfully solicited from the Friends of B. C. Orphanages, in order, to provide for the health and comfort of the Wards of these Institutions, during the next cold season. The number of Male and Female Orphans in them at present is one hundred and fifty.

Benefactions will be gratefully received by the Clergymen at the *Catholic* Cathedral House, Moorghyhutta Street; by the Rev. Mr. Mascarenhas, Vicar of the Durrumtollah Church; and the Rev. Gentleman of St. John's College. 10, *Park Street.*

Aug. 15, 1851.

Subscriptions for Clothes.

Madame De Souza, ... Rs. 25 .0

Mr. Rodrigues, a bundle of Clothes.

A Donation of useful Clothing from Mrs. Crawford, *Chitpore*, is gratefully acknowledged.

NOTICE.

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Donations of Money, Sacred Pictures, Vestments and other requisites for the erection and furnishing of a Chapel at Nowgong, will be gratefully received by any of the Catholic Clergymen of Calcutta.

ST. XAVIER'S CHAPEL.

BOW BAZAR.

Native Convert Association.

The Members of this Association are reminded that the plenary Indulgence granted by his late Holiness Gregory XVI., may be gained on to-morrow Sunday, October 5th by those of the Society, who besides Confessing and Communicating shall have complied with the other conditions prescribed by the Sovereign Pontiff.

NOTICE.

To the Members of the General Committee, for the *Orphanages and Free Schools, the Native Convert Association &c. &c.*

The Members of the above named Committee are requested to meet at the Cathedral House, on to-morrow Sunday, October 5th at 10 o'clock A. M.

NOTICE.

Loretto Convent, Intally.

As much inconvenience has arisen from the interruption of the regular School duties and of the prescribed order of the Institutions by useless unnecessary visits, the Archbishop Vicar Apostolic directs, that for the future, Visitors be not admitted without His Grace's permission, and then only at the times fixed upon for receiving them unless when urgent important business may require a deviation from the established usage.

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SUMMARY OF INTELLIGENCE.

No. 15.] CALCUTTA: SATURDAY, OCTOBER 11, 1851. [VOL. XXI.

THE LATE REV. DR. LINGARD.—On Tuesday last, in compliance with the wishes of the deceased, the remains of this accomplished scholar and Divine were removed from Hornby, near Lancaster, for interment in the cemetery of Ushaw College, near Durham. His first volume of his History of England was prepared at Hornby, and was published in the year 1816. We have heard of a singular anecdote mentioned respecting it. Doctor Lingard forwarded through Mr Silvertop, of Minsteracres, the manuscript of the first volume, to Mr. Mawman, the publisher, of Ludgate Hill, which he received coldly, remarking that history was a poor thing to speculate in, and people thought there were enough of Histories of England. He said, however, the manuscript might be left. In the meantime, Lord Holland, a man of great literary judgment, called on Mawman, when the latter told his lordship of the manuscript which had been sent him. Lord Holland said he only knew of one man that could write a History of England, and that was Lingard. "Why," said Mawman, "that is the name of the author." The manuscript was lent, at his own request, to Lord Holland to peruse, who approved of it more warmly than he had even expected he should; and Mawman published it, followng with the other volumes, bringing the history down to the revolution of 1688. As our readers will be aware, the work has since passed through several editions, the last one, with the author's emendations, being published about a year ago. Doctor Lingard, though retiring and modest in his demeonour, was an attentive observer of the events of the day. It was a reply to one of Dr. Lingard's pamphlets that first brought Dr. Philpotts to notice, and obtained for him the rich living of Stanhope, in Durham, which he left for the See of Exeter. We have heard it said that the Bishop of Exeter has acknowledged that to Lingard he owed his preferment; the historian once jocosely remarked that it was too bad of the Bishop to pass him without, at least, a bow, considering he had got him a Bishopric. In person, the late Reverend gentleman was about the middle size, rather handsome, with a black penetrating eye, but of rather sallow complexion. He had a most retentive memory, and was a singularly rapid reader. In his early life he did not enjoy the best of health, being subject to headaches; but in his riper years, and to his decline, he enjoyed robust health.—*Preston Chronicle.*

The potato crops, however, again exhibit signs of failure. The blight has appeared in many parts of the country, and serious apprehensions are entertained in others.

A great Aggregate Catholic Defence meeting has been held in the Irish capital.

One curious result has followed, or rather been elicited by, the Rotunda gathering—namely, the consummation of the long-pending alliance between the Ultramontanists and the relics of the Peel party. Even while the session lasted, some ominous coquettings passed between the pair; but Tuesday's meeting has shown that the match is concluded for "better or worse." The tone assumed on the occasion by the mouthpieces on either side is sufficiently significative. Messrs. Keogh Reynolds, Moore, and Co., could find no words of panegyric strong enough to express their admiration of Aberdeen, Gladstone, and Sir James Graham; while the organ of that party, the *Morning Chronicle*, reported the meeting in terms not less eulogistic and rapturous than the *Freeman's Journal* itself, giving to the Catholic prelates their illicit titles at full length, and backing up their cause by a vigorous "leader." The result is promised us in the shape of some opposition tactics, which *may* become Ministerial combinations in the course of another session. The sacerdotal managers of the Catholic Defence Association are to work the oracle at the elections, and make the House too hot for the Whigs: when the Grahamite party will be paid their debt of gratitude by the portfolios of office, disbursing a further donation to the Prætorian band of Irish Catholics but the repeal of the hated Ecclesiastical Titles Bill.

AUSTRIA.—The *Constitutionelle Blatter aus Bohmen* publishes an extract from the note which the Vienna Foreign Office have addressed to the Cabinet of St. James's, in reply to Lord Palmerston's circular to the British embassies abroad, on the affairs of Naples, which circular, it ought to be remembered, was accompanied by copies of Mr. Gladstone's letters to Lord Aberdeen. The reply of the Austrian Cabinet protests against British interference in the internal affairs of other countries, and it refers to the "cruelties" which the British statesmen are stated on similar occasions to have practised upon the Chartists and the agitators in the Colonies.

Advices from Berlin of the 15th inst. confidently announce that the King of Prussia and the Emperor of Austria will meet as Ischl. The ministerial organs announce that in the course of the next month a meeting will take place of the monarchs of Russia, Austria, and Prussia. Nothing has transpired of the exact time and place of this meeting.—*Atlas for India.*

THE SCARBOROUGH ELECTION.—The Catholics of Scarborough have had the first electioneering opportunity of of presenting the Whigs with a "Rowland for their Oliver." Twenty-six Catholic electors voted for Mr. Young who, is understood, is opposed to any interference with the Catholic Hierarchy; and as Lord Mulgrave was defeated by a majority of only thirty-three, it follows that the Catholic electors have the honour of having defeated the Whig candidate. In Scarborough, as in most other places, there are ties with Whigs which it is painful to destroy; the recollection of the liberal administration of the noble lord's father in Ireland, with other associations, added to the pain of such a separation; but there was no alternative but to desert the Whig camp. If Mr. Young had professed himself to be a supporter of penal enactments in that case there would have been but little choice, and the probability is most of the Catholics would have taken no part in the election.—*Ibid.*

CHINA.—Nearly six month, we ventured on a prediction that the rebellion then raging in the Southern Provinces of China, would seriously impair the power of the Tartar dynasty, and in all human probability dismember their vast empire, and every succeeding account of the movement confirms the justice of our views. By the latest intelligence we learn that the insurgent leader, Tien-teh, is completely master of the great province of Kwang-si, which he has made his head quarters, and that the whole body of the people in Canton, with the exception of a few officials, are ready to rise in his favour. Not only do his followers come off victorious in every engagement, but his enemies fight his battles, and every movement of the Tartar forces betrays both their consciousness of acting amidst a hostile population, and the utter incapacity and irresolution of their leaders.—*Friend of India.*

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Mr. and Mrs. Mack, *Police*, ... Rs. 20 0
Mr. Michael, thro' Rev. Mr. Kennedy,... 2 0

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SUMMARY OF INTELLIGENCE.

No. 16.] CALCUTTA: SATURDAY, OCTOBER 18, 1851. [VOL. XXI.

ARRIVAL OF THE OVERLAND EXPRESS.

The Mail Express arrived this morning, overland viâ Bombay, bringing English news up to the 8th of September. The intelligence although not exciting, is very diversified and interesting. The Queen, Royal family, and most of the ministers are in the Highlands amusing themselves, and the Duchess of Kent and some "distinguished foreigners" are also of the party. England is tranquil, prosperous, and loyal. London is comparatively empty, silent, and deserted. The visitors of the Exhibition have sensibly diminished in number, the falling off when the Mail left amounting to about 10,000 persons. France is occupied with prosecutions and trials of her Lyonnese and Parisian Conspirators. The American news is very interesting. Mr Hobbs has triumphantly picked both Bramah's and Chubb's locks, as we all along prophecied he would do, there has been a second Cuba expedition from the United States which has we are glad to say, terminated in the defeat, capture, and execution of the pirates, but the accounts are very conflicting. Full details will be found below as also the casualties, both in Military and private life. A Hungarian literary forgery has been amusing the public and rendering them more cautious of foreigners of rank or of no condition.

The trial of the Lyons conspirators has hardly concluded as the vigilant guardians of France provide the tribunals with a new *journee* of political prisoners by the detection of another plot. This time the scene of conspiracy lies in Paris where a revolutionary scheme of very extensive ramifications has been hatching it seems under the eyes—and—who knows?—perhaps fostered by the care of the police. The plotters are said to have formed relationship with the 'Central European Committee' sitting in London, directed by MM Ledru Rollin and Mazzini with another Republican body called the Central Organising German Committee, whose head quarters are also established in this metropolis, and with a corresponding German Committee in Paris. Dearth of news.

NEW ARRANGEMENTS OF THE PENINSULAR AND ORIENTAL SILAM COMPANY.

The *Sultan*, Captain George Brooks, is appointed to leave Southampton on the 3d of September for Gibraltar, Malta, and Alexandria, to connect with the Peninsular and Oriental Steam Company's ship *Precursor*, to leave Suez about the 13th of September, for Aden, Ceylon, Madras and Calcutta. The *Sultan's* departure will be first under the company's new arrangement for an extension of steam intercourse between England and India, and similar extra ships in correspondence with extra steamers on the other side of the Isthmus of Suez will be despatched from Southampton on the 3d of every alternate month. An extra packet homewards will also be started from the Indian ports above named, so as to provide an additional homeward communication every other month in conjunction with this arrangement. On the 1st of September the company will start a packet from Bombay for Aden, to meet at that port the homeward steamers from Calcutta bound to Suez, and thenceforward on the 1st of every alternate month a steamer will depart from Bombay in direct correspondence with the main line of steam-ships running between Calcutta and Suez. The effect of those extensive improvements will be to afford to the mercantile community an additional semi-monthly communication with our East Indian possessions every other month, and will also afford, for the first time, a thorough communication for passengers, goods, &c., by means of the Peninsular and Oriental steamers with Bombay. Passengers, goods, specie, parcels, &c, will be booked from Southampton for the first time for Bombay throughout by the Peninsular and Oriental Company's steamers by the packet leaving Southampton on the 20th of October, and thenceforward for Bombay and Western India, on the 20th of every alternate month. The traffic between Suez and Bombay has hitherto been entirely performed by the vessels of the Hon. East India Company which possess very indifferent accommodation for passengers. There is no doubt that the result of these additional lines of packet placed on the station will be satisfactory to the Peninsular and Oriental Company, and that when their arrangements are fully completed, and the communications throughout performed by vessels of greater speed which are to be constructed to replace several of the steamers now in use, the service will be conducted with sufficient regularity and efficiency to give satisfaction to the public. It is hoped that no long time will elapse ere the company will be enabled to open up a regular semi-monthly communication, in place of the alternate bi-monthly [illegible] steam packets just about commencing.

The Earl of Shrewsbury has given his adhesion to the Catholic Defence Association. In a letter dated Palermo, August 10 he 'hastens to comply" with the invitation of Mr. James Burke to join the society, and forwards 10*l.* towards the preliminary expenses.

Lady Georgiana Fullarton.—A short time since we announced the accession of this titled authoress to the ranks of the Roman Catholic faith. Her ladyship is now endeavouring to raise a fund for the erection of model lodging-houses for the lower orders of the Irish frequenting London. It is worthy of notice that this lady is sister to Earl Granville, and niece to the Duke of Devonshire.

Lord E Howard and his lady (late Miss Talbot) are staying in Taunton. The health of the latter is very indifferent, and she has sought the advice of H. Liddon, Esq., who has for some years held the appointment of medical adviser to the ladies of the convent.

B. C. ORPHANAGE FREE SCHOOLS AND WIDOWS' ASYLUM.

Mr James Curnin, ...	Rs.	5	0
Mrs. Spence, ...		10	0
Mr. A. Spence, ...		5	0
Mrs. Dowling, ...		2	0
Mr. F. Maxaux, ...		5	0
Mr. W R Lackersteen, ...		5	0
Mr. J. Spence, ...		50	0
THROUGH MR. N. O'BRIEN			
H. H.		2	0
T Hughes, ...		2	0
Culey,..		1	0
Captain Eagles, ...		1	0
William Mackinzie, ...		1	0
Mr. Thomas Doran, ...		2	0
A. Grote, Esq., ...		4	0

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NOTICE TO CORRESPONDENTS.

The Countess of Arrundel and Surry has been for about a year a most edifying Convert to the Catholic Faith.

We believe, that her Saintly Conversation and example greatly contributed to the Conversion of Mr. Monsell M. P. for the Co. Limerick, and of Mr. Monsell's Lady also.

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SUMMARY OF INTELLIGENCE.

No. 17.] CALCUTTA: SATURDAY, OCTOBER 25, 1851. [VOL. XXI.

ITALY.

THE POPE AT CASTLE GANDOLFO.—On the 3d inst. His Holiness left Rome for Castle Gandolfo, his residence. On the next day, the King of Naples, accompanied by all his family, down to the youngest, landed at Porto d'Anzio, and proceeded to Castle Gandolfo, to visit the Holy Father. The King of Naples was met by five carriages, sent by His Holiness for his use; he was accompanied by his family. The dinner given by the Pope in his honour included twenty-two persons, amongst whom Cardinal Antonelli and General Gemeau were to be remarked.—*Tab.*

CATHOLIC TRUST FUNDS UNDER THE NEW PENAL LAW

In the last number of the *Dublin Gazette* there is published in pursuance of the statute 7th and 8th Victoria, c. 97, a notice by Alderman Hart and Alderman Potter, of Kilkenny, as the executors of Mr. M. Desmond, of Kilkenny setting forth the several sums which he bequeathed to three of the Catholic Bishops, and their successors, for charitable and pious uses.

The Bishops are described in this official gazette of the Queen's—printed by "The Queen's Printer," and published by "Her Majesty's authority" as:—

"The Right Rev. Edward Walsh, Roman Catholic Bishop of Ossory.

"The Right Rev. Edward Walsh Roman Catholic Bishop of Ossory, and his successors, Roman Catholic Bishops of Ossory.

"The Most Rev. Paul Cullen, Roman Catholic Archbishop of Armagh, or his successors; and

"The Right Rev. William Delany, Roman Catholic Bishop of Cork, or his successors."

Now, in this official notice, printed and published by the Queen's printer in her Majesty's *Gazette*, and framed in pursuance of a recent act of parliament, we have territorial titles given to those of the Irish Bishops who, with their successors to the respective territorial Bishoprics, are named as trustees to considerable funds, to be applied to charitable and religious uses. When the penal law shall be one of the statutes of the realm, who will be the trustees to these funds? At present the bequest is valid and unimpeachable. But how will the matter stand in a week hence, whence the penal bill will have been transformed into a penal law? Will the Bishops of Ossory and Cork, and the Archbishop of Armagh, be in a position to accept the trust, or to enforce the payment of the trust moneys? In the cases of the present occupants of the sees named there may arise less difficulty than in the cases of their successors. The Most Reverend Paul Cullen and the Right Reverend Doctors Delany and Walsh, if the penal bill be of force, will, by English law, have no successors Archbishops of Armagh, and Bishops, of Cork and of Ossory. We know that they will have surnames despite any law to the contrary. But the law will not recognise these surnames, and will not protect them in their trusteeships; nay, it will, if carried out, deprive them of their rights as trustees, robbing them, the Catholic Church, and Catholic people of this country. What, then, is to become of the funds? Who is to possess?—who to declare for the trust intended by the testator?—*Freeman.*

THE JEWS AT THE TOMB OF ABRAHAM.

The first place I visited was the mosque now built over the very site of the tomb of Abraham Sarah, Isaac and Jacob. No admission can be obtained, as the Turks are particularly fanatical about the sanctity of the place being contaminated by the touch or eyesight of an infidel. The Jews, of course, reverence this spot as containing the ashes of those forefathers with whom the Covenants of the Promise were made; but alas for the impious zeal of the Moslem! they dare not even linger near the spot which contains those sacred relics, and their despair and sorrow are strikingly evinced by the manner in which they bewail their fate. Large companies of aged Jews and Jewesses, grown too old to hope for worldly pleasure, wend their way hither from all corners of the Levant, so as to be buried in due time, as near as may be to the tomb of their Father Abraham, or at least in the land where the greatest and the wisest of them rest, and where they yet hope to witness the advent of that Messiah who shall scatter their enemies before them, and gather into one fold the widely-spread children of their dispersed race. These poor creatures assemble at nightfall around the walls of the mosque, and there, in wildest lamentations, call upon God to restore to them the sceptre that has passed away. In the height of their tribulation I have seen them dash their heads against the stone walls, tear out there beards by handfuls, beating their breasts with anguish, till the excess of frenzy would gradually abate, through sheer exhaustion. The older and more feeble would then creep slowly and stealthily away, in all probability never again to raise their heads from the pillows on which they rested that night.—*Neale's Syria.*

Monument to O'Connell.—At length arrangements have been made for the creation of a monument to the late Mr O'Connell, in the grounds of the Roman Catholic cemetary at Glasnevin, where his remains are interred. At a meeting of the Roman Catholic Burial Ground Committee held yesterday, a plan submitted by Dr. Petrie, a distinguished Irish artist and antiquarian, was adopted. The monument is to consist of a church on the ancient Irish model, with a round tower of the usual dimensions, and an Irish stone cross. The material of the entire monument and the base is to be "the fine grained granite of Ireland." The estimated expense will be £4,200, of which the committee have already in bank £3,700.

Germany.—On the 3d of September a general convocation of Roman Catholic societies will be held at Dormund to take into consideration the preservation and restoration of works of art, and to lay down rules to be observed in new adornings of churches in accordance with good taste and true feeling of the sublime and beautiful.

Naples.—A fearful visitation has befallen the kingdom of Naples. The villages and towns of one entire region have been laid in ruins by the sudden and repeated shocks of an earthquake. At Tarento many dwellings were overthrown in a few moments. For many miles round, in the district of Basilicata, the fatal convulsion of nature spread terror and dismay, while at a Bari and Melfi whole streets, and all the principal buildings were levelled to the ground, hundreds, if not thousands of human victims being overwhelmed in their fall :—

"A list of more than fifty villages is given to which greater or less damage was done, in more than one place the principal buildings having been destroyed, and in all several lives having been lost amidst the ruins of fallen houses. The greatest sufferer, however, was the town of Melfi, a place containing 10,000 inhabitants; three quarters of the city are a mass of ruins—the archbishop's palace, the college, the municipality, the barracks, and the police station having been levelled to the ground. The known deaths amount already to 700, besides 200 wounded among whom the principal families count victims. I have not time this morning to give all the minute details, but it is sufficient to say that a rich and populous district has been destroyed and the loss of life has been immense. It does not appear that the ground opened, but all the injury was done by the houses falling from the repeated shocks of the earthquake, the rapidity of which was such that the persons in the houses and passing in the streets had not time to escape."

B. C. ORPHANAGE FREE SCHOOLS AND WIDOWS' ASYLUM.

H. M. at *Burdown* thro' Mr. D. Guzman,	20	0
Mrs. Oliva, ...	10	0
Messrs. J. L. & P. Fleury, ...	8	0

For Sept. 1851.

Mr. P. S. D'Rozario, ... Rs.	32	0
Miss D'Rozario, ...	6	0
Mr. R. J. Carbery, ...	4	0
Mrs. R. J. Carbery, ...	2	0
Mr. N. O'Brien, ...	2	0
Mrs. Laurence D'Souza, ...	2	0
Mr. M. Castello, ...	1	0
Mr. J. Rostan, ...	4	0
Mr. J. Sinaes, ...	1	0
Mr. J. H. Rostan, ...	1	0
Messrs. Thos. D'Souza & Co., ...	8	0
Miss Lackersteen,...	5	0
Mrs. H. C. Lackersteen, ...	5	0
Mr. P. Bonnaud, ...	5	0
Mrs. Mendes,...	2	0
Mr. G. D. Cornelius, ...	2	0

THROUGH MR. N. O'BRIEN.

J. Baker, ...	4	0
J. Marcado, ...	5	0
W. Shurlock, ...	3	0
R. A. Kerr, ...	5	0
H. N. G., ...	1	0
Mr. Thomas Stuart, ...	1	0
Captain Martin, ...	10	0

NOTICE.

To the Donors and Subscribers for the purchase of the Intally Premises for the B. C. Female Orphanage and Asylum for Poor Widows, &c. &c.

THE Subscribers and Donors for the above-named most useful CHARITY, are respectfully reminded, that the payment of the 5th Quarter's Subscription for the purchase of the Intally Premises, will be due on the 1st day November, A. D. 1851.

C. R. LACKERSTEEN,
Treasurer & Secretary.
No. 5, Clive Street.

NOTICE.

To the Pious Catholics of Western Bengal, under the sanction of the Archbishop, V. A. W. B.

DONATIONS of Money, Sacred Pictures, Vestments and other requisites for the erection and furnishing of a Chapel at Nowgong, will be gratefully received by any of the Catholic Clergymen of Calcutta.

CHURCH OF THE SACRED HEART DHURRUMTOLLAH.

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Calcutta, 23rd October, 1851.

Nearly ready for Publication.

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☞ Subscribers' name will be received by the Superior of the Christian Brothers at the Cathedral School, and by Mr. C. A. SERRAO, Superintendent of the *Bengal Catholic Orphan Press.*

NOTICE TO CORRESPONDENTS.

Enough has been said both in the *Bengal Catholic Herald*, and other Catholic Periodicals, circulated in India both upon Lord Russell's Bill against prepositions and in vindication of the Tuscan Government, to satisfy those who wish to form a correct opinion on these subjects. It would be a hopeless task to try to convince any others.

Printed at the CATHOLIC ORPHAN PRESS, No. 5, Moorghy-hutta, under the superintendence of CHARLES A. SERRAO.

SUMMARY OF INTELLIGENCE.

No. 18.] CALCUTTA: SATURDAY, NOVEMBER 1, 1851. [VOL. XXI.

MISSIONS OF TONG KING.

Since the edict of our young king, Tu-Duc, against religion and its ministers, more especially the European missioners, his most pagan majesty forgot us; by degrees the Mandarins followed his example, and after a period of fear, things seemed to resume their ordinary aspect. Then, seeing that far from giving us religious liberty they strove to take it from us, we boldly resumed it, and, generally speaking, enjoy tranquillity at least up to this date. We have set to work with fresh vigour, preaching and hearing confessions night and day, chanting high mass with all solemnity before a great assemblage of the faithful as well as pagans. Jesus and Mary have blessed our efforts; we have reaped a more plentiful harvest than in any preceding year, as you may perceive by the following catalogue of Sacraments administered during 1849:—

Infidels' children baptised, ...	9 649
Christians' children baptised, ...	2.636
Adults, ...	693
Confirmations, ...	6,406
Ordinary Communions, ...	132.796
Viaticums, ...	2,779
Marriages, ...	1,045
Total Baptisms, ...	12.986
Confessions, ...	210,777
First Communions, ...	5,763
Extreme Unctions, ...	4.371

"To the six hundred and ninety-three adults that we have baptised, if you add the children that have been born of them, and fifty three pagan children we purchased and sent out to Christian nurses, you will have one thousand at least of Converts. The annual augmentation of this Mission is rated to be about from fifteen hundred to two thousand; it is increased by the arrival of some hundreds of Christians from east and south Tong-King, who come to settle near us, so that taking an average of years, our Christians increase at the annual rate of three thousand.—*Annals of the Propagation of the Faith, No lxxiii.*

The Gale.—Calcutta and its neighbourhood were visited with a most severe gale on Thursday, the 23rd instant, which has done very considerable damage among the shipping at the Sandheads. The storm appears to have reached Kedgeree on Wednesday night, and the fall of the barometer warned Mr. Beaumont the Pilot of the *Precursor*, then lying off Cowcolly, and he took refuge from its fury by running the steamer on shore at four o'clock. Soon after the barometer rose and the gale lulled, but the Pilot after making preparations for again getting afloat, judged it expedient to keep the vessel longer on the soft mud. At midnight, on Thursday, the coals were thrown overboard, and the steamer having lost her rudder, a substitute was prepared, and on the following morning at half past eight, she floated again, and steamed to the mouth of the Auckland Channel, whence intelligence was forwarded to Calcutta, and the *Erin* was at once despatched to take the passengers and mails on to Suez. It was fortunate for the Peninsular and Oriental Company, that the *Erin* was in port, for the *Lady Mary Wood* was in dock, and the two old steamers belonging to Government are both undergoing repairs. We must observe, en passant, that it is in the highest degree discreditable to our Government, that they should allow a port like Calcutta to remain at any time without a powerful steamer capable of affording assistance to distressed vessels. The Indian navy costs the State an enormous sum annually, and yet of the eleven steamers doing little at Bombay, not one can be spared for the most imperative duties in the largest port in the empire. The greatest credit is due to Mr. Beaumont for the cool judgment which he displayed under the most trying circumstances, and with the heaviest responsibility resting on his shoulders. The *Precursor* is not, we believe, injured, beyond the loss of her rudder, and will soon be ready for another trip. The *Hope* light vessel was driven ashore a little above Fuqueer's Creek, losing all her anchors, but without any further injury. The Tug *Powerful* also drove on shore, and the Captain's wife and two of his children were lost. We have not yet seen the particulars of this accident. The *Bengalee*, *William Sturges*, *Virginie*, the *Carery* Pilot vessel, the *Adele*, and others have been dismasted and driven on shore. The *Bengalee*, an English vessel, was driven on shore near Fuqueer's Creek, and is as yet the only ship which has become a hopeless wreck. The Captain, officers, and crew were all taken on board the *Hope* light vessel, which was stranded near them. Further news is anxiously expected from the Bay, as no less than six of our passenger ships are nearly, if not quite, due.

Strange to say, the public, in general, are likely to derive no small benefit from the gale, which has conclusively demonstrated, that neither thunder, lightning, nor rain can impair the usefulness of the Electric Telegraph. During the four and twenty hours of elemental warefare, when the whole air was filled with moisture and electricity, the small, cheap, homely instruments employed by Dr. O'Shaughnessy, worked effectually, and transmitted long messages from Diamond Harbour to Calcutta. The semaphore was, of course, useless. This disposes of the doubt which has been so often expressed, as to whether the Telegraph could be depended on in a climate like that of Bengal. It has succeeded under the most disadvantageous circumstances, and our next duty is to extend its benefits as widely as possible. One curious fact was observed during the storm, that the instruments employed in the Electric Telegraph required *less* battery power during the storm than in calm weather.

BALLOONS ON A NEW PRINCIPLE.—The balloons made for M. Petin were removed the day before yesterday from the Palais National, and will, in the course of a few days, be placed over the immense car or vessel building in a large piece of ground in the Rue Marbeuf. This vessel is now so far advanced that the spectator is able to form an idea of the plan on which M. Petin hopes to render his balloon-vessel navigable. The motive power is on the screw principle, worked by two small steam-engines and appears to be fully equal to the purpose intended. The most remarkable parts of the affair, however, are the leaves or wings with which it is supposed the navigator will be able to ascend or descend at will. If this apparatus should succeed, navigation in the air will be no problem, and will be even less expensive than any other means of locomotion, for the gas in the balloons will not be discharged as is now done, but will remain in reservoirs, and if the envelope be sound, and proper space be left for dilatation, it may serve for months. The balloons will be enclosed within a frame work, and so disposed as to offer no resistance, but rather facilitate the progress of the vessel. We understand that most of the scientific men who have examined the vessel and the modes of navigation proposed by M. Petin have signified their approbation of his theory, but they have still doubts as to the practical results. The frame work of the vessel, which is more than 200 feet in length appeared to us to be too slight to resist a violent storm, and a descent if sudden would certainly demolish it; but if the inventor, who, it is said, has devoted the whole of his fortune, should obtain the results that he anticipates, he will be able so to govern his vessel as to descend as gradually as he pleases. It is said that in about a fortnight, he will be ready for his first experiment.—*Sun.*

DEPARTURE OF THE MAIL.

Export Overland Mail, per *Hindoostan*, Friday 7th Nov.
After Packet..... Saturday 8th ditto.

B. C. ORPHANAGE. FREE SCHOOLS, AND WIDOWS' ASYLUM.

Miss Gregory, for August and Sept.,	Rs.	2 0
Samuel Jones, for April, May, June and July, ...		8 0
J. Piaggio, for August and September,...		2 0
A Friend to the Orphanage, ...		10 0

THROUGH REV. MR. PRENDERGAST.

Mrs. Sheridan, *Dum-Dum*, ...		5 0

THROUGH REV. MR. TEACY.

Sergt. Major Carney, ...		50 0
A Catholic, ...		3 0

THROUGH MR. N. O'BRIEN.

Thomas J. Kenny, ...	Rs.	100 0
G. D. B., ...		2 0
F. T. Rochussen, ...		10 0
Mrs. Ledlie, ...		2 0

BOW-BAZAR.

Collection made by Mr. Jas. Mylan, in aid of 'St. Xavier's Chapel,' for the Month of August last.

H. M., at *Burdwan*,...	Rs.	5 0
Mr. Jas. Rideout, ...		5 0
„ F. Pereira, ...		2 0
„ J. Cornelius Jun.		2 0
„ J. Baptist, ...		2 0
Messrs. Deefholts, ...		2 0
Mr. P. Rebeiro, ...		2 0
„ J, King, ...		1 0
„ Chas. A. Pereira, ...		1 0
„ J. F. *Pinto*, ...		1 0
„ M. T. Lepies, ...		1 0
„ J. Leal.		1 0
„ Thos. Gregory, Jun.		1 0
Mrs. C. R. Belletty, ...		1 0
„ R. DeLallana, ...		1 0
„ Hobson, ...		1 0
„ Speede, ...		1 0
„ M. B. Botellho,...		1 0
„ Rose Pyva, ...		0 8
Mr. E. Botellho, ...		0 8
„ W. Salvador, ...		0 8
„ P. Gill, ...		0 8
„ J. Brown, ...		0 8
„ Nicholas, ...		0 4
Mrs. R. Lepies, ...		0 4
„ E. Martin, ...		0 4
„ E. Ambrose, ...		0 4
„ J Francisco, ...		0 4
Mr. J. Botellho, ...		1 0
„ A. Catholic, ...		2 0
„ J. Martin,...		1 0

Expenditure.

Paid servants' wages, Organist, Washerman, Candles and other contingencies, ...Rs.	20	2 6
Ditto for making 4 Albs &c. &c., and 3 suits of Linen for the Altar, ...	27	11 9
Ditto for making new Screen for the Altar and Sundry charges, ...	23	4 3

CHURCH OF THE SACRED HEART DHURRUMTOLLAH.

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ST. XAVIER'S CHAPEL.

BOW BAZAR.

Native Convert Association.

The Members of this Association are reminded that the plenary Indulgence granted by his late Holiness Gregory XVI., may be gained on to-morrow Sunday, November 2nd by those of the Society, who besides Confessing and Communicating shall have complied with the other conditions prescribed by the Sovereign Pontiff.

NOTICE.

To the Members of the General Committee, for the *Orphanages and Free Schools, the Native Convert Association &c. &c.*

The Members of the above named Committee are requested to meet at the Cathedral House, on to-morrow Sunday, November 2nd at 10 o'clock A. M.

PRINTING.

BOOK and JOB-WORK of every description executed at the *Catholic Orphan Press*, with neatness, correctness, and despatch, on moderate terms.

Printed at the CATHOLIC ORPHAN PRESS, No. 5, Moorghy-hatta, under the superintendence of CHARLES A. SERRAO.

SUMMARY OF INTELLIGENCE.

No. 19.] CALCUTTA: SATURDAY, NOVEMBER 8, 1851. [VOL. XXI.

The following intimation of a strange and tragic occurrence was received by Electric Telegraph at a quarter to 7 o'clock yesterday evening :-

"Message received from Pilot Moxon of Ship *Hydery*, that the Ship *Fawn* has been taken by her crew, Captain Rogers and officers murdered."

The following is from our correspondent at Peshawar and is dated the 24th ultimo :—

While the Catholics hold their rites in an edifice constructed for the purpose, it must must be recorded to the shame of the Protestants that they have as yet no regular place for divine worship. Church service is performed 'tis true in the residency, but the room is so very small that but a few members can attend. And then we have such an indifferent padree. His name is Moore, rest a Missionary at Burrissaul, one whose sermons act as an excellent soporific, and who, as if to increase the dislike evinced towards him by the congregation, affects the churl in his behaviour, thinks nothing of keeping parties waiting long beyond the time on occasions when his services are in requisition whether at a marriage, funeral, or church service, I know an instance that occurred recently when a soldier died and the officer who marched the funeral party down to the grave yard waited for the reverend gentleman until the sun had risen pretty high, when finding it impudent to keep the man out any longer he commenced reading the service himself, and about to close of it arrived the Padree when the whole had to be gone over again!

What a contrast does the Catholic clergyman afford to this man! Wherever there is sickness, or sorrow, or mirth, there is this man to be seen sympathizing with the sufferers, administering consolation to the mourners or participating in the general joy around him on happy occasions This is a type of a true Christian minister, and it makes one turn away with disgust from the wild aristocratic notions of our Protestant clergy."

We think it as well to mention that our correspondent is a member of the Church of England Some of his remarks remind us of the contrast noticed by one of our north-western contemporaries some time ago as exhibited at this same Peshawar— the Roman Catholic chapel rapidly approaching completion and the priest living in a tent beside it;—the Protestant parsonage house erected, but no signs of a church!—*Bengal Hurkaru.*

MADRAS.

THE WIDOWS' AND ORPHANS' FUND OF THE HORSE ARTILLERY.—On the publication of the new rules for the Widows' and Orphans' Fund of the Horse Artillery in the early part of the year 1849 some of the Catholic Subscribers in the E. Troop at Secunderabad demanded an explanation of rules 15 and rule 18, which appeared to them to be susceptable of a construction adverse to their religious principles. For the better understanding of the case we here insert the rules referred to in full.

Rule. 15. All children of deceased Soldiers above 5 years of age to be recommended for admission into the Male and Female Asylum as soon as convenient after the decease of their parents. Any objection to this measure on the part of the mother or guardian will be considered as arising from their competency to maintain them independent of the fund, and they will be accordingly struck off; but, in the event of Children being from any cause inadmissible into the Asylum, their pension will be continued to them.

Rule 18. A widow resigning her children unto another person will be required to notify the same for the information of the Committee, who, if it should appear from the pecuniary circumstances of that person requisite, may authorise the individual in question to receive the children's pension, from the fund in lieu of the mother.—*Madras Catholic Expositor.*

The religous war in Bombay appears likely to grow into a very serious affair. The violent party among the Musulmans have apparently prevailed over the more moderate, represented by the Cazee and the richer citizens, and the Government is blamed for not hastening the march of the European troops. The *Bombay Times* has published a translation of the Essay on Mahomed which created the excitement, and it appears to be a most moderate and unobjectionable production.—*Friend of India.*

Spain.—The Madrid journals of the 3rd contain an account of the christening of the infant child of the Duke and Duchess de Montpensier in the palace at Seville. The ceremony took place with great pomp, and the Cardinal Archbishop of Seville officiated. The Duke d'Aumale was god-father, and not fewer than twenty-six names were given to the princess amongst them were those of Marie Amelie. The Duke de Montpensier; as delegate of the Queen, subsequently invested the royal child with the ribbon of the Order of Maria Louisa.

The Captain-General of the Isle of Cuba has written a despatch, dated August 2, to the Minister at War, stating that the territory under his command enjoys the most perfect tranquillity, and that the seditious bands who had risen in the centre of the country had been totally destroyed.

The Government of her Most Catholic Majesty has been strengthened by an adhesion from the Moderate party, General Armero having accepted the portfolio of Marine after an evening conference, with Bravo Murillo. The speedy return of Narvaez to Madrid, if not to office, is however, anticipated.

Italy.—Upwards of fifty persons have been tried at Rome on the charge of having taken part in the destruction of the carriages of the cardinals in 1849. Several have been condemned to the galleys for life, and many others to the same punishment for a limited term.

R. O'Gorman, Esq., one of the oldest merchants of Dublin, has left Ireland for the United States. He has carried out with him a capital of over 20,000*l.* The exile of his only son, unfortunately led away by the mania of '48, who is at present practising as a barrister at the American bar has been the cause of Mr. O'Gorman's departure.

THE ARCHBISHOP OF ARMAGH.—While the organs of English despotism and the treacherous Whig ministry are pouring out their slander on the head of Dr. Cullen, endeavouring to blacken his character, misrepresenting his motives, and threatening that all the terrors of English law will soon be let loose upon him, his Grace is quietly and meekly discharging the onerous duties of his high and holy Mission amongst the poor flock committed to his care. On Saturday last his Grace administered the Sacrament of confirmation at Forkhill to several hundred children, and remained at the hospitable residence of the worthy Parish Priest, Rev. Mr Mulligan, till Monday, on which day he proceeded to Newtownhamilton, where he confirmed a large number of children, whose knowledge of the principles of their religion did infinite credit to the Rev. Mr. Lamp, P.P, and his amiable Curate, the Rev. Mr. M'Parlan. The ceremonies at Newtownhamilton were witnessed by several Protestant ladies and gentlemen, and after hearing the Primate address the children on the nature of the Sacraments he had administered, they seemed astonished at the meekness and gentleness of the Catholic dignitary, whom they were taught to believe was a turbulent bigot.—*Tablet.*

B. C. ORPHANAGE, FREE SCHOOLS, AND WIDOWS' ASYLUM.

A Friend to the Orphans, through Mrs. Oliva. 20 0

Mr Blunt, Pilot service, through Mr. H. M. Smith, ... 12 0
Capt. McClear, *Ship Malabar* ... 20 0

Donation towards the purchase of the Orphan Premises at Intally.

A Pious Catholic, through Mr. David John, ... 26 0

THE TABLET.

Messrs. D'Rozario & co. are prepared to supply the Tablet, Catholic Newspaper, of which they have received the Nos. for Sept. by the '*Oriental.*' Subscription price one Rupee Four As. per month, or Fourteen Rs. per year, *payable in advance.*

CHURCH OF THE SACRED HEART DHURRUMTOLLAH.

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Calcutta, 23rd October, 1851.

NOTICE.

Anniversary of all Souls, St John's Chapel Circular Road.

For the future, the solemnity of the benediction of the Graves at the Cemetery attached to St. John's Chapel Circular Road, will take place in the morning immediately after Mass on the anniversary of all Souls.

NOTICE.

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Subscription.

Archbishop Carew, ...	Rs. 25	0
Rev. Mr. Kennedy, Rector of St. John's College, ...	5	0
Rev. Mr. Stephenson, St. John's College, ...	5	0
Mr. P. S. D'Rozario, ...	16	0
A Catholic, through Rev. Mr. Varelli,	6	0
Capt. McClear, *Ship Malabar,* ...	5	0

Nearly ready for Publication.

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SUMMARY OF INTELLIGENCE.

No. 20.] CALCUTTA: SATURDAY, NOVEMBER 15, 1851. [VOL. XXI.

Germany —The *Journal of Munsheim* announces that Baron Turckheim, formerly a member of the Baden Ministry, and M. Baersch, ex editor of the *Courrier du Bas Rhin* in which he used to abuse the Catholics, have abjured the errors of Protestantism, and were lately received into the bosom of the Holy Catholic Church.

England—Mr J J Lillywhite, a member of the choir of St Mary's Soho, has followed the example of Mr Fiddes, and submitted to the Catholic Church He was received into the Church at the Oratory on the Feast of the Nativity of our Blessed Lady. Another member of this congregation made his public profession of the Catholic Faith at St. John's Islington, on the previous evening, and other conversions are anticipated in the same locality. Mr. Fiddes family were also received into the Church at the Oratory It is reported that some more of the officials of St. Anne's, Westminster, will abjure Protestantism shortly.

The Prince Archbishop Primate of Hungary is now preparing the founding of several new convents for the education of young girls

Italy —The Delegate Councils of Pignerol ordered that an inspection should be made upon the establishments of the Brothers of the Christian Schools The inquiry took place at Turin and although the commissioners were not aid nt admirers of the Brothers the result of their inquest was most favorable Let us hope that whatever may be the intention of those who asked for it, the inquest of Pignerol will but bring truth to light, and give a plain answer to those friends of the people who are so desirous of depriving the poorer class of their most useful and devoted instructors.

In *Turin*, a rigid examination of refugees has commenced Each must declare, on solemn oath, the reason of his leaving his own country And official permission for further sojourning is granted only to such who prove that they emigrated on account of politics, and then only provisionally and for a short space of time Many who asserted themselves to be political refugees in order to have a provision granted them, have been sent away, and thus acquired in reality a right to be denominated political refugees —*Catholic Standard*

THE CAPE

We have received a voluminous mass of correspondence and papers from the Cape colony, on the alarmingly critical state of affairs there. Time and space are not left us for any attempt at giving even the substance of the whole budget, but their bearing may be conveyed to our readers by a single extract from one letter, written to us by a colonist having the very best sources of information the colony supplies. His tone is dispairing —

"My own opinion is that the colony is lost, The British Government has lost the affections, the confidence and the fear of a parties, Dutch and English, Christian and Heathen, black and white. Taking Lord Grey as an element, fifty thousand men would not restore order and enforce submission in Southren Africa The native tribes are those roughly roused and evidently acting in concert with one another, and with the hitherto humble and faithful natives within the colony, The Dutch Boers and older colonists speak openly of 'trekking' to join their friends, who now form an independent republic in the interior, where they may defy the whole British army, and the English on the frontier were speaking of abandoning their lands and moving to new South Wales, even before the late news of gold-mines had reached them. That news will decide the case. The young and enterprising, the strength of the colony—and indeed all who have the means of moving—will at once abandon a settlement which has not strength enough left, to resist the Colonial Office, for a group of settlements that will in a few months cut the connection altogether. It breaks the heart to think what an empire Great Britain is losing—losing with disgrace not only to her policy but to her arms—through the crimes of a Minister and the apathy of Parliament..... Now all hope is crushed. The Cape colony, the Sovereignty, and Natal, are lost. Nothing that Ministers *will* do can save them..... By the time Parliament assembles in February, all this will be *history*, to a great extent it is history already."—*Spectator, Sept.* 21.

FRIDAY, NOVEMBER 7,

We have republished from the *Straits Times* of the 14th October, a minutes account of the tragedy on board the *Fiun* The crew, it appears, consisted entirely of Malays, Javanese, and Bengalees, and, as usual, the motive for the crime was not the desire of plunder, but of revenge The Burra Tindal, or head of the native crew, a Malay, was smoking near the fore hatch, for which offence the Chief Mate thrashed him with a rope's end Soon after—we take this fact from another account—the men went up to the Captain to complain of the Mate's conduct, but Captain Rogers supported his officer, and then the murders which we have already recorded were committed. That no design of plunder was entertained, is evident from the fact that the crew set fire to the vessel while they were themselves on board, and made off in the boats. The conduct of the Chief Mate is, of course, in no degree an excuse for the atrocities of the crew, but it is to be regretted that British seamen should never learn either to understand the feelings of orientals on the subject of personal insult, or to restrain their own disposition to resort to violence on trifling occasions

The *Singapore Free Press* notices, that the cultivation of cinnamon has been entered upon with great zeal in Malacca and Singapore The plants promise well, and the spice is expected to prove a new source of profit to the merchants of the Straits. There exists in England a demand for cinnamon which would be practically unlimited, but for the preposterous duty imposed upon the spice, which is equal to more than three hundred percent, upon its cost.

SATURDAY, NOVEMBER 8.

We extract the following notice of a new printing press, patented in America, from the *Bombay Guardian* —"A patent is being taken by a Mr Foreman for a printing press moved and regulated by galvanic magnets His paper works upon a reel, and is continuous, like the telegraphic coil. The paper passes over the type on a cylinder, and when one side is worked the paper is reversed, and the other side printed with a perfect register, and the sheets are clipped apart as they come from the press, by an ingenious contrivance. According to American authorities, 'there is no limit hardly to the speed at which this press will work, its exactness is beyond anything known in this line of machinery, and, what is better than all, Mr. Foreman says he can put up the largest sized press at a cost of not more than 500 dollars.' Mr. Foreman is a practical printer, and a citizen of new Boston, Illinois."—*Friend of India*

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A Catholic, for Nov.	Rs. 3	0

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A Catholic, at Serampore,	5	0

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NOTICE TO CORRESPONDENCE.

Mr. Manual of Patna having happily found a ready medium at Bombay for the publication of his Poems, is informed, that they are not suited to the *B. C. Herald.*

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SUMMARY OF INTELLIGENCE.

No. 21.] CALCUTTA: SATURDAY, NOVEMBER 22, 1851. [VOL. XXI.

A short time since the accession of Lady Georgiana Fullarton to the ranks of the Roman Catholic faith was announced. Her ladyship is now endeavouring to raise a fund for the erection of model lodging-house for the lower orders of the Irish frequenting London. This lady is sister to Earl Granville, and niece to the Duke of Devonshire, and is known in the literary world as the authoress of *Ellen Middleton*, *Grantley Manor*, and other productions.

The *Dorset County Gazette*, referring to the Abode of Love, says:—"Every day, from a well-appointed mansion near Prince's gate, issues an equally well-appointed equippage, with four horses, and as many outriders. In the carriage, usually open, sat Mr. Prince, and one or more companions, male or female. The state was quite regal; the obsequiousness of the attendants was more than royal, for it looked very much like idolatry. Bareheaded and reverential stood the horsemen as the great Mr. Prince alighted from his triumphal car, and be it understood these attendants were not paid servants, but trusting disciples, whose worldly goods of no scant measure had all been thrown into the common stock, and sustained the state of the 'Lord' of the Agapemone."

In a recent number of the *Literary Gazette*, it was stated that M. Simonidés, a Greek *savant*, had discovered in the old papers of a Greek convent an indication that the original MS. of the Acts of the Apostles was buried in an island in the Sea of Marmora. We now learn that a search has been made in the spot pointed out, and that it has led to the discovery, not of the Acts, but of a copy of one of Aristotle's treatises, and a map of the islands. The things appear to have been interred by a monk, about the year 1204.

A further experiment was privately made on the Grimsthorpe Estate, near Bourne, on Thursday week, of the possibility of adopting the power of steam as an instrument in turning and pulverising the soil. It would seem that the principle of ploughing by steam is no longer a chimera. Lord Willoughby d'Eresby, at an enormous expense, has so perfected his plan that he will shortly invite the committee of the Royal Agricultural society to witness the result of his experiments, which are stated to have ended in complete success. One of the engines used for the purpose has been exhibiting in the Crystal Palace; the experiment we are now about to describe was therefore tried with one engine only. The field selected for the purpose had grone a wheat crop, and was of good malleable soil. The engine—a beautiful piee of machinery—was placed on a moveable tram-road at the end of the field:—

"By way of testing the relative powers, the plough, a double one, with reversed shares and coulters, was drawn in one direction by horses, and contrarily by steam. The horses, four very powerful animals, had much labour to drag the implement, and that only at a slow pace; whilst the engine, of 26-horse power, hurried it back as fast as a man could fairly walk, to conduct the plough. After several 'bouts' a subsoil plough was attached at a gage of nine and afterwards twelve inches. This additional burden, which the horses could not possibly have drawn, evidently steadied and improved the motion, and left the work in a most satisfactory manner. Harrows were afterwards appended with an equally pleasing result. The ploughing took place across old land which showed in some places considerable dips."

Two engines placed parallel at each end of the field would, without difficulty, with only a double plough, complete four acres of land in ten hours, and, if required, subsoil it too. We will now proceed to show the relative cost of ploughing a field of (say) 24 acres by animal power, and by the aid of the steam engines:—

BY HORSE POWER.	£	s.	d.
24 Acres of Land, requiring two horses abreast and man, could be ploughed at 8s. per acre ...	9	12	6

BY STEAM POWER.				£	s.	d.
Two engine-drivers, at 3s. each per day, 6 days				£1	16	0
Two stokers,	2s.	do.	do.	1	4	0
Ploughman,	2s.	do.	do.	0	12	0
Five boys,	8d.	do.	do.	1	0	0
Fuel,	4s. 8d.	do.	do.	1	8	0
Add 10 per cent, wear and tear of engines, say 8d. an acre				0	16	0
				6	16	0
Balance in favour of Steam Power				£2	16	0

By steam power the 24 acres would be completed in a week. It would require at least ten horses to plough it in the same period. Some land must have more horse and manual labour, and, of course, at a greater cost than in the above calculation. No estimate is made of the value of subsoiling, which, with steam power, would be better accomplished without additional expense, except one man, perhaps, for guiding the plough.

SPAIN.

The Madrid journals of the 3rd contain an account of the christening of the infant child of the Duke and Duchess de Montpensier in the palace at Seville. The ceremony took place with great pomp, and the Cardinal Archbishop of Seville officiated. The Duke d'Aumale was godfather, and not fewer than twenty-six names were given to the princess—amongst them were those of Marie Amelie. The Duke de Montpensier, as delegate of the Queen, subsequently invested the royal child with the ribbon of the Order of Maria Louisa.

The Captain-General of the Isle of Cuba has written a despatch, dated August 2, to the Minister at War, stating that the territory under his command enjoys the most perfect tranquility, and that the seditious bands who had risen in the centre of the country had been totally destroyed.

The Government of her Most Catholic Majesty has been strenthened by an adhesion from the moderado party. General Armero having accepted the portfolio of Marine after an evening conference with Bravo Murillo. The speedy return of Narvaez to Madrid, if not to office, is, however, anticipated.

The Sub-Marine Electric Telegraph between England and France has at length been completed, and Paris is placed in instantaneous communication with London. So perfect is the isolation of the "wire,"—a strong iron cable—that a cannon was fired from the ramparts of Calais by means of electricity passed along the line from England.

Salt for the "Household Words."—Mr. Dickens states that owing to the Government duty on Salt, the price to the consumer is about *eight pence a pound*, and that every man who earns three shillings a week, is obliged to expend one-fourth of that pittance in Salt for himself and family; that is to say, that every man who earns 6 Rs. 8 annas a month, expends no less than 1 Rupee 10 annas of this amount in Salt. This statement shews how profound is the ignorance which prevails on Indian subjects among the most able and gifted men in England, notwithstanding the regular and rapid intercourse which has now been established between the two countries by means of a double monthly steam post. Mr. Dickens will be not a little surprised to find how grossly he has been misinformed, and his confidence abused, when he learns that the price of Salt to the consumer, including the Government duty, is not *eight pence* a pound, but just *one penny a pound*, and no more. Whenever Salt sells at a high price, the difference arises from the expence of conveyance, which would fall equally on the Salt, event if it were sold for next to nothing.—*Friend of India.*

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SUMMARY OF INTELLIGENCE.

No. 22.] CALCUTTA: SATURDAY, NOVEMBER 29, 1851. [VOL. XXI.

VISIT OF HIS GRACE THE ARCHBISHOP OF TUAM.—The utmost anxiety is manifested to hear his Grace, the Archbishop of Tuam, who is to preach on the 28th inst. at Copperas-hill, in aid of very excellent schools attached to that chapel. A vast number of Protestants have signified their intention of being present. His Grace will proceed to London on the 29th or 30th on a visit to his Eminence Cardinal Wiseman. The bigots are howling loudly for a prosecution, but yet his Grace will appear as "John, Archbishop of Tuam." There is a certain amount of excitement attached to his Grace's visit to this town.—*Liverpool Correspondent.*

FRIDAY, NOVEMBER 21.

The following notice of the mode in which the authorization of a Railway scheme is procured from the Legislature of any American state is extracted from the *Times*. It presents a singular contrast to the delay and enormous expense attending a similar operation in England, where the principle seems to be to give the landholder every possible advantage, and the public none at all. The Americans obviously believe that the fact of a Railway being profitable, is sufficient proof that it was required, and they dispense with the preliminary mystification which forms so conspecuous a portion of the English Railway system:—"Nothing can be more simple, expeditious, and cheap than the means of obtaining an Act for the establishment of a Railway Company in America. A public meeting is held at which the project is discussed and adoped, a deputation is appointed to apply to the Legislature, which grants the Act without expense, delay, or official difficulty. The principle of competition is not brought into play as in France, nor is there any investigation as to the expediency of the project with reference to future profit or loss as in England. No other guarantee or security is required from the Company than the payment by the share-holders of a certain amount, constituting the first call."

MONDAY, NOVEMBER 24.

The *Mauritius Commercial Gazette*, of the 11th October, contains a Minute by the Governor of the island upon the increase of the facilities for procuring labour in the island itself. His Excellency recommends that entire village communities should be imported from this country, and settled upon lands in the Mauritius, where they would become permanent residents, while their number might be increased by the addition of such of the Indian immigrants, as preferred a permanent settlement to a return to India. It is evident from Mr. Higginson's remarks, that he has confounded the village system of the North West with the Zemindaree system of Bengal, but his plan is none the less a good one. We think, however, he would find it more practicable to import one of the smaller wild tribes of Bancorah, entire, than to persuade the Bengal cultivators to migrate.

The *Madras Athenæum* has received Sydney papers to the 16th September, up to which period, gold still continued to be found in large quantities, about £20,000 being received in Sydney every week. Attempts had been made to search for gold below the surface of the soil, and the experiment was highly successful, one party in particular having dug down to a depth of fourteen feet, and *discovered gold at every foot*. A thick vein of silver had also been struck, and one party had obtained gold to the value of £300 in a single place in one week. Trade was, however, exceedingly dull, and the merchants were suffering severely.

TUESDAY, NOVEMBER 25.

The following is the report of the last Opium sale:—

Behar Chest	1,974	Average	1011	Proceeds 19,96,258
Benares "	865	"	961	" 8,31,200

This shows a slight advance on previous rates of Rs, 24-4-5 for Behar, and Rs, 26-2-5 on Benares.

The *Hurkaru* gives, on the authority of a San Francisco journal, an account of a new American clipper supposed to be the fastest sailing vessel in the world. The vessel in question, the *Flying Cloud*, made one run of 374 miles in twenty-four hours, being at an average rate of 15¾ miles per hour, or about three miles an hour faster than the fastest Ocean Steamer known. In three consecutive days she made 992 miles, and her demensions are "Length 235 feet, Deam 41 feet, Depth of hold 21½ feet, and she carries 1800 tons of cargo."—*Friend of India.*

INCREDIBLE CREDULITY.—One day last week a gypsy woman presented herself at the door of a person in rather humble circumstances, named Elizabeth Fry, and residing upon the South Market Road, Yarmouth, and after vainly endeavouring to obtain some employment in her own peculiar line, the fortune-teller ventured the remark that Mrs. Fry had in her possession some sovereings. Finding she made a luck hit, she further informed her dupe that if she would give her ten sovereings she would put them in a piece of paper, lock them in a box, and upon condition that they should not be looked at until the following day, the ten sovereings should be charmed into twenty. The offer was accepted by Mrs. Fry, who most scrupulously adhered to her bargain, but upon the following morning she found that she had paid only too dearly, as on opening the box, it is almost needless to say, the ten sovereings had been charmed into ten farthings. *Ipswich Express.*

WESLEYAN REFORM MOVEMENT.—The division in the Wesleyan body, which took place upwards of two years ago, still continues, and threatens to become more general. Some time since, delegates were appointed to proceed to Newcastle, with a view of coming to some understanding with the magnates of the Wesleyan body, but, failing, they returned to their constituents; and a meeting was summoned last evening at St. Martin's Hall, for receiving their port. The chair was taken by Mr J. Harrison, who said that the progress of the movement was most encouraging;—

Mr. Child, one of the delegates, said, they had come to a unanimous resolution that there should be no surrender, no supplies. (Loud cheers). He did not believe the conference party would come to terms; but he was convinced that, if they did not, the result would be a break-up of the society. (Here, here.) The request of the delegates that the conference would entertain the claims they had to prefer on the part of the Wesleyan people had been met with a contemptuous refusal. Thereupon the delegates had assembled, to the number of upwards of 300, and had come to a series of resolutions to the effect that they would not seek to establish a new society, but would persist in the movement with increased vigour, and would take steps for raising a fund, which should be devoted to the sending of agents all over the country, and taking other steps for promoting their views. They had now nearly £1,900 in hand.

Mr. Nicholls, another delegate, followed.

Mr. Dennis moved a resolution, deploring the spirit in which the preachers' conference had repulsed the people's committee of privileges (the delegates) in their attempt to obtain a consideration of the people's claims, and thanking Dr. Beaumont and others who supported the delegates in seeking for an arrangement with the conference.

Mr. Browning seconded the resolution, which was unanimously agreed to, and other resolution for carrying out the object of the meeting were passed.—*Globe.*

WAGES IN SOUTH AUSTRALIA.

The following is a return showing average wages of mechanics and others in South Australia, for quarter ending 31ts Dec. 1850.—Blacksmiths, 9s. per day, without board or lodging, bricklayers, 7s. to 7s. 6d. ditto; brick-

makers, per 1,000, 10s. to 13s. ditto; carriage-makers, 7s. per day, ditto; coopers, 6s. to 7s. ditto; day labours, 4s. per day, ditto; wheelwrights, 6s. to 6s. 6d. ditto; miners, tributers, according to agreement, boys, 6d. to 1s. with board and lodging; shipwrights, 8s. to 9s. per day, without board or lodging.—*Chronicle.*

BOMBAY.

A compass has been invented by D. Napier and Son, which registers upon paper the exact course which a vessel has been steered for twenty four consecutive hours. Its object is to enable the Captain at any time to ascertain if the ship has been steered correctly; and if not to shew the period of error, and the amount of deviation. The instrument has been patented, and exhibited at the Great Exhibition.—*Bombay Telegraph and Courier, November 6.*

B. C. ORPHANAGE, FREE SCHOOLS AND WIDOWS' ASYLUM.

Mrs. J. Mendes, for October, ...	Rs.	2	0
Mr. M. Castello, „ „		1	0
Miss Gregory, „ „		1	0
Mr. J. Piaggio, „ „		1	0
A Catholic, for Intally Female Orphanage, ...		8	0
Mrs. O'Brien, 6 bundles of Clothes.			
Mr. R. Hand, Jr. 1 ditto ditto.			
J. W. Carter, Esq., 1 ditto ditto.			
Mr. Mendany, 1 ditto ditto.			

BOW-BAZAR.

Collection made by Mr. Jas. Mylan, in aid of 'St. Xavier's Chapel,' for the Month of September last.

Mr. Jas. Rideout, ...	Rs.	5	0
„ F. Pereira, ...		2	0
„ J. Cornelius, Jun.		2	0
„ J. Baptist, ...		2	0
Messrs. Deefholts, ...		1	0
Mr. J. King, ...		1	0
„ Chas. A. Pereira, ...		1	0
„ J. F. Pinto, ...		1	0
„ M. T. Lepies, ...		1	0
„ J. Leal, ...		1	0
„ Thos. Gregory, Jun.		1	0
Mrs. C. R. Belletty, ...		1	0
„ R. De Lallana, ...		1	0
„ Hobson, ...		1	0
„ Speede, ...		1	0
„ M. B. Botellho, ...		0	8
„ Rose Pyve, ...		0	8
Mr. E. Botellho, ...		0	8
„ W. Salvador, ...		0	8
„ P. Gill, ...		0	8
„ W. Martin, ...		0	8
„ J. Brown, ...		0	4
„ J. Nicholas, ...		0	4
Mrs. R. Lepies, ...		0	4
„ E. Martin, ...		0	4
„ E. Ambrose, ...		0	4
„ T. Francisco, ...		0	4

Expenditure.

Paid Servants' wages and Contingencies, ...	Rs.	14	3
Ditto for a pair of Cinctures, ...		1	0

THE TABLET.

MESSRS. D'ROZARIO & Co. are prepared to supply the Tablet, Catholic Newspaper, of which they have received the Nos. for Sept. by the '*Oriental.*' Subscription price one Rupee Four As. per month, or Fourteen Rs. per year, *payable in advance.*

THE BENGAL CATHOLIC HERALD.

Terms of Subscriptions.

Annually in advance, ...	Rs.		10
Half yearly, ...			6
Monthly, ...			1

Broken periods will be charged as for month's Subscription.

Extra Nos. to Subscribers, each, ...	As.		4
Ditto „ to non-Subscribers, each, ...			8

☞ *Annual and Half Yearly Subscribers to the Catholic Herald are reminded, that their subscriptions are now due and we shall feel thankful by their remitting the same to Charles, A. Serrao, Superintendent of the Bengal Catholic Orphan Press, No. 5. Moorghyhutta Street, Calcutta.*

CATHOLIC CATHEDRAL FEMALE SCHOOL.

Established A. D. 1829.

A day School for young Ladies under the direction of the Ladies who have arrived from the parent house of the Loretto Institute in Ireland.

The course of instruction, besides various kind of Needle Work, will comprise all those studies which are usually included in a useful and liberal English Education, viz., Reading, Writing, Arithmetic, History, Geography, Use of the Globes, &c. &c.

Terms, to be paid in advance, Six Rupees per month.

NOTICE TO CORRESPONDENTS.

Our Correspondent at Nowagong is informed, that were we to publish the Correspondence sent by him to us, we would, as we think, just do that, which the wretched bigot he complains of would ambition, 1st because thus he would attain notoriety, which of however unenviable a description is always gratifying to little and vulgar minds; 2ndly, because, by occasion of that notoriety, he would hope thus to recommend himself to the patronage of kindred bigots, who would be able to procure him more lucrative contracts than that which he has declined, and assist him to get fat on bigotry, the very object which he and those like him have usually most at heart.

Printed at the CATHOLIC ORPHAN PRESS, No. 5, Moorghyhutta, under the superintendence of CHARLES A. SERRAO.

SUMMARY OF INTELLIGENCE.

No. 23.] CALCUTTA: SATURDAY, DECEMBER 6, 1851. [VOL. XXI.

ARRIVAL OF THE OVERLAND EXPRESS.

The Railway through Egypt is to go on.

The Mails from India, of dates from Bombay 17th September, Calcutta 8th, and Madras 14th Idem, were delivered in London, *via* Marseilles, on the 17th October; *via* Southampton 24th.

The P. and O. Company's Steamer brings on considerable quantities of bullion for Bombay.

Mr Farrant has resigned the Civil Service.

Cotton has been very dull of sale; and price fallen.

The English Revenues were in a flourishing condition by the last returns.

Colonel Jarvis, Bombay Engineers, is dead.

The Lord Chief Justice of England is now at Rome, and has had the honour of an interview with the Pope.

No such visitation as that under which Ireland suffers has fallen on any European nation for centuries. Ireland, in natural fertility and every other advantage for supporting population, is equal to England, and superior to Scotland, or Wales; yet Ireland has only 230 inhabitants to the square mile, while England has 420, or about 80, per cent. more. Ireland is by comparison under populated, yet the wages of labour are about one third of the rate of England, and the value of land considerably less than one half.

The resistless tide of emigration from Ireland is the most important object of contemplation or intelligence. Every circumstance increases its force and drawn into the current a better class of emigrants. It is a fearful *Exodus*. The "Roman Catholic University," and the "Defence Association," and the "Tenant League," and the great subjects of agitation, are now absorbed in the never fact of repudiation as stated in the correspondence between Lords John Russell and Lucan.

The French President has taken another step in his path towards re-election. He has expressed his intention of inserting in his annual "message," a clause utterly condemnatory of the recent law which disfranchises three millions of electors. The Ministry, have, in consequence, resigned en-masse, and France remains for the time without a responsible Government. This measure is regarded by the journalists of Paris as equivalent to a determination on the part of the President to abandon the "cause of orders, and rely upon the Republican portion of the nation. The Spanish Government has conferred the highest distinction, in its power upon the defenders of Cuba.

The Mail brings us no fresh information with respect to the Egyptian question, except the following note addressed from the Foreign office to the Chairman of the P and O. Company:—

"SIR,—I am directed by Viscount Palmerston to acknowledge the receipt of your letter of the 10th ultimo, expressing on behalf of the Peninsular and Oriental Steam Navigation Company, the apprehensions entertained by that association lest the issue of the discussions between the Porte and Pasha of Egypt should have a prejudicial effect upon the transit of passengers and goods through Egypt.

"I am to state to you in reply, for the information of the Company, that whatever questions of etiquette and form may have arisen between the Sultan and Abbas Pasha in regard to the construction of a railroad between Alexandria and Cairo, or in regard to the introduction of the *tanzimat* into Egypt, Viscount Palmerston entertains no apprehension that the construction of the railroad will be stopped, or that the local Government of Egypt will be deprived of the means of maintaining order in that province.

"I am, Sir, your most obedient humble servant,

"H. U. ADDINGTON."

THURSDAY, NOVEMBER 27.

We are rejoiced to perceive a statement in the *Madras United Service Gazette*, that their is every probability of [illegible] of the School of Arts at Madras, created by Dr. Hunter, being made a Government appointment with suitable allowances. The post will, of course, be tendered upon the founder of the School, and Dr. Hunter will thus be enabled to devote his whole time to the completion of his philanthropic project, while the Madras Authorities will earn the praise of having been the first Indian Government to place a medical man in the position for which he was exactly qualified.

The London correspondent of the *Madras Athenæum* reports that the Commissioners of the Great Exhibition have resolved to fund the large surplus at their disposal, in order that if another Great Exhibition be deemed advisable five or six years hence, it should not be necessary to appeal again to the public.

The *Straits Times* of the 4th November contains a few items of intelligence from Java and Borneo, but they consist chiefly of accounts of the killing of tigers, and the ravages of storms. The pepper crop in Bencoolen is said to be extraordinary.

The *Hong-Kong Register* of the 14th October mentions a report current at Fu-chow, that there had been a conspiracy in the Imperial family of China, to remove the present Emperor, whose life was in danger. It is not improbable, therefore, that the report brought by the Tibetan Lama may be true as regards the abdication of the Emperor, though erroneous as regards the reason of that measure.

MONDAY, DECEMBER 1.

The *Lahore Chronicle* informs us, that the whole of the field force at Mooltan, had received orders to hold themselves in readiness to march at the shortest notice. The reason of this order has not yet transpired; it is probably connected with the movements of the mountain tribes, but they are neither Hottentots nor Kaffirs, Captain Coke has returned to Kohat, after his military promenade throughout the Meerannie valley, and though watched by the Wuzeerees, lost only two men on his return. The latter tribe also made an attack on the Bahadoor Khel Salt mine, but were gallantly received by the detachment stationed there, and driven back with the loss of eleven men.

The *Hurkaru* supplies us with another illustration of the advantages of the Electric Telegraph, over the old Semaphores. A communication was received after dark by Telegraph, from Kedgeree, stating that H. M.'s ship *Serpent* required stores; such a massage, which could not have been sent, however great the urgency, till the following morning by the Semaphores, was now received and immediately acted on.

TUESDAY, DECEMBER 2.

The *Hindoo Intelligence* gives us a summing up of the Opium sales of the year, from which we extract the following schedule:

		Total chests.	Proceeds Co.'s Rs.
1st	sale	2870	28,85,325
2nd	do.	2855	25,25,525
3rd	do.	2835	24,64,975
4th	do.	2785	24,97,025
5th	do.	2810	25,98,125
6th	do.	2860	26,09,050
7th	do.	2760	26,48,150
8th	do.	2870	26,99,300
9th	do.	2830	28,04,225
10th	do.	2840	26,90,200
11th	do.	2360	27,76,725
12th	do.	2839	28,27,580
		34,014	319,71,205

There has, according to our contemporary, been a gradual decline for the last three years in the quantity of opium sold, and thrice obtained for it.

DEPARTURE OF THE MAIL.

Per Steam Packet, *Oriental* ..... Saturday 6th December.
After Packet, ... Monday 8th ditto.

NOTICE.

The private annual Examinations at the several Catholic Educational Institutions of Calcutta, will begin on the 12th December prox, and the order of the public Examinations at the same Establishments will be arranged as follows, viz.:

At the Cathedral Male School under the care of the Christian Brothers, the annual Public Examination will be held on Thursday, 18th December, at 9 o'clock A. M.

At the Cathedral Female School under the care of the Loretto Sisters on the same day at 1 o'clock P. M.

At the Bow-Bazar Male School under the care of the Christian Brothers, on Friday 19th Prox. at 9 o'clock A. M.

At the Bow-Bazar Female School under the care of the Loretto Sisters, on the same day at 12 o'Clock.

At the Loretto Convent Boarding and Day School Intally, on Saturday 26th Prox at 9 o'clock A. M.

At the Female Orphanage Intally, under the care of the Loretto Sisters, at 11 o'Clock A. M. on the same day.

At St. John's College, No. 10 Park-Street, at 9 o'clock on the 22nd Inst.

At the Loretto-House Middleton-Row, at 12 o'clock on the same day.

*** As the claims of the Pupils to Prizes will be determined by reference *both* to their general answering throughout the year and by their success at the private Examination, it is arranged, in order not to trespass too much on the time of those who may be present on the occasion, that from each Class two Pupils will be chosen by the Superiors for public Examination, and two others selected by lot from the rest of the Class.

The Benefactors to the Orphanages are respectfully invited to attend at the public Examination of the Orphans.

B. C. ORPHANAGE, FREE SCHOOLS AND WIDOWS' ASYLUM.

J. G. Waller, Esq. thro' W. Olliffe, Esq.	50	0
A Friend, for the Widow's Asylum, thro' T. W. Seyers, Esq.	80	0
Do. per ditto for Orphanage, ...	50	0
T. W Seyers, Esq for ditto, ...	25	0
A Friend through Mrs. Piaggio, ...	5	0
A Friend, ...	10	0

THROUGH MR. N. O'BRIEN.

N. U. Kerr, ...	5	0
J. Reddy, ...	2	0
Mr. Fallan, ...	5	0
W. H. G., ...	10	0
T. J. R., ...	1	0
H. G., ...	1	0
Mrs. Ledlie, ...	2	0
W. Vanes ...	2	0
J. Spiffs, ...	2	0
Three Soldiers, ...	3	0
T. E Carter, ...	5	0
W. M. Steuart, ...	10	0
C Laruch, ...	5	0
M. R, ...	1	0
J. Mercado, ...	5	0

Contributions for the Intally Female Orphanage, through Mrs. N. O'Brien.

Mrs. N. O'Brien and family, ... Rs.	15	0
„ Bently, ...	5	0
„ Dowling, ...	6	0
„ Robinson, ...	5	0
J. P., ...	2	0
J. F. Hamer, ...	2	0
A Friend, ...	2	0
J. C M, ...	2	0
T. D'Souza, ...	1	0
Mrs. Keegan, ...	3	0
W J. H., ...	2	0
J. H., ...	2	0
T. Hughes, ...	3	0
T. J. M., ...	2	0
G. Daly, ...	5	0
M. M. G., ...	1	0
Mrs J Mercado, ...	2	0
R. U. Kerr, ...	2	0
Mrs Carbery, ...	5	0
X. Y. Z, ...	2	0
A Friend, ...	2	0
Mrs. H M. Smith, ...	5	0
„ Fallon, ...	5	0
C. Laruch, ...	5	0
Mrs W. B. O'Shaughnessy, ...	5	0
A Friend, ...	5	0
Mary Crible, ...	1	0
A Widow's Mite, ...	1	0
E Macnamara, ...	1	0
A Friend, ...	5	0

Mr Procter, 1 bundle of Clothes, through Mr. Keegan.

THE TABLET.

MESSRS. D'ROZARIO & Co. are prepared to supply the Tablet, Catholic Newspaper, of which they have received the Nos. for Sept. by the '*Oriental*.' Subscription price one Rupee Four As. per month, or Fourteen Rs. per year, *payable in advance.*

We beg to acknowledge with thanks the following sums for the *Bengal Catholic Herald.*

Right Rev. Dr. Neyret, *Vizagapatam*, from January to December 1851, ...	10	0
Capt. Kirke, *Deyrah Dhoon*, from January 1850, to December 1851, ...	22	0
T. W. Seyers, Esq., *Futtypore* from January to December 1851, ...Rs.	10	0

Printed at the CATHOLIC ORPHAN PRESS, No. 5, Mooghoo[illegible] under the superintendence of CHARLES A. SERRAO.

SUMMARY OF INTELLIGENCE.

No. 24.] CALCUTTA: SATURDAY, DECEMBER 13, 1851. [VOL. XXI.

FATHER IGNATIUS AT ROME.

The following is an extract from a letter from the Honourable and Rev. G. Spencer (Father Ignatius), being an account of an interview of that Reverend gentleman with his Holiness Pius IX. It appears that Father Ignatius has been staying in Rome principally to obtain from the Holy Father a recommendation to the pious charity of the Faithful for a new monastery intended to be built by the Passionists, to be situate near London, and to serve not only as a monastery for their own use, but also as a retreat for Seculars who wish to go through the spritual exercises.

The following details of the interview will not be uninteresting to our readers:—

"He was presented by Monsignor Talbot, and remained with his Holiness for half an hour, who listened to him with the greatest affability whilst he explained to him the crusade which he is preaching for the conversion of England. He presented to his Holiness a transalation of his 'Propositions on this crusade,' as also a memorial to authorise him to proclaim it wherever the Bishops should be pleased to allow him; and to give him a recommendation to the pious charity of the faithful for the above-mentioned monastery. Before dismissing him his Holiness graciously told him to return to him again if he had anything more to say to him.

"*Thus*," concludes Father Ignatius, "*I have never found a person who received me with more kindness and with less appearance of being troubled by my presence than the great Pontiff who has upon his shoulders the business of the whole world.*"—*Tablet, Oct. 4.*

THURSDAY, DECEMBER 4.

The *Englishman* quotes the following paragraph of a letter, written at Paris on the 25th instant, or one day later than the last advices from England:—"A very painful rumour was current in this city yesterday, viz., that the Pope has been poisoned; but it is supposed to be unfounded. It has however been announced, that the Holy Father is very severely ill, so much so, that prayers have been offered up for his recovery. The President of the Republic has not yet been able to form a Ministry. There are signs of agitation among the workmen of the Faubourgs and other popular quarters."—Probably nothing would more immediately tend to embroil Europe than the death of the present Pope, as it would immediately cause a "difficulty" between France and Austria.

FRIDAY, DECEMBER 5.

We are extremely sorry to perceive, that the bad feeling which has, for some weeks, been observable between the Parsees and Mahomedans of Bombay, has again broken out in street disturbances. Quiet Parsees are insulted by Mahomedans as they pass along the streets, and many cases of severe assault and wounding have occurred. The Parsees, also, are becoming irritated, and in one or two instances, have repelled the Mussulmans by main force. The ill feeling, moreover, has extended itself to the higher classes, and even the *Bombay Times*, which has hitherto treated the reports of disturbance and outrage as exaggerated, at last calls upon the Government to proclaim martial law. Upon this point, the entire press of the Presidency appears to be agreed, the *Bombay Gazette* observing in a spirit of the mildest philanthropy "if nothing less than killing them will keep them quiet, why, they must be killed." The Government does not appear to be equal to the emergency, and contents itself with ordering one hundred of the Poonah Horse to march to Bombay, the said Poonah Horse being composed exclusively of Mussulmans.

The literal meaning of the word "Khut-put," according to the *Bombay Telegraph and Courier*, is "intrigue,"—and this is the soul of Indian existence. The whole of the Hindoo mythology is in fact a record of little else but the intrigues of the gods and goddesses, and heroes and sages. Native intrigue has, therefore, the highest authority and the most venerable antiquity on its side.

SATURDAY, DECEMBER 6.

The same journal reports on the authority of South Australian journals, that one of the first acts of the new Legislative Council was to throw out the Governor's bill for making a State provision for the Clergy. It is believed that Sir Henry Young will take advantage of this rejection to place the maintenance of the establishment on the Lands Fund, which is exempt from the control of the Colonists. The *South Australian Gazette* observes, that if the Governor really entertains this design, he ought to be put on board the first ship, and sent back to the Colonial office. It is, however, pretty certain that without resorting to so extreme a measure, Lord Grey will be compelled to resign this Land Fund, and the Church with it, or resign the Colonies altogether. The *Times* evidently considers the formation of the Australian Anti-convict league, as the first step to a declaration of independence, and throws the whole blame on Earl Grey's determination to retain Van Dieman's Land as a convict settlemet. These young Anglo Saxon empires will one and all follow the example of America, and eschew that of England, in the matter of State Churches, South Australia takes the lead in this matter, and its proceedings will doubtless influence the other four provinces. Before a twelve month has expired, the Clergy reserve lands of Canada will have been transferred to the cause of education.

MONDAY DECEMBER 8.

The *Madras Athenæum* notices, that the experiment of cultivating Tea in the Madras Presidency, has been tried on the Shevaroy Hills, with the greatest success, but no one has hitherto endeavoured to render the cultivation profitable.

TUESDAY, DECEMBER 9.

The Lucknow correspondent of the *Englishman* continues his reports on the disorganized state of the affairs of Oude. We think, however, he is hardly justified in making so horrible a statement as the following, under the shelter of an anonymous signature. He says of a great Talookdar, whom he mentions by name;—"He had purchased a tulwar, made expressly for him at Pehannee, a place noted for the excellent sword manufatories; and to try its sharpness and strength, he sent his servant for a stout and well-built man. They brought a handsome looking Aheer, who was tied to a tree, and cut to pieces by this monster's own hands. Such useless cruelty could not be possible anywhere but in Oudh."

The *Hindoo Intelligencer* mentions, that there were no less than 185 vessels in the Port of Calcutta on the 5th instant, besides thirteen more lying at Kedgeree, low has freight fallen, that we are assured several American skippers have laid their vessels up in ordinary rather than take shipments at the prevailing rates. The losses of some of the great owners must have been very large, and we have heard of one firm which estimates its losses this year in lakhs.—*Friend of India.*

NOTICE.

The private annual Examinations at the several Catholic Educational Institutions of Calcutta, will begin on the 12th December prox., and the order of the public Examinations at the same Establishments will be arranged as follows, viz.:—

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At the Cathedral Female School under the care of the Loretto Sisters, on the same day at 1 o'clock P M

At the Bow Bazar Male School under the care of the Christian Brothers, on Friday 19th Dec at 9 o'clock A M.

At the Bow Bizar Female School under the care of the Loretto Sisters, on the same day at 12 o'Clock

At the Loretto Convent Boarding and Day School Intally, on Saturday 20th Dec at 9 o'clock A M

At the Female Orphanage Intally, under the care of the Loretto Sisters, at 11 o'Clock A M on the same day

At St John's College, No 10 Park Street, on Monday the 22nd Dec at 9 o'clock, A M

At the Loretto House Middleton-Row, at 12 o'clock on the same day.

*** As the claims of the Pupils to Prizes will be determined by reference both to their general answering throughout the year and by their success at the private Examination, it is arranged, in order not to trespass too much on the time of those who may be present on the occasion, that from each Class two Pupils will be chosen by the Superiors for public Examination, and two others selected by lot from the rest of the Class

The Benefactors to the Orphanages are respectfully invited to attend at the public Examination of the Orphans.

B. C. ORPHANAGE, FREE SCHOOLS AND WIDOWS' ASYLUM.

J J Shillingford, Esq, ...	Rs	200 0
Mr. Arthur Spence, a *thanksgiving offering* for his recovery from his late dangerous illness, ...		100 0
H. M, *Burdwan*, thro' Mr. Guzman, for Oct. and Nov. last, ...		40 0
Mrs. Kelly,...		5 0

*** *For October* 1851.

Mr James Curpin, ...	Rs.	5 0
Mrs Spence, ...		10 0
Mr A Spence, ...		5 0
„ J Gough, ...		5 0
Mrs. Downing, ...		2 0
Mr F Maraux, ...		5 0
„ W R Lackersteen, ...		5 0
„ J Spence, ...		50 0

*** We accidentally omitted in our last issue, the following donation, through Mr. N. O'Brien

A Friend, ...	Rs	5 0
A piece of Cloth, for the Intally Female Orphanage.		

FOR THE NOWAGONG CHAPEL.

Mr. Peter Gill, ...	Rs.	2 0

Catholic Cathedral Library.

The following Books have been received per the "*Bellairs*"

Imitation of Christ, neat, 18mo ...	Rs	1 8
Visits to the Blessed Sacrament, 16mo ...		1 8
St Liguori's Way of Salvation, 18mo ...		1 4
——— Preparation for Death, 12mo		2 0
Douay Bible, with plates, 8vo		4 0
Glories of Mary, 2 vols, ...		2 8
Sacred Heart, 18mo		1 0
Sacred Heart, gilt, 18mo.		2 0
Life of Blessed Virgin, ...		2 8
Catholic Piety, embossed, 18mo		1 0
——— ———, gilt, 18mo		1 4
——— ———, large, gilt edges		1 8

*** Allies (M A) on the Primacy, with a small assortment of French Religious Prints, &c, in addition to the large stock of Standard Religious Works on hands in the Library

JUST RECEIVED,

ECCLESIASTICAL MAP OF ENGLAND.

An Ecclesiastical Map of England and Wales, shewing the position of the Catholic Churches, Chapels, Colleges, Missions and Religious Houses; with the boundaries of the Archdiocese and the Dioceses; with a Plan of London, shewing the position of the Catholic Churches, &c, together with a list of the Towns in which Catholic Churches are established, 1851, in a large sheet; Price Rs 2

Ditto ditto, bound in a Book, Price Rs 3

A few handsomely bound Catholic Books, suited for Prizes and Presents

P S D'ROZARIO & CO

THE TABLET.

Messrs D'Rozario & Co, are prepared to supply the Tablet, Catholic Newspaper. Subscription price one Rupee Four As per month or Fourteen Rs per year, *payable in advance*

NOTICE TO CORRESPONDENTS

Sylvanus is declined—*Sylvanus* should have known, that Correspondents are always expected to pay the postage of their communications.

We beg to acknowledge with thanks the following sum for the *Bengal Catholic Herald*.

Major Fitzsimon, *Peshawar*, from Nov. 1850, to October 1852, ... 20 (

Printed at the Catholic Orphan Press, No 5, Mooghy-hatta, under the superintendence of Charles A. Serrao.

SUMMARY OF INTELLIGENCE.

No. 25.] CALCUTTA: SATURDAY, DECEMBER 20, 1851. [VOL. XXI.

MR LOSEBY'S CONTRIVANCE OF CLOCK RATING.

We learn that by a contrivance of Mr Loseby, of Gerrard-street, Islington, a clock may be corrected to within a most insignificant losing rate A trial of this apparatus was recently made on one of the clocks at the Greenwich Observatory, by Professor Airy, the driving weight being an alternate weeks 8lbs and 32lbs Omitting details, the returns were as follows —Mean Daily losing rate with 8lbs, 3 8ths s mi ute 1 deg. 23 min, mean daily losing rate with 32lbs, 3 5ths semi ute 2 deg 12 min Mr. Loseby's apparatus was then removed, and the clock was rated with the same change of weights, so as to exhibit the effects of a clock not furnished with such supplementary appliances the results were then found to be thus —Mean daily losing rate with 8 lbs 3 16th semi ute 1 deg 25 min, mean daily losing rate with 32 lbs, 2 19s semi ute 2 deg 12 min —*Globe*

The Nation The American papers have the following account of the treatment of an abolitionist in Virginia — The Vigilance committee of Grayson county, Virginia, on the 18th inst, arrested John Cornett, a friend of Bacon's (the Ohio abolitionist), they required him to renounce his abolition sentiments, which he refused to do They then tripped him, tied him to a tree, and after receiving a dozen lashes, he agreed to renounce abolitionism, sell his land and negroes, and leave the state Great excitement prevailed, and the committee were in pursuit of others.'

The dispute between the Porte and and the Pasha of Egypt with reference to the construction of the Railway in the latter country, has positively arrived at a termination favorable to English interests Lord John Russel has written to the Chairman of the Deputation which waited on him on the subject, that the latest despatches announced that the affair had been brought to a most satisfactory close

Mr Shee, lately a Master in Chancery, and said to be upwards of sixty years of age, has been appointed Legislative Member of Council, and Sir H. Locke, Superintendent of the Indian Navy

FRIDAY, DECEMBER 12.

In the course of the trial in the Supreme Court of a man accused of the forgery of a piece of Company's paper for Rs 10,000, Mr Peterson raised the curious question, that the Company's paper, described as a valuable document, was in fact of no value at all It was merely "a receipt for money signed by the Financial Secretary to the Government on behalf of the Governor General of India in Council, and its tenor was such, that the amount could not be recovered upon it in a Court of Law, supposing the East India Company should choose to be dishonest and repudiate its liability.' According to this doctrine, all Company's paper is valueless The Judge overruled the objections, as the fact of the paper being interest proved it to be a valuable document, and it seemed to him to have a promise of repayment on the face of it.

SATURDAY, DECEMBER 13.

The *Englishman* quotes from a letter from the Eastern frontier an opinion expressed by a gentleman who "was long residing at Ava," that the Burmese will fight. We believe, we are acquainted with the gentleman alluded to, whose peculiar sources of information, and entire disinterestedness render his opinion of the greatest value.

We regret to notice from the Kurrachee correspondence of the *Bombay Gazette*, that great fears are entertained for the safety of the Steamer *Surat*, which had been expected in vain for two days at Kurrachee. It was feared, that she had been either driven out to sea, or foundered.

A correspondent whose letter we published last week, corrected a mistake which we inadvertently committed as to the power of a Magistrate to punish breaches of contract Section 5 of Reg VII of 1819, gives that officer the power of inflicting one month's imprisonment upon any persons who wilfully break or neglect to perform their contracts A correspondent of the *Englishman* writing from Rampore Bauleah, furnishes an instance of the enforcement of the law, he having had occasion to complain before the Deputy Magistrate of Natore of certain workmen who had run away He lodged a complaint against them, and produced the written contracts, and they received one month's imprisonment, besides being compelled to complete the work.

The *Bombay Times* mentions, that the English loom with the fly shuttle, lately exhibited at Poona, by Mr. Green, is now becoming popular among the natives It has also been introduced by the German Missionaries into the South Mahratta country, and the juvenile criminals in the Bombay School of Industry are instructed in it.

MONDAY DECEMBER 15.

The Michnee correspondent of the *Englishman* asserts, that the attack on the Sergeant's Bungalow in the cantonments of Peshawur was not committed by any of the Hill tribes, but by the Momunds of our own villages, who have hitherto we believe, been unsuspected. The Hill men are said to be greatly increasing in number, and provisions and ammunition are forwarded to them from Jellalabad

The same journal has once more taken up the question of planting the Cinchona, the tree from which quinine is obtained, and records two efforts made by Mr Piddington, to extend its cultivation We would advise that gentleman, if still interested in the cause, to make one more trial, and forward supplies of the seed to the Agri-Horticultural Society of the Punjab The *soil* of that country is probably better adapted for its cultivation than that of any district in Bengal, while the youthfulness of the Association and the direct support afforded to it by Government, appear likely to ensure a due degree of energy in the prosecution of its objects

The following notification is republished by the *Madras Spectator* from an English journal —' In future all Regiments destined for service in India will go out to that country *direct from Great Britain*, and, after ten years' sojourn in the East, will go on to Australia or its dependencies for a term of five years more! The object of this arrangement is to afford discharged men of good character and their families an opportunity of settling in those colonies, where grants of land, with other advantages, will be bestowed upon them on discharge there, under certain easy conditions, by which means an efficient body of Pensioners will be thus organised for local duty on any emergency." As the Colonists, we believe, decidedly approve of Military settlers, this regulation is likely to be as popular as it is prudent. We doubt, however, whether it will have the precise effect intended, which is evidently, to secure a strong English party in each colony.

The *Bombay Times* mentions, that certain Chinese are cultivating tea at Muhabaleshur, with a view to profit, and expect to obtain tea of good quality from the plants.

THURSDAY, DECEMBER 4.

The Peshawur correspondent of the *Hurkaru* says, that the troops in that cantonment are almost worn out with the constant night work which is imposed on them by the rumours of attack from the hill men, and by the fact, that nearly half the sepoys are absent on leave There is no artillery at present in cantonments, and only a single company in the Fort, the remainder having accompanied Sir C. Campbell to Michnee.—*Friend of India.*

NOTICE.

The private annual Examinations at the several Catholic Educational Institutions of Calcutta, will begin on the 12th December, and the order of the public Examinations at the same Establishments will be arranged as follows, viz. :—

At the Loretto Convent Boarding and Day School Intally, on Saturday 20th Dec. at 9 o'clock A. M.

At the Female Orphanage Intally, under the care of the Loretto Sisters, at 11 o'Clock A. M. on the same day.

At St. John's College, No. 10 Park-Street, on Monday the 22nd Dec. at 9 o'clock, A. M.

At the Loretto-House Middleton-Row, at 12 o'clock on the same day.

*** As the claims of the Pupils to Prizes will be determined by reference both to their general answering throughout the year and to their success at the private Examination, it is arranged, in order not to trespass too much on the time of those who may be present on the occasion, that from each Class two Pupils will be chosen by the Superiors for public Examination, and two others selected by lot from the rest of the Class.

The Benefactors to the Orphanages are respectfully invited to attend at the public Examination of the Orphans.

B. C. ORPHANAGE, FREE SCHOOLS AND WIDOWS' ASYLUM.

For November, 1851.

Mrs. H. C. Lackersteen,...	5	0
Miss Lackersteen, ...	5	0
Mr. N. O'Brien, ...	2	0
Mrs. J. Mendes, ...	2	0
Mr. G. B. Cornelius, ...	2	0
A Catholic, thro' Rev. Tracy,...	3	0
John Jackson, Esq., ...	25	0
Mr. P. Bonnaud, ...	5	0
Madame Bonnaud, ...	2	0
Mr. Jas. Rostan, ...	4	0
Mr. J. H. Rostan, ...	1	0
Mr. F. Sinses, ...	1	0
Mr. J. Simpson, ...	50	0
Sergt. Cunnigham, *Bood Bood*, ...	10	0
Mr. FitzPatrick, *Belearah*, thro' Sergt. Cunnigham, ...	25	0
Mr. Ferd.	3	10
Mr. C. Corbyn, ... from July to December, 1851, ... Rs.	12	0
Sergt. and Mrs. Ryan, ...	6	0
Mrs. Kenney, 1 bundle of Clothes.		
Mr. Sineas. 1 ditto ditto.		
Z. Piland. 1 ditto ditto.		
Through Mr. N. O'Brien:		
D. Jardine Esq., ...	16	0
J. Wallace, ...	8	0
George Dearman, ...	10	0

PROPAGATION OF THE FAITH.

Sergt. and Mrs. Ryan, ... Rs. 6 0

Catholic Cathedral Library.

The following Books have been received per the "*Bellairs.*"

Imitation of Christ, neat, 18mo. ... Rs.	1	8
Visits to the Blessed Sacrament, 16mo....	1	8
St. Liguori's Way of Salvation, 18mo. ...	1	4
———— Preparation for Death, 12mo.	2	8
Douay Bible, with plates, 8vo.	4	8
Glories of Mary, 2 vols, ...	2	8
Sacred Heart, 18mo.	1	0
Sacred Heart, gilt, 18mo.	2	0
Life of Blessed Virgin, ...	2	8
Catholic Piety, embossed, 18mo.	1	0
————, gilt, 18mo.	1	4
————, large, gilt edges	1	8

*** Allies (M. A.) on the Primacy, with a small assortment of French Religious Prints, &c., in addition to the large stock of Standard Religious Works on hands in the Library.

JUST RECEIVED,

ECCLESIASTICAL MAP OF ENGLAND.

AN Ecclesiastical Map of England and Wales, shewing the position of the Catholic Churches, Chapels, Colleges, Missions and Religious Houses; with the boundaries of the Archdiocese and the Dioceses; with a Plan of London, shewing the position of the Catholic Churches, &c., together with a list of the Towns in which Catholic Churches are established, 1851, in a large sheet, Price Rs. 2.

Ditto ditto, bound in a Book, Price Rs. 3.

A few handsomely bound Catholic Books, suited for Prizes and Presents.

P. S. D'ROZARIO & CO.

TO SUBSCRIBERS.

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NOTICE TO CORRESPONDENTS.

LAICUS, has been received, but too late for our present issue.

We beg to acknowledge with thanks the following sum for the *Bengal Catholic Herald*.

F. Finch Esq. *Tirhoot*, from Jany. to Dec. 1852, ... Rs. 10 0

PRINTING.

BOOK and JOB-WORK of every description executed at the *Catholic Orphan Press*, with neatness, correctness, and despatch, on moderate terms.

Printed at the CATHOLIC ORPHAN PRESS, No. 5, Mayghybaita, under the superintendence of CHARLES A. DAMASO.

SUMMARY OF INTELLIGENCE.

No. 26.] CALCUTTA: SATURDAY, DECEMBER 27, 1851. [VOL. XXI.

ROMAN CATHOLIC SERVANTS.

Under this heading the following letter appears in the *Liverpool Mercury* of October 21st :—

"Gentlemen—Believing that your columns are ever open to advocate the cause of suffering humanity, I beg to make the following appeal on behalf of a class of unfortunate females, who are at the present moment suffering the most poignant distress; they are the poor Roman Catholic servants, who, in consequence of their creed, are totally unable to obtain situations of the most menial kind. Cases have come under my own observation in which these servants have been actually engaged by Protestant masters, but when at the last moment, the discovery has been made that they were Catholics, the contract was annulled, and with a swelling and almost bursting heart, they have turned their steps to some other mansion, only to meet with another refusal. As a body they are, I fervently believe, the most honest and upright in her Majesty's dominions. The late Rev. Dr. Blyth, of Walsoxey (if I mistake not) bears me out in this opinion, as, in spite of all the Rev. Hugh M'Neile could do, he constantly kept Roman Catholics in his employ—as he said, 'they are such honest servants.'

"Such, gentlemen, is a plain statement of facts; and by giving assertion to the above you may, perhaps induce some good lady or gentleman, either for the love of God, or pity at least, to give employment to these poor applicants.—I remain, gentlemen, yours truly.

"WHITTAKER EDMONSON."

THE EGYPTIAN RAILWAY.—This important question which at one time threatened to interrupt the amicable relations which have for so many years subsisted between England and the Porte, has apparently at length arrived at a satisfactory termination.

THURSDAY, DECEMBER 18.

The *Calcutta Gazette* of the 17th instant, contains the draft of an "Act to amend the Law relating to pleaders in Bengal." The principal alteration in the status of the pleaders, which will be effected by this Act, is contained in the provision which secures them a fair trial before they are dismissed, and limits the power of the Judges as to the infliction of fines on them, except for the offences mentioned in Reg. XXX. of 1841, or in other words, except for positive interruptions to the proceedings of the Court.

FRIDAY, DECEMBER 19.

The *Agra Messenger* records a great meeting of Rajpoot chiefs, which has taken place at Mynpoorie to consider certain resolutions offered to their acceptance, by the Commissioner of the district. These resolutions are intended to bind the chieftains to suppress the custom of giving immense dowers to their daughters, and other extravagances, which tend to perpetuate the inhuman custom of female infanticide. After considerable discussion, and many explanations, the resolutions were signed by about four hundred chieftains, and it is believed, that the promises thus solemnly given, will be kept inviolate, and thus afford another triumph to humanity in India.

We give a prominent place to the following sentence from the *Economist*, as it refers to a point which has frequently been discussed in India, and may, like most of the *Economist's* statistics, be relied upon:—"In the single month of August, the deposits of California gold at the Mint in Philadelphia amounted to 4 048,800 dollars, while at New Orleans, in the same month, gold was coined to the amount of 540,600 dollars, equal to about 950,000*l*. This, too, was independent of all the gold brought into the Eastern States and used for other purposes, and also of all the gold shipped direct from California to other countries. For the eight month ending with August, the quantity of California gold deposited at the Mint in Philadelphia was 27,097,900 dollars; and at a very moderate calculation it may now be said that the actual production of California in gold exceeds 12,000,000*l*. a year."

SATURDAY, DECEMBER 20.

The same journal publishes a most interesting article upon the suitability of the Isle of St. Paul, a little island midway between the Mauritius, and the Australian continent, for a coaling station. The island was first settled in 1812, by a Pole named Adam Merolawski, then a Captain in the French Navy, and is acknowledged to be a French possession, the proprietary right remaining with the heirs, of the first settler, and another Frenchman to whom he had sold certain portions of it. It possesses a vast natural harbour, capable of containing a hundred vessels of any tonnage, but it would be necessary to open a passage through the bar at the entrance, a work commenced by Merolawski, but left unfinished.—*Friend of India*

Mr. John Mackintosh, Tailor, of the firm of Mulchinoch and Co., of that town, has given *twenty-four acres* of land adjoining the town, near the Rock auxiliary workhouse, part of the Bateman Estate, lately purchased by Mr. Mulchinoch and which is rented at from £5 to £8 an acre, for the purpose of founding an establishment for the Sisters of Mercy, and has presented besides the munificent sum of £1,000. This is, truly, a magnificent offering.

AMERICAN SELF PRIMING.—A self-priming musket, invented by Dr. Maynard, of Philadelphia, promises to effect as great a revolution in priming fire-arms, as "Colt's revolver" in loading and firing. The fulminating powder, instead of being inserted into copper caps, is made up in small flattened pellets, and inclosed between two slips of paper pasted together, each detonating pellet being separated from the other by about the eighth of an inch. These detonators in their paper sheaths resemble in form an elongated flattened seedpod, a quarter of an inch broad. The strip is coiled up and placed in a small circular chamber in front of the lock, where it is kept for ready use. One end of the strip passes between a spring, and as the lock is put on full cock, the spring is partially released, and one of the detonating pods is protruded on the nibble of the gun. When the trigger is pulled, and the locks decends, a sharp edge cuts off the pod from the continuous strip the instant before the explosion, so as to insulate the detonat-primings in the chamber from the fire—*Patent Journal.*

NOTICE.

To the Donors and Subscribers for the purchase of the Intally Premises for the B. C. Female Orphanage and Asylum for Poor Widows, &c. &c.

THE Subscribers and Donors for the above-named most useful CHARITY, are respectfully reminded, that the payment of the third-half yearly instalment and 6th. Quarter's Subscription for the purchase of the Intally Premises, will be due on the 1st of February, A. D. 1851.

C. R. LACKERSTEEN.
Treasurer and Secretary
No. 5, Clive Street.

CHURCH OF THE SACRED HEART, DHURRUMTOLLAH.

NEXT Thursday being New Year's Day, a solemn high Mass will be celebrated at the Church of the Sacred Heart, at 7 o'clock. His Grace the Archbishop will preach on the occasion, and a collection will be made after the Sermon, in behalf of the Clergy aid Fund.
Calcutta, 26th Dec. 1851.

Catholic Cathedral Library.

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——— Preparation for Death, 12mo.		2	0
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——— gilt, 18mo.		1	4
——— large, gilt edges		1	8

N.B. Also the Primacy, with a small assortment of Church Religious Prints, &c., in addition to the large stock of Standard Religious Works on hand in the Library.

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JUST PUBLISHED.

THE DIRECTORY for the use of the Clergy and Laity of the Apostolic Vicariate of Western Bengal, &c. &c. for A. D. 1852: with the Approbation of His Grace the Most Rev. Dr. Carew, Archbishop of Edessa, V. A. W. B., prepared by the Rev. Mr. Kennedy, Rector of St. John's College.

CONTENTS.

Decree of the Sacred Congregation of the Propagation of the Faith.

A letter of the late Pope Gregory XVI, to the Augustinian Priests of Calcutta.

Letter of his Holiness Pius IX., to the Rev. Bishop Whelan V. Ap. Bombay.

Ditto Ditto Vicariate Apostolic of Ceylon.

Division of the Bengal Vicariate into the two Vicariates of Eastern and Western Bengal.

Important Letter addressed by his Eminence the cardinal Prefect of the sacred Congregation, to His Grace the Archbisop of Edessa, V. A. W. B.

State of Religion and education in the Apostolic Vicariate of Bengal.

Divine service and Religions Instruction.

Ditto Ditto Sundays and Festivals of Obligation.

Boundaries of the respective Parishes of the city of Calcutta.

Eastern Bengal Vicariate.

Bethlehem convent School, Chittagong, Dacca.

Cathedral male Orphanage and Day Schools.

The O'Connell Memorial

Calcutta Catholic Schools.

Conversions in 1851.

Confirmations in 1851.

Visitor's Testimonials in favor of the Bengal Catholic Orphanages: 1st, 2d, and 3d Quarterly Inspections.

Names of the Clergy in the Western Apostolic Vicariate, ditto Vicariate Apostolic of Eastern Bengal,—ditto Vicariate Apostolic of Madras—ditto ditto Vizagapatam,—ditto ditto Bombay—ditto ditto Agra,—ditto ditto Secunderabad Mission—do. Coimbatore,—do. Patna,— Pondecherry. Ava and Pegue—do. Malayan Peninsula,—do. Southern Ceylon. ditto Diocese of Macao—ditto Vicariate Ap. of Java—ditto Mangalore. Cochin China, China,—Goa,—Madura—Verapoly and Cochin—Siam.

General Calendar of Feasts and Fasts for Bengal, &c. &c.

Ordo Divini Recitandi, Sacrique Peragendi, A. D. 1852.

Religious and Educational Institutions.

Clerical and Religious obituary for 1851.

Price One Rupee—Cash.

To be had at Messrs. P. S. D'Rozario and Co's 8, Tank Square, and at the Cathedral Library.

We beg to acknowledge with thanks the following sum for the *Bengal Catholic Herald*.

Mrs. Shillingford, *Purneah*, from Feby. 1852 to Jany. 1853. ... ... Rs. 10 0

Printed at the CATHOLIC ORPHAN PRESS, No. 5, Moorghihatta, under the superintendence of CHARLES A. GRANGE.